



Automated sermon transcript; please excuse typos and grammatical errors.

All right, we've been studying the book of Ephesians. And for those of you who have been with us, we've actually gone through exactly half of the book, we went through the first three chapters of this epistle. And in the first half of the epistle that we just covered, you know, Paul, what he really did, he gave us doctrine, and he revealed to us several mysteries of the will of God. And as we now turn into the second half of the portion of Ephesians, what we're going to find is, Paul is now going to dedicate the latter half of Ephesians. And he's going to give us instructions on how we are to live our lives.

When you listen, or when you read the Apostle Paul, and you read his letters, you can get a lot of insight into how Paul was wired, how Paul was, you know how he was gifted and talented, and really Paul, he had a method by which He would go about teaching scripture or revealing scripture and I want to share with you just I call them the three E's, because it's going to be held, it's going to be helpful for us, especially as we transition from the first half of the vision to the latter half of Ephesians. And Paul had these three elements in all of his teachings. It's consistent with all his epistles, and it's this:

The first is to explain. Paul explains the scriptures. And when you explain the scriptures, rightly, it's going to lead the sound doctrine and what you'll find with Paul, especially as he's explaining it, you'll see he jumps into doxology. And you'll come back and explain more to that he'll break out into doxology. And he'll go into more truth. So you'll see that Paul, one of his method in that first he is he explains the scriptures rightly. And when you expect when you explain the scripture rightly, this is what's going to happen.

It's going to second expose, it's going to expose our thoughts. It's going to expose our sin accurately and what is what it's not going to do. It's not going to sugarcoat our sin or our sinfulness it's going to call sin and bring light to sin for what it really is. So it's going to lead when you explain the scriptures rightly, it's going to create this greater awareness of your utter sinfulness in your natural selves.

And what Paul does after he explains the scriptures accurately, and then exposes us and our sin and our thought life and things like that, what's going to happen is it's going to then he exhorts, he exhorts the readers, you know, for those that he is ministering, to live in light of God's grace that we have received and we are to and he exhorts us to respond rightly to the truth that he just explained. And he exhorts us to live in a manner consistent with the grace that we received. And he exhorts us to apply the truths and principles that we've just drawn out from the scriptures and I just want to say this.

All of those three E's, explain, expose, exhort. It is very important that whoever is standing before you and teaching the Bible, especially in an expository teaching style, I want to suggest you it's very important. And we'll get into a little bit of why as we go on in our study that you have you hit those elements because those are the that's what the scripture outlines for us.

A Manner Worthy

Pastor Alex Catarroja

Ephesians 4 – Podcast Episode 7



And for those of us who are pastors or teachers or Bible teachers, that we explain the scriptures accurately that in doing so it exposes sin, and then it gets to you exposes our heart and then exhorts our exhorts us to live in light of those truths. So that's going to lead us to kind of where we're going to get into our study today. And I've titled this message, A Worthy Manner. Another way to say it, how to behave Like God's children, now that we're saved, did you know that we need to act in a worthy manner? Did you know that we need to show ourselves worthy of receiving eternal life? Did you know that we have to behave like God's children, that we need to live in light of those expectations?

So and this really shouldn't be a surprise, especially for those of us who have children. You know, if you're a parent and you have a child or children, you have expectations on your children, you expect your kids to respect you. You expect your kids to be kind to their siblings or relatives or friends. You expect your kids to be grateful and act grateful. And as they grow and develop and mature, you expect them to practice good hygiene to brush their teeth, take a bath, you expect them to do their homework to do their chores. Eventually you expect them to finish school or get an education or a job or eventually you expect them to get them Or have children take care of their home, their family, etc.

So we as human parents, we have expectations on our children. So it really be it really shouldn't be a surprise that our Heavenly Father has expectations for his children. God, the Father has expectations on how his children are to think, act, behave and conduct themselves. And that's what that's what we're going to be going over. In our passage. Today, we're going to learn what are the expectations that God has of us as His children, and what we're going to find is that there is the six characteristics or six virtues or six distinctives that his children are to have to emulate practice and live out in our faith.

So with that, if you haven't already, take your Bibles and turn with us to Ephesians chapter four. And we're only going to read three verses. And I'm going to be reading from the New American Standard. Therefore, I, the prisoner of the Lord implore you to walk in a manner worthy of the calling with which you have been called, with all humility and gentleness with patience, showing tolerance for one another and love, being diligent to preserve the unity of the Spirit in the bond of peace.

Now, that was just three verses. Now you don't have to raise your hands. But what did we just read? Probably just went. But we don't want that to be the case for our study today. So what we're going to do is we're going to walk through these three verses and to allow it to be instructive for us.

So let's read look again at verse one. Paul writes there, therefore, I, the prisoner of the Lord implore you to walk in a manner worthy of the calling with which you have been called. And you'll see there that he starts this, this chapter with, therefore, which is a conclusive statement, and again, Paul just gave two profound chapters outlining God's redemptive We'll plan and in a nutshell, God had a redemptive wallet plan from eternity past and it included you and it included me. And having just given such great doctrinal truth about our former and current, you know, our



former position, we were dead in our trespasses and sins, to now our current position, but we have been made alive in Jesus Christ.

So in light of those doctrinal truths, Paul is going to begin to make his appeal to us. Remember, Paul is in chains as he is writing this very epistle. So when Paul identifies himself as a prisoner of the Lord, that can be taken both literally and figuratively. He was literally in prison for preaching the gospel of Jesus Christ. So he was quite literally a prisoner of the Lord. But also you can take it figuratively that he is bound he is but he is held under lock and key by his Lord and Savior Jesus Christ and that he considers himself in his mind as Jesus's prisoner. So nonetheless, Paul is imploring. He's literally he's begging. He's begging, he's pleading that the Ephesian believers, he's saying, please walk in a manner worthy of the calling with which you have been called.

And again, that's a fancy way of saying what I said in our introduction. He's saying, Paul is saying, he's begging now that you're saved, act like it. Now that you're saved, you need to show yourselves worthy of salvation. Now that you're saved, you need to behave and act like God's children. And I want to use kind of a practical example here, and it might be something that you can relate to, or at least you may know of someone else.

Do you know of instances where you're down and out in life? You're just down your rock bottom. And I mean, you're really helpless. You can't help yourself. You need to quote unquote, catch a break, and then someone takes a chance on you. Someone says, you know what, despite your circumstances despite the insurmountable kind of negative circumstances that come with you, despite all the baggage and the risk, you know what, I'm going to take a chance with you. And if that were to happen in your life, what's the rightful thing to do? I want to thank you for giving me a chance. I want to thank you for quote, unquote, taking a risk with me.

So in that same vein, that is, in effect, what Paul is doing here policy, now that you're saved, he's literally big and that we show our appreciation to God for that salvation that we receive. And again, it says, If God vouched for us and he gave us a salvation, and you know, God, he can't take it back. Once he gives you salvation, God can say I can't take back that salvation. So in light of such of those in light of that truth, policy, and come on, guys, please he'll get on his knees if necessary to do and to show yourself or to show appreciation. That God has saved us.

And if I were to ask you a question, what's the greatest thing that we can ever inherit? What's the greatest thing so if life if you can get whatever you can out of this life, this thing called life, if you can get something out of this life, what is the most important thing out of everything? Eternal life, not eternal life in damnation, eternal life unto life to live as Christ lived, to live eternally with Christ.

So folks, nothing in all of life can match the salvation that we receive and the eternal life that we have, nothing can match that. So as a result of that nothing should come before expressing gratitude for that support. Saying In other words, because of the fact God save you, the reasonable response is to live a life worthy in a worthy manner or a worthy lifestyle policy now



that we're saved, our lifestyle should be worthy of that salvation. Our lifestyle should be worthy to balance the scales, if you will.

So yeah, and actually it actually gets into the Greek word worthy. When you hear the term worthy, it does. It has the idea of a weight, or a scale something weighted something of worth. So here's kind of how we can illustrate it. If salvation, let's just say there's, let's just say there's two scales. Let's say salvation is on one scale, and our lifestyle and how we live in that salvation is on the other scale. And let's say salvation is down here. And let's say our lifestyle is not, you know, it's imbalance of the salvation that we receive the idea here, Paul is saying put that lifestyle with a salvation to that you receive and put it in that balance so that it is consistent with salvation you receive your life is consistent with, you know with your lifestyle, your the manner by which you are living in light of the salvation you receive, it balances the scales and if you will, and a little side note on where then I want to talk about this a little bit.

And we need to recognize that there's absolutely nothing that we can do to make ourselves worthy of salvation. Scripture is clear, it is impossible to make ourselves earn salvation, nor is there anything we can do to make ourselves worthy of salvation because of the fact of the matter of sin. And here's just a few scripture verses to support this. And we're familiar with probably all these. Jeremiah 13:23. Jeremiah writes there. Can the Ethiopian change his skin, or the leopard his spots? And that's a rhetorical question A rhetorical question is something that really doesn't elicit an answer or response. He says, then you also can do good who are accustomed to doing evil. Proverbs 20:29 who can say I have cleansed my heart, I am pure from my sin. And again, that's another rhetorical question. And Job 14 for who can make the clean out of the unclean? No one.

So Jesus, oh, and we are we're all familiar with the conversation that Jesus had with Nicodemus, he must, right as he told Nicodemus, you must be born again and we know the response from Nicodemus how can a man make himself born again? How can I go into my mother's womb to be born again?

So here here's where I'm getting at. Just like the leopard cannot change his spots. Just like we just like we can't cleanse our heart of sin and just like we can't create a new heart within us. We can't make ourselves clean and acceptable before God and we can't make ourselves born again, neither can we make ourselves worthy of receiving the salvation and live forever. So we need to get that. So what I'm saying, when Paul is imploring us and begging us to live in a manner worthy of the calling to which we receive, we need to first recognize that we can't make ourselves worthy to receive the eternal life that we receive. It starts there, we need to get that the truth of the matter is, it wasn't because there was something intrinsic within us that is good.

But as we learned in chapter two, all of humanity are totally depraved and saved purely on the basis of God's grace. So now back to Paul's appeal. How can we as believers live a lifestyle in a manner worthy of being given eternal life? You've been given eternal life? How can we live in light of that and how can we live in a manner worthy of that and Paul tells us that in verses two and three, with all human ability and gentleness with patience, showing tolerance for one



another and love, being diligent to preserve the unity of the Spirit, in the bond of peace in the spirit, preserve the unity of the Spirit in the bond of peace.

So we as believers, we can walk in a manner worthy of our calling, we as believers can live a life that balances the scales we as believers can live a life where the ever salvation worthy of eternal life, we can be worthy of such things be worthy to be called a child of God by demonstrating these six characteristics here they are, humility, gentleness, patience, showing tolerance, love, and peaceful. And I want to say this, and I might go a little fast with this, I can do this in six different studies, these six characteristics, we can take at least one service to really glean and learn on what those six are, but in the interest of time, I'm going to endeavor to try to consolidate as much as I can, and at the same time not feel that I've shorted you on these truths.

So let's look at one of the let's look at these virtues, one on one, one by one together, shall we? So one virtue for God's children to have his humility. Oftentimes, what's good for us to understand what something is is to understand what is the opposite? What is the antonym? So if humility is on one side, being conceited is on the other side, okay? So being conceited, is boastful or proud. It's thinking highly of yourself. It's right here. Humility is the opposite. And it's not being proud is not boastful. It's actually thinking or deelevating yourself.

And Paul speaks more on humility and in Philippians 2 and let me read a couple of verses. There he writes, do nothing from selfish or empty conceit. Here it is, but with humility of mind, regard one another, as more important than yourselves, do not merely look out for your own personal interest, but also for the interest of others. So in that passage, Paul adds humility of mine when that gives us a definition of what is a biblical that a biblical definition of humility, biblical humility is a matter of the mind.

Humility is how we think of ourselves and how we think of others. It's a mindset, right? If you were to be humble on this side of the scale, it is deelevating yourself and actually making someone else more important than yourself. So humility is wanting what's best not for you primarily, but what's best for someone else. So you you come second, and here's where it gets very practical.

Did you know that now we're a believer, and I want to be careful when I say this, it's what's most important is not what you do. What's most important is how you think. I don't want you to get it that what you do is not important. That's not what I'm saying. What I'm saying is, what's not what's most important, is not what we do. But how we think. And we see a great example of this by looking at the scribes and Pharisees so on the outside, they look the part. They tied everything. They read their Bible, you know, the Old Testament, they pray, they recited songs, as they say, saying the hallels, they kept the law, the feasts and the festivals. And you know what, the scribes and Pharisees they even went the extra mile and created all these traditions for them to follow.



But how were they on the inside? So that's what they did. How are they on the inside? Here it is. How did they think of others? How did they view the Gentiles in Their minds and we touched upon that in our study on the one new man you know, they view Gentiles as coals of hell excluded from the commonwealth of Israel, excluded from the promises of God excluded from the Abrahamic covenant.

How did they view themselves in society? What did they think of themselves when it came to society? How did they view the wretched, the pitiful, the blind and the naked? How did they view Jesus ministry when the blind receive sight when the lame walk when the lepers were cleansed? When the deaf were given hearing when the dead were raised up, and the poor had the gospel preached to them? How did they think of that? And we know the rhetorical response. They were not receptive of that they were not supportive of that. So although on the outside, they looked religious also, although they looked holy, although they looked worthy, right, from a society standpoint, Jesus said their hearts were far from God.

Is that is that not what our Lord said in Matthew 15:8 he says this people, and he's speaking about this scribes and Pharisees, says they honor me with their lips, but their hearts or their heart is far from me. In other words, the scribes and Pharisees remember those two scale the scale member humbles on this side, let's say conceited or proud or boastful or in this side, guess where the scribes and Pharisees were at? You guessed it, they were on the complete opposite side of the scale. They were proud, they were conceited. They were puffed up, they thought highly of themselves. And what did it result in it result in them and being unloving, unmerciful and so forth.

So here's a danger when it comes to good works. When you are doing a good work and a good work, you can you can say it's something that pleases God at the end of the day, if you do a good work, right on surface, but this isn't right. What is that? hypocrisy? It's hypocrisy. So all the work that it's a good work, it's a noble work. But if it doesn't line up with your mind and your thoughts and your outlook, and how you view yourself and how you view others, that is hypocrisy.

So remember in our introduction, I mentioned the three E's that Paul modeled in his epistles to explain, expose, exhort, and remember that I said that this should be the pattern for all Bible teachers, especially shepherds in that order. Here's why it's important. It's the first two E's when you explain the scriptures accurately, and you expose sin accurately, you're going to get to the human heart. If we don't get changed from the inside, if we're not under solid biblical teaching, if our sins and our motives and our thought life is not exposed by the word of God, then we're just going through the motions.

You see the key to the human heart, to every human heart, the key is the word of God. The key to change the human heart is the word of God. The Word of God is the means by which the Spirit of God does his great work in the human heart. The Word of God is the means by which the Holy Spirit of God does great work to change the human heart. If we are not under saw, if we are under shallow, biblical teaching, shallow truth, shallow doctrine, we're going to have a



shallow salvation, a shallow understanding of God, a shallow understanding of our sin, or fallenness, we will have a shallow and not so worthy lifestyle.

And this is why this is my personal conviction. Truth matters. In fact, that's the incorporated name of this church. It is Truth Matters, because truth is what really matters. Truth is what really sets us free. If we're not diligent in studying and teaching the Word of God if we're, if we're doing a shallow Bible teaching, if we're not teaching and drawing the truths and principles laid out in Scripture, then we're going to be borderline hypocrites who won't look much different than that of an unbeliever we're going to, we're going to struggle with our assurance we're going to struggle with our faith, we're going to struggle with interesting and God's promises, etc.

So there's really a lot that can be said on humility. But again, in the interest of time, let's, let's now turn our attention to the second virtue. The second virtue where our lifestyle will balance the scales of our calling, Paul calls gentleness, gentleness, the Greek peace is also translated meekness. So when you see gentleness there, it's the word meekness or meek and here we'll talk a little bit about meek, because meek is often misunderstood because a lot of English definitions. If you were to look up what is meek, in many English definitions is going to define it as a form of weakness, that there some sort of deficiency or like some sort of deficiency. What they're in spirit or even encouraged.

So, to define meek from an English Standard or English translation, it has negative connotations. And that is not the biblical definition of meek. So in both the Old Testament and the New Testament, the gentle and the meek, they aren't weak. They're actually divinely cared for. And a good example of this is our very own Lord Jesus Christ right in the Philippians. two passages that I just read. So though Jesus was deity, he did not consider His deity a thing to be grasped. But what did he do, he emptied himself and there's humility, he set aside and did not exercise his divine power, instead was obedient to the Father to the point of death, even death on the cross. For this reason, God highly exalted Him, and bestowed on him a name that is above every name so that at the name of Jesus, every knee should bow, both in heaven and on earth.

So the first two characteristics in our passage, humility and gentleness or meekness. Look at it as two sides of the same coin humility and gentleness as two sides of the same coin. They come together. And oftentimes they're interchangeable. You can have humility, without gentleness, and you can have gentleness without humility. And remember to be humble is how you think of yourselves and think of others.

Now think of this to be meek. It's okay now you know how you think of yourself and think of others. Now to be meek is how do you react? What is the action or attitude that's going to come about the way you view yourself in humility, so humility and gentleness or meekness? It's really an attitude of your heart. And then we'll talk a little bit about attitude. If someone cops an attitude, you're like, I don't like that person. Right. So attitude, guess what? That what you see, look, they didn't do anything. What did they think of themselves? They think they're all that in the bag of chips. And guess what? You're not all that in a bag of chips, right?



So do you kind of get it, so to be humble? First of all, it starts with how you think. And it's not being conceited. Because how you think is being humble, you're not going to come out like this, you're going to come out like, more gentle and meek. And you want to help meet their need. And that's where Paul is getting at here. If you are humble, you're going to be gentle. Want to do a cross reference here, Proverbs 23, verse seven, for as he thinks within himself, so is he. So remember, I was using the illustration, it's not so important. It's not what's not most important. It's not what you do, but how you think, what's also equally important. It's not what we do. It's what we think of ourselves and our attitude towards others.

So let me ask you some questions. You don't have to answer out loud. Do you think highly or lowly of yourself? Do you think highly are lowly have someone else? Is it more important that you get acknowledgment? Or that others get the credit? Is it more important that you give? Or is it more important that you receive? Here's the last one. Is it more important that you get love that you be loved? Or is it more important to you that you love others?

And you've probably heard of this, and this is probably one of greatest one of Satan's most greatest lie in the first time I heard this and this is what I was even a baby Christian. Hear the expression, God loves those who love themselves? Did you hear, you ever heard of that? I remember even as a baby Christian, it's like, what the heck is that? That is from Satan's mouth himself. God doesn't love those who love themselves. And we see that in the example of the scribes and Pharisees.

So here's where we can, where we can kind of illustrate this. And again, going back to the scale illustration, let's say this is you here and your wants and your needs. And then and, and all that. And let's say there's this other scale of the others, right? You know others want others needs and loving them. If you are balanced this way, and you're more into yourself and going for after what's in your best benefit, then what we can take away from scripture here, we need to do something, we need to balance the scales back. I'm not saying don't think of yourselves at all. But I'm just saying it can be unbalanced. That's kind of where Paul is getting towards us. So if you find yourself tipping the scale towards you, you're going to need to take steps to bring that back in balance.

So we've covered the first two virtues so far, and we're going to pick up the pace here. God's children are to be humble and gentle, and there's a third virtue God's children are to have. Here's a good one. Patience, and you've probably heard what patients mean. Patience, by definition is long suffering. And let me ask you a question because I pray this. How many of us, Lord give me patience. Okay, but you know, you just ask for Lord give me suffering, because you cannot demonstrate patience without being long suffering. So just as you just asked for suffering to come your way, and if you're not suffering, you don't have an opportunity to be patient. So being patient or long suffering, it's a characteristic of God's children. And if you really think about it, you know, God, he expects us to be patient towards one another. Is it really asking for too much?



So let me ask you another question. I like to ask questions, if you kind of notice because it engages hopefully your mind and kind of thinking through these things, is God patient with you? Was God long suffering with you? Not only coming to faith, but then now living out that faith? Is God patient and long suffering with you? Of course, the rhetorical answers to these questions is you yes, of course God is patient with us coming to faith and living out our faith. And that's why it's really reasonable for us to emulate patience and practice patience with one another. And here again, it can get really practical.

How many of us love all believers equally the same? No, no. There's some believers you like more? And there's some believers, you kind of can't stand right here. Like, just kind of put you right there. Right? See, we need to change our thoughts. We can't think of the other unbeliever especially like that, especially for that for whom Christ died, right? Because when you're kind of doing this, you're like, you're not worth my time. See, we need to balance the scales back. Do you see how it really starts with our mindset and our heart? So to behave like God's children, we are expected to demonstrate humility, gentleness, patience, and here's a fourth virtue showing tolerance.

Now remember I was using the illustration, humility, and meekness or gentleness are two sides of the same coin. So it is with patience and showing tolerance. You can't be patient without showing tolerance. And you can't show tolerance without being patient. So here's what happens. Patience, it actually starts with the mind if humility then it is demonstrated by an attitude of gentleness. And then it is further demonstrated by being and showing patience and tolerance.

So let me again ask you other another question I've asked, I probably asked you the most questions in this sermon than in any other sermon. Was God not only patient long suffering with you coming to faith and practice obedience, but was not God also showing tolerance with you by continuing to provide your physical and spiritual needs? Again, the rhetorical answers to these questions yes, God is showing us tolerance. Yes, even if our disobedience indeed you know this even in our disobedience, our Heavenly Father will continue to provide your physical and spiritual needs and even if in your disobedience that God will even discipline you, if necessary. So then just as God showed tolerance toward us by continually providing and meeting our physical and spiritual needs, it is only right that we reciprocate by showing tolerance to others.

And here's where it gets really practical. What if you don't feel like showing tolerance? I don't feel like showing tolerance. I don't feel like they deserve it. I don't feel like they're, they're sincere. So I'm not going to show them tolerance. Do you? Are you off the hook and showing them tolerance? No. Again, it becomes a change in the disposition of our mind and our thoughts.

Okay, but what if you show tolerance to them? And what if they do it again? Or they offend you or they irritate you? Do I gotta show them tolerance again? What do we learn from our Lord? When Peter asked that very question, Lord, if a brother sins against me, how many times shall I



forgive them? And you know the answer 70 times 7. And really, the idea there is you don't count. It's without measure. that yes, even if someone continues to annoy the heck out of you, right? Just kind of you are to continue to demonstrate an attitude of tolerance.

So being a Christian, a child of God, we are to live in humility, gentleness, patience, we got to show tolerance and here's a fifth important virtue, love. We're all familiar with love, agape. It's the highest form of love. It's the most noble of love. And it's actually one of the characteristics to describe God. God is a God obey. God is love. And Jesus said, greater love. has no one than this than one lay down his life for his friends.

So Jesus told his disciples by this men will know that you are my disciples that you love one another. So a godly love. It's a selfless love. And it's a love that seeks the good of others. It's a sacrificial love. And I've said, I've said this before, and I say it again, because I don't think we can really get this. Love is not an emotion. We got to get that. Love is not an emotion. Love is a determination of the will and the mind to love. It's a decision. It's a decision to do that and it can express itself in emotions, but emotions do not get caught up in emotions because what do we know about our emotions, it can go like this, right? You can be loving one day and not loving another day so we can be like this. However, if we have a mindset to love as a decision, and we've set our minds to love, then when our emotions don't even align up right we are still grounded in in persevering to do that which is pleasing to God. So just as Jesus decided to die for us and loved us even while we were still sinners, God expects us to love one another yet while we're still centers on the path of being sanctified, and glorified, and there's so much that can be said on a copy, but I think you get the idea. And we're going to actually come back to it at the close.

So we can live a life worthy of the salvation we receive and we can behave like God's children by having humility, gentleness, patience, showing tolerance. I got a love and here's the last virtue the sixth virtue, being peaceful, and the key to being peaceful. Again, it starts with the mind, it expresses itself in gentleness, it is covered in love. And when we're in that right in that frame of mind, it's going to lead to peace or tranquility.

Another way to say this is a characteristic Have a child of God is this he needs to be a man or a woman of peace. And we all know Jesus familiar words. Blessed are the peacemakers, for they shall be called sons of God. So God's children, this is what we are in the business of doing. If we offended someone, we are to seek forgiveness and restoration of that relationship. If someone sins against us, we are to tell them that they've sinned against us, and seek restoration and reconciliation of that relationship. And if you were brought in the middle as a mediator, because there was two believing parties, and you know, let's see in the Matthew 18 principle where there isn't reconciliation. Then if you come in as a mediator, as a third party, your goal is to seek peace and restoration in that relationship, by being peaceable are peacemakers we will achieve not only unity of the Spirit in the church, but as we're going to see as we progress in our study, we're going to achieve unity even in the household.

A Manner Worthy

Pastor Alex Catarroja

Ephesians 4 – Podcast Episode 7



So with that, let's close. So how can we live a life worthy of our calling? And what is expected of us being called children of God? It's by having humility, gentleness, patience, showing tolerance. I got a love being peaceful. Now, if you haven't already caught on these characteristics are very choose kind of sound from a familiar passage. If you're kind of like, Hey, this is, this is what Paul wrote here and you are right on it. These are the fruit of the Holy Spirit and let's read that passage. Galatians 5, but the fruit of the Spirit is love. There's a characteristic, right? Joy, peace, that was one of our virtues, patience, oh, that was one of the characteristics, kindness, goodness, faithfulness, gentleness, there it is – humble, self-control, against such thing there is no law. So we can live a life worthy of our calling and doing what's expected of us as God's children.

And here's where it really gets practical. We got to put to death, the misdeed of our sinful thoughts, the misdeeds of our sinful thoughts, and our sinful actions. And instead of doing that were to put on love, copy, love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. When we live by the Spirit, we're going to look more and more like our Lord Jesus Christ. When we live by the Spirit, our lives are going to balance the scales of our salvation. When we live by the Spirit, our lives will be deemed worthy of being recipients of the salvation that we received. And if we live by the Spirit, if you want to please your heavenly Father, this brings the greatest delight is when you live by the Spirit, and not by your sinful flesh.

So here's where, if we can cut even consolidate this even further then, we kind of went through all that, once we have this, in here, aligned to the will of God. And that takes constant diligence, constant, you know, immersion in the word constant learning and growing in His Word. Get the right truth in your mind to inform you, you know what's going to happen. It's going to bring about the right actions that God requires of us for being recipients of eternal life and really those right actions because we're aligning our mind to the truth that we received, we're going to find and discover that it's when we align ourselves with that, that it's the Holy Spirit in us that's going to produce the fruit within our hearts in our thoughts and interactions, and thus bringing greater glory and honor to him. Amen?

Thank you so much for downloading the Truth Matters Church podcast.

As we learned today, the Bible is pretty clear about what a life transformed by the Holy Spirit and a saving faith in Christ looks like. There are expectations put on true believers in the way we act and behave as representatives of Christ. And as Pastor Alex explained, six key characteristics of a healthy spiritual life are humility, gentleness, patience, showing tolerance, love, and being peaceful. We encourage you to pray over each of these and ask God to reveal those areas in your life that might need a little attention.

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