**Sermon Text – Ephesians 4:1-6**

**02/26/2023**

**When we Disagree**

**Introduction ~**

We continue exploring what it means to be a disciple of Jesus Christ, and I am hoping that you realize this is not simply an add-on to life, it is a redefinition of life. That will have practical implications at every level.

With that recognition, we’re now moving into the practical application of the spiritual change each Christian is supposed to experience. This isn’t pie in the sky smoke and mirrors, this is feet on the ground practical expressions of the change that has taken place in our hearts. That change is supposed to be expressed through our unity in Christ.

This unity is both profound and pervasive, but we all too easily miss it, or misunderstand it. It’s expressed in our text today in Ephesians 4:4-6 ~

4*There is* one body and one Spirit, just as you were called in one hope of your calling; 5one Lord, one faith, one baptism; 6one God and Father of all, who *is* above all, and through all, and in you all.[[1]](#footnote-1)

In contrast to this, if we fail to maintain our unity we will fail in our mission:

One hot day in the middle of an African summer a lion and a boar went to the spring to get a drink. “Step aside” said the boar to the lion, “I was here first.” The lion angrily responded, “I showed you where to find the spring! I will be the first to drink.”

The disagreement quickly escalated from a verbal confrontation to a fierce physical battle. Soon, both combatants were getting both tired and thirsty, and they stopped for a moment to catch their breath.

As they rested, they both noticed some vultures in the surrounding trees, patiently waiting for one of them to be killed. This sight sobered both combatants and they quickly made peace, saying, “If we continue to fight, the only winner will be the vultures.”[[2]](#footnote-2)

So you might have gathered we’ll be talking about the unity of the Church this morning. This is more than simply getting along. This is central to our effectiveness as Jesus’ disciples and is a practical reflection of the heart-change that Jesus brings when we place our faith in Him.

That does not mean we’ll come to the same conclusions, or that we’ll hold the same views on every topic. It does mean that some issues are more important than others. Our unity is not based on anything found in this world or any issues we’re facing. Our unity is based on our common relationship with the Lord.

**Context ~**

The fundamental premise is that the supernatural changes brought about by the Holy Spirit, changes that we looked at last week, will produce very practical changes to our relationship with the people around us. Our passage this morning has proven to be a challenging one for Christians; Ephesians 4:1-6 ~

***4*** I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, 2with all lowliness and gentleness, with longsuffering, bearing with one another in love, 3endeavoring to keep the unity of the Spirit in the bond of peace. 4*There is* one body and one Spirit, just as you were called in one hope of your calling; 5one Lord, one faith, one baptism; 6one God and Father of all, who *is* above all, and through all, and in you all.[[3]](#footnote-3)

The expression, “The prisoner in the Lord,” is an interesting term. It reflects Paul’s global understanding of salvation.[[4]](#footnote-4) For him, the entire sphere of Christian living was “in the Lord,” and that would include his imprisonment as part of Jesus’ call on his life.[[5]](#footnote-5) That would include his views of the Roman Empire and the atrocities they were responsible for, as well as the order that they enforced. For Paul, and hopefully for us, everything takes second place to our disciple-relationship with Jesus Christ and His call on our lives.

So what we have here is Paul expressing a pastoral appeal to his readers’ will and actions.[[6]](#footnote-6) The opening “therefore” (οὑ̄ν) joins this practical portion of the letter with the previous theoretical portion.[[7]](#footnote-7) The command given is based on the reality of the complete and final salvation inaugurated for us in Christ;[[8]](#footnote-8) Ephesians 3:14-19 ~

14For this reason I bow my knees to the Father of our Lord Jesus Christ, 15from whom the whole family in heaven and earth is named, 16that He would grant you, according to the riches of His glory, to be strengthened with might through His Spirit in the inner man, 17that Christ may dwell in your hearts through faith; that you, being rooted and grounded in love, 18may be able to comprehend with all the saints what *is* the width and length and depth and height—19to know the love of Christ which passes knowledge; that you may be filled with all the fullness of God.[[9]](#footnote-9)

Because these things are true, now we’re called upon to do something that’s very much in the realm of the supernatural.[[10]](#footnote-10) But this is a very particular we, the “you” (‘υμᾶς) in the passage addresses the Church collectively through its individual members.[[11]](#footnote-11) The Church should always be understood to be a fellowship of a particular kind of persons.[[12]](#footnote-12) They are persons who seek to live in such a way that their lives evoke an understanding of Jesus’ own nature.

**The Appeal ~**

So Paul makes an appeal for something remarkable; Ephesians 4:1 ~

***4*** I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called,[[13]](#footnote-13) …

Here we find that we are to live in a manner “worthy” (ἀξίως) of what’s been done for us.[[14]](#footnote-14) The use of the language of calling, linked to the ethical appeal for a specific set of behaviors, reveals the link between God’s sovereign initiative and human responsibility.[[15]](#footnote-15) The coupling of these two distinct elements plays out practically in the church.[[16]](#footnote-16) (At least it’s supposed to!)

Paul presupposes that God’s initiative in our salvation should, very reasonably, require a continuous human response.[[17]](#footnote-17) That response is predicated on understanding that we’re called through the grace of God, and that there is nothing that we bring that merits our acceptance or makes us worthy.[[18]](#footnote-18)

Remember our discussion of “world views”? As we look at the world around us, we understand that we, too, were guilty before a holy God. In mercy He changed that. Now, because of the mercy God has shown us, we’re able to see the world through the lens of compassion. We understand that people are trapped by destructive demonic forces.

Because of this, we’re now called upon to seek to live in a manner worthy of such grace.[[19]](#footnote-19) You may remember that this life is possible, not based on our own efforts, but by the transforming power of the Holy Spirit at work within us. This walk that we’re now being called upon to exercise is, like the rest of our faith, based on what God has done and not on what we can do; Romans 8:2-4 ~

2For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death. 3For what the law could not do in that it was weak through the flesh, God *did* by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh, 4that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.[[20]](#footnote-20)

**Not What We Would Choose ~**

But the worthy lifestyle we’re now expected to cooperate with will be expressed in very specific and practical ways; Ephesians 4:2 ~

… 2with all lowliness and gentleness, with longsuffering, bearing with one another in love,[[21]](#footnote-21) …

This exhortation is a briefer version of what Paul had to say to the church in Colossae; Colossians 3:12-17 ~

12Therefore, as *the* elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; 13bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also *must do*. 14But above all these things put on love, which is the bond of perfection. 15And let the peace of God rule in your hearts, to which also you were called in one body; and be thankful. 16Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. 17And whatever you do in word or deed, *do* all in the name of the Lord Jesus, giving thanks to God the Father through Him.[[22]](#footnote-22)

This should remind you of something, these characteristics are suspiciously similar to the fruit of the Spirit recorded in Galatians 5:22-25 ~

22But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23gentleness, self-control. Against such there is no law. 24And those *who are* Christ’s have crucified the flesh with its passions and desires. 25If we live in the Spirit, let us also walk in the Spirit.[[23]](#footnote-23)

These things the Apostle Paul is telling us to do are the result, the produce, of the work of the Spirit as we live being guided and empowered by Him. It’s not what we normally choose to do:

A couple found that they were unable to resolve a heated argument. The husband finally proposed a truce by saying, “I’ll tell you what; I’ll admit I’m wrong if you’ll admit I’m right.” His wife considered this proposal for a minute, and then agreed.

So, the husband admitted, “I’m wrong.” With a smile, the wife then victoriously proclaimed, “You’re right!”[[24]](#footnote-24)

Now, in contrast to this, we find something different in the Scriptures. In both the letter to the Colossians and to the Ephesians what we find is that Paul clearly delineates the qualities necessary to exhibit the one body, a unity which is intended to reveal God’s ultimate plan for the unity of the cosmos.[[25]](#footnote-25)

Interestingly, the first quality that we’re exhorted to adopt for ourselves is humility (ταπεινοφροσύνης),[[26]](#footnote-26) or as translated in the NKJV, “lowliness of mind.” Lowliness of mind is a good translation, it conveys more clearly what we’re being told to do than the simple word, “humility.”

This reflects our understanding of our own moral poverty, knowing we have nothing, know nothing, and can do nothing to save ourselves.[[27]](#footnote-27) We understand that we don’t understand much. We know that we don’t know much. This understanding of our condition should dramatically reduce our tendency to feel morally superior. Coming to Christ with only empty hands, we’re free to receive what the Lord will give.[[28]](#footnote-28)

Now, were going to find some overlap and cross-meaning in this passage. Lowliness of mind will naturally produce a longsuffering spirit, that is, a patient one. It should not surprise that Jesus also valued this characteristic in those who would follow Him; [[29]](#footnote-29) Matthew 18:4 ~

4Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven.[[30]](#footnote-30)

Within the Greco-Roman culture this was regarded as an undesirable characteristic for free-people, and it was seen as appropriate only for slaves.[[31]](#footnote-31) However, what the world will consider to be ignoble and unworthy God counts as the highest honor.[[32]](#footnote-32) We’re reminded, again, that God’s view of things is very different from our fallen human perspective; Isaiah 55:8-9 ~

8 “For My thoughts *are* not your thoughts,

Nor *are* your ways My ways,” says the Lord.

9 “For *as* the heavens are higher than the earth,

So are My ways higher than your ways,

And My thoughts than your thoughts.[[33]](#footnote-33)

Within the Christian community this virtue of lowliness is indispensable.[[34]](#footnote-34) It reflects an accurate sense of self-worth based on the realization of our utter dependence on the grace of God.[[35]](#footnote-35) And yet, it is a trait that most of us will struggle with. It will require a renovation of our hearts as described in Romans 13:13-14 ~

13Let us walk properly, as in the day, not in revelry and drunkenness, not in lewdness and lust, not in strife and envy. 14But put on the Lord Jesus Christ, and make no provision for the flesh, to *fulfill its* lusts.[[36]](#footnote-36)

**Soft and Mushy ~**

But that’s not the only characteristic that requires a complete rework of our natures. We’re called adopt a gentle nature; Ephesians 4:2 ~

… 2with all lowliness and gentleness, with longsuffering, bearing with one another in love,[[37]](#footnote-37) …

We find that our lives are to exemplify “gentleness” (πραΰτης) [[38]](#footnote-38) which involves courtesy, considerateness, and willingness to waive one’s rights for the sake of someone else.[[39]](#footnote-39) This is a practical expression of compassion toward others reflecting God’s own dealings with us.[[40]](#footnote-40) It is also a fruit of the Spirit recorded in Galatians 5:22-23 ~

22But the fruit of the Spirit is love, joy, peace, longsuffering, kindness, goodness, faithfulness, 23gentleness, self-control. Against such there is no law.[[41]](#footnote-41)

As difficult as this is to express consistently, within the life of the local congregation a lot often hinges on this trait.[[42]](#footnote-42) Are we able and willing to wave aside our preferences, and even our rights, for the sake of our brothers and sisters in the faith?

**Wait for it ~**

Then we come across another trait that none of us like to practice, “patience” (μακροθυμία). We don’t need a definition for this one, we all know what it is. In fact, I find myself getting impatient over being told I need to be patient; Ephesians 4:2 ~

… 2with all lowliness and gentleness, with longsuffering, bearing with one another in love,[[43]](#footnote-43) …

This “patience,” is literally “long tempered” and conveys the idea of steadfastness or forbearance.[[44]](#footnote-44) This is the ability to make allowances for others’ shortcomings and, again, is a quality essential for the life of the church.[[45]](#footnote-45) Paul knows that, in the midst of tensions and conflicts within the church body, patience is required.[[46]](#footnote-46) However, this will not be a passive resignation, instead it will be reflected through a positive attitude toward others.[[47]](#footnote-47)

Paul sums this up with “bearing with one another in love;” Ephesians 4:2 ~

… 2with all lowliness and gentleness, with longsuffering, bearing with one another in love,[[48]](#footnote-48) …

Paul knows that this is the only means to successfully demonstrate Christian forbearance.[[49]](#footnote-49) Love, by its very nature, is gentle and long suffering.[[50]](#footnote-50) Bearing with others means fully accepting them as individuals who are unique, even in their weaknesses and faults, and still affirming their worth and giving them space to mature in the Lord.[[51]](#footnote-51)

**The Purpose ~**

But there is a purpose for all of this; Ephesians 4:3-6 ~

… 3endeavoring to keep the unity of the Spirit in the bond of peace. 4*There is* one body and one Spirit, just as you were called in one hope of your calling; 5one Lord, one faith, one baptism; 6one God and Father of all, who *is* above all, and through all, and in you all.[[52]](#footnote-52)

The unity of the Spirit mentioned here transcends the human spirit.[[53]](#footnote-53) This is a reference to something greater and more profound that the friendliness of the group. [[54]](#footnote-54) You are a friendly church, and that is good. But what we’re talking about here is more than that. This refers to an underlying and transcendent unity initiated by God’s Spirit.[[55]](#footnote-55)

It is this unity brought by the Spirit that should be the object of zealous striving.[[56]](#footnote-56) Over against this, the church must keep at a distance any tendency to party divisions, whether it be theological with the debate between Calvinists and Armenians, or political divisions between Democrats and Republicans.[[57]](#footnote-57) It doesn’t matter if your diet is that of an herbivore, omnivore, or carnivore. All of these are secondary considerations that need to take a back seat to primary considerations.

Remember, as disciples of Jesus Christ we have a mandate, a mission. We are commanded to *make disciples*. Anything that could or would hinder that must be set aside. When we stand before Jesus He’s not going to ask about your diet or your theological leanings, or your political party, except in the sense of how they supported your efforts to lead people to Him, and then helped them to become reproducing disciples themselves.

Although this unity is already given through the presence of the Spirit, and is expressed in multiple ways in the life of the church, it remains our responsibility to preserve and protect it.[[58]](#footnote-58) In fact, the force of the command suggests that the maintenance of this unity is to be a matter of utmost importance and urgency.[[59]](#footnote-59)

But beyond this, the unity of the Spirit that the church is supposed to experience and preserve is a reality that must be visibly demonstrated.[[60]](#footnote-60) This isn’t some theoretical unity, it is supposed to be a practical reality. The means of maintaining and demonstrating this unity of the Spirit is through peace, which has a bonding effect;[[61]](#footnote-61) Ephesians 4:3 ~

… 3endeavoring to keep the unity of the Spirit in the bond of peace.[[62]](#footnote-62)

This is a “endeavoring to keep” is a description of zealous striving.[[63]](#footnote-63) We who are seeking to be disciples of Jesus are now called upon to be agents of peace for the purpose of preserving unity in the church.[[64]](#footnote-64) The present infinitive form of “to keep” (τηρεῖν) conveys that his requires continued effort. In order to maintain unity it will require effort and determination… every single day.[[65]](#footnote-65)

But there is a supernatural aspect to this as well. The unity is not an artificial “getting along” as we put up with each other. It is founded on a spiritual reality that should, needs to, must, permeate the church; Ephesians 4:3 ~

… 3endeavoring to keep the unity of the Spirit in the bond of peace.[[66]](#footnote-66)

This is the unity that the presence and work of the Holy Spirit produces in the body of Christ.[[67]](#footnote-67) This is demonstrated in 1 Corinthians 12:12-13 ~

12For as the body is one and has many members, but all the members of that one body, being many, are one body, so also *is* Christ. 13For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit.[[68]](#footnote-68)

**An Expression of God’s Love ~**

This unity is caused, brought about, by the Holy Spirit,[[69]](#footnote-69) and it’s up to us to maintain what the Spirit has set in place rather than working against Him. This unity is a reflection of our peace with our Lord and of our love for our Lord.[[70]](#footnote-70) From that love for Jesus we then express love to His children.[[71]](#footnote-71) This is reflected in John’s comments to the church in 1 John 4:20-21 ~

20If someone says, “I love God,” and hates his brother, he is a liar; for he who does not love his brother whom he has seen, how can he love God whom he has not seen? 21And this commandment we have from Him: that he who loves God *must* love his brother also.[[72]](#footnote-72)

There is a caveat to this. Christian unity does not overlook doctrinal heresy, nor can it overlook sin in the congregation. Now, I’m not talking about sin in our culture, there’s no reason to expect people who are not following Jesus to live like Christians. But for those who claim to follow Jesus, we need to hold each other accountable. And yet, even in this, the accountability must be in the form of loving correction.

The behavior that we’re commanded to adopt is nothing less than a practical expression of the foundational unities we’re a part of as Jesus’ disciples;[[73]](#footnote-73) Ephesians 4:4-6 ~

4*There is* one body and one Spirit, just as you were called in one hope of your calling; 5one Lord, one faith, one baptism; 6one God and Father of all, who *is* above all, and through all, and in you all.[[74]](#footnote-74)

The Greek contains a literary element that we miss in English. There is a striking transition from the masculine form of the number “one” to the feminine form of the number “one,” to the neuter form of the number “one.”[[75]](#footnote-75) Greek readers would pick up on this and understand an important point is being made.

This is expressed somewhat differently in 1 Corinthians 12:13 ~

13For by one Spirit we were all baptized into one body—whether Jews or Greeks, whether slaves or free—and have all been made to drink into one Spirit.[[76]](#footnote-76)

In both cases these passage give us a climactic acclamation of the one God in his universality, and therefore provides the most profound ground for the Church’s unity.[[77]](#footnote-77)

**Application ~**

With all this emphasis on the unity of the church, when the Church fails to maintain and express this unity it undermines the credibility of its message to the world.[[78]](#footnote-78) People around us should expect works of love and righteousness from we who claim to follow Jesus.[[79]](#footnote-79) Our love for each other should be expressed in Christian solidarity as we are united by one Lord who gives us a single mission.

This should serve as nothing less than one more witness to the life-changing work that has taken place in our hearts.[[80]](#footnote-80)

So, given all of this, how do we handle disagreements within the body of Christ? As disciples of Jesus how do we accept and love someone that we disagree with; maybe even profoundly disagree with?

What’s required here is a tangible manifestation of the nature of the Holy Spirit in the life of Jesus’ disciples as they (we) interact with each other.[[81]](#footnote-81) It requires that we keep the main things the main things and let go of secondary issues. What are those secondary issues? Anything that does not promote the spread of the Gospel and the growth of Jesus’ disciples.

This is much more important than simply being encouraged to get along. This has significant implications for those who would be Jesus’ disciples. When professing Christians begin to ignore the absolute necessity of the Spirit’s work, when we begin to ignore the Lord’s call respecting God’s love in Christ, at that point we’ve stopped walking as His disciples.[[82]](#footnote-82)

Down that path lies disaster for the church because it will have stopped being the church. Is there someone you strongly disagree with? Is there a break in unity within our local congregation? Is that disagreement impacting our ability to accomplish our mission? That mission, by the way, is stated this way; *To know Him, and to make Him known.*

It could be that you have to work to do.

1. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Eph4.4&off=0&ctx=+the+bond+of+peace.+~4%C2%A0c%EF%BB%BFThere+is+one+bod) (Nashville: Thomas Nelson, 1982), Eph 4:4–6. [↑](#footnote-ref-1)
2. Michael Hodgin, *1002 Humorous Illustrations for Public Speaking*, (Zondervan, Grand Rapids, MI.: 2004), 374. [↑](#footnote-ref-2)
3. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Eph4.1&off=14&ctx=Walk+in+Unity%0a~4+I%2c+therefore%2c+the+prison) (Nashville: Thomas Nelson, 1982), Eph 4:1–6. [↑](#footnote-ref-3)
4. Andrew T. Lincoln, [*Ephesians*](https://ref.ly/logosres/wbc42?ref=Bible.Eph4.1&off=1801&ctx=+23%3a29%3b+26%3a29%2c+31).+~%E2%80%9CThe+prisoner+in+the), vol. 42, Word Biblical Commentary (Dallas: Word, Incorporated, 1990), 234. [↑](#footnote-ref-4)
5. Andrew T. Lincoln, [*Ephesians*](https://ref.ly/logosres/wbc42?ref=Bible.Eph4.1&off=1801&ctx=+23%3a29%3b+26%3a29%2c+31).+~%E2%80%9CThe+prisoner+in+the), vol. 42, Word Biblical Commentary (Dallas: Word, Incorporated, 1990), 234. [↑](#footnote-ref-5)
6. Andrew T. Lincoln, [*Ephesians*](https://ref.ly/logosres/wbc42?ref=Bible.Eph4.1&off=545&ctx=modifications+here.+~It+expresses+a+pasto), vol. 42, Word Biblical Commentary (Dallas: Word, Incorporated, 1990), 234. [↑](#footnote-ref-6)
7. John Peter Lange et al., [*A Commentary on the Holy Scriptures*](https://ref.ly/logosres/lange70eph?ref=Bible.Eph4.1&off=221&ctx=s+the+ethical+part.+~%CE%9F%CF%85%CC%94%CC%84%CE%BD%2c+%E2%80%9Ctherefore%2c%E2%80%9D+) (Bellingham, WA: Logos Bible Software, 2008), 134. [↑](#footnote-ref-7)
8. Andrew T. Lincoln, [*Ephesians*](https://ref.ly/logosres/wbc42?ref=Bible.Eph4.1&off=715&ctx=(e.g.%2c+2+Cor+5%3a20).+~The+imperatives+of+e), vol. 42, Word Biblical Commentary (Dallas: Word, Incorporated, 1990), 234. [↑](#footnote-ref-8)
9. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Eph3.14&off=28&ctx=tion+of+the+Mystery%0a~14%C2%A0For+this+reason+I) (Nashville: Thomas Nelson, 1982), Eph 3:14–19. [↑](#footnote-ref-9)
10. Andrew T. Lincoln, [*Ephesians*](https://ref.ly/logosres/wbc42?ref=Bible.Eph4.1&off=1308&ctx=re%2c%E2%80%9D+indicates+that+~this+ethical+exhorta), vol. 42, Word Biblical Commentary (Dallas: Word, Incorporated, 1990), 234. [↑](#footnote-ref-10)
11. John Peter Lange et al., [*A Commentary on the Holy Scriptures*](https://ref.ly/logosres/lange70eph?ref=Bible.Eph4.1&off=2298&ctx=+2%3a7%3b+1%3a6%3b+7%3a6%2c+7).+~%CE%A5%CC%94%CE%BC%CE%B1%CD%82%CF%82%2c+%E2%80%9Cyou%2c%E2%80%9D+desig) (Bellingham, WA: Logos Bible Software, 2008), 135. [↑](#footnote-ref-11)
12. John Peter Lange et al., [*A Commentary on the Holy Scriptures*](https://ref.ly/logosres/lange70eph?ref=Bible.Eph4.1&off=2298&ctx=+2%3a7%3b+1%3a6%3b+7%3a6%2c+7).+~%CE%A5%CC%94%CE%BC%CE%B1%CD%82%CF%82%2c+%E2%80%9Cyou%2c%E2%80%9D+desig) (Bellingham, WA: Logos Bible Software, 2008), 135. [↑](#footnote-ref-12)
13. [*The New King James Version*](https://ref.ly/logosres/nkjv?ref=BibleNKJV.Eph4.1&off=14&ctx=Walk+in+Unity%0a~4+I%2c+therefore%2c+the+prison) (Nashville: Thomas Nelson, 1982), Eph 4:1. [↑](#footnote-ref-13)
14. Andrew T. Lincoln, [*Ephesians*](https://ref.ly/logosres/wbc42?ref=Bible.Eph4.1&off=2971&ctx=10%3b+2%3a6%3b+3%3a7%3b+4%3a5).+~%CE%B1%CC%93%CE%BE%CE%B9%CC%81%CF%89%CF%82%2c+%E2%80%9Cworthily%2c%E2%80%9D), vol. 42, Word Biblical Commentary (Dallas: Word, Incorporated, 1990), 234. [↑](#footnote-ref-14)
15. Andrew T. Lincoln, [*Ephesians*](https://ref.ly/logosres/wbc42?ref=Bible.Eph4.1&off=3969&ctx=eferred+to+in+1%3a13.+~The+use+of+the+langu), vol. 42, Word Biblical Commentary (Dallas: Word, Incorporated, 1990), 235. [↑](#footnote-ref-15)
16. Andrew T. Lincoln, [*Ephesians*](https://ref.ly/logosres/wbc42?ref=Bible.Eph4.1&off=3969&ctx=eferred+to+in+1%3a13.+~The+use+of+the+langu), vol. 42, Word Biblical Commentary (Dallas: Word, Incorporated, 1990), 235. [↑](#footnote-ref-16)
17. Andrew T. Lincoln, [*Ephesians*](https://ref.ly/logosres/wbc42?ref=Bible.Eph4.1&off=4426&ctx=on+was+to+be+taken.+~The+appeal+to+live+w), vol. 42, Word Biblical Commentary (Dallas: Word, Incorporated, 1990), 235. [↑](#footnote-ref-17)
18. John Peter Lange et al., [*A Commentary on the Holy Scriptures*](https://ref.ly/logosres/lange70eph?ref=Bible.Eph4.1&off=3293&ctx=+to+be+called%2c+but%2c+~since+we+are+called+) (Bellingham, WA: Logos Bible Software, 2008), 135. [↑](#footnote-ref-18)
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