

EPHESIANS - Ephesians 4:1-2a
Message 58
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INTRO: We have taken a little break from the exegetical messages in Ephesians. We took a few messages to be reminded of the matter of hell. It is not a pleasant subject but one we need to be reminded of. They tell me when preachers get old they tend to get soft. Maybe there was a reason priests in the OT were retired from their work when they were 50. But we are back to Ephesians now. The book of Ephesians, like a number of Paul's messages falls naturally into two sections, the doctrinal section and the duties, or the practical section. The doctrinal section is from 1:1-3:21 and we have completed that section.

In the first 3 chapters we covered a lot of doctrinal material, but especially the doctrine of the Church. In the practical section the Apostle Paul now zeros in on how doctrine should affect the Christian's practical life. If our faith does not change our life during the week, neither are we Christians.

God's greatest work on earth in the last 2,000 years has been the Church. And the main task of the Church is twofold as I see it. We have the great commission Jesus left for the Church to fulfill. In Matthew 28:18-20, not long before He ascended to heaven He said this:

18 And Jesus came and spoke to them, saying, "All authority has been given to Me in heaven and on earth.

19 "Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit,

20 "teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age." Amen.

To disciple all nations is to to bring people from every nation into a saving relationship with Jesus Christ. That means first of all teaching them that they are sinners and they are lost and going to hell. I don't think anybody truly gets saved without a recognition that they are sinners and lost and going to hell. When a person realizes they are lost and on the road to

destruction, now they need to know that Jesus took their place in death and if they will repent of their sins and trust in Christ for salvation, He will save them. When that takes place, baptism is in order. That is the first part of the great commission. That is basically covered in the doctrine of justification.

The second part of the great commission as Jesus gave it is teaching these believers to observe all things He has commanded for the believer to observe. That is sanctification. So the first great task of the Church is evangelism and the second is edification. That is church life. God's greatest work on earth in the last 2,000 years has been the Church. It is a sad day that in many places it is very hard to find a church one can support. Many Christians are in a dilemma today. If they attend church they feel by attending they are seen as supporting something they believe is not right in many respects. If they don't attend, they are viewed as if no church is good enough for them. I am talking about genuine Christians with genuine concerns. I am not talking about Christians who are looking for a perfect church. They are looking for something they can support and that they are confident is biblical.

So the work of the Church is twofold; to evangelize unbelievers and to edify believers. And Paul has stressed this teaching in the first 3 chapters. The Gentiles have entered this great work. And now he will speak of those things that would fall into Jesus' instructions to teach all things He had commanded to those who become believers. As I see it, there are three great areas in which the Lord seeks to conform us to the image of His Son. They are first, the home. How do I live at home? The second is our occupation, whether it be as a housewife or on some job outside the home. The third is the church, that is, the local church. And Paul's instructions here will deal largely with how to live in the Church.

So we now begin with the second section in Ephesians which I have called the worthy walk of the saved. Let me show you how this instruction to have a worthy walk develops in this second section. We begin with 4:1:

1 I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called,

The believer is here instructed to have a walk, a life-style worthy of the calling with which he is called. Then look at 4:17:

17 This I say, therefore, and testify in the Lord, that you should no longer walk as the rest of the Gentiles walk, in the futility of their mind,

The first instruction was positive, this one is negative. Don't walk like the world walks. We go now to 5:1-2:

1 Therefore be imitators of God as dear children.

2 And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.

Here the instruction is to walk in love. We go next to 5:15 which says:

15 See then that you walk circumspectly, not as fools but as wise,

The Christian's walk is to be circumspect. That means to have a precise or accurate Christian walk. The first of those sections on the Christian walk I have titled as the Christian's walk is to be worthy of his or her calling. This section is verses 1-16. In this section we have two parts. The first is verses 1-6 and the second is verses 7-16. The first section gives us the call to unity and the second gives us what God has provided to achieve this unity.

III. THE WORTHY WALK OF THE SAVED (4-6).

A. Walk Worthy Of Your Calling (4:1-16)

1. The call to unity (4:1-4:6)

So we begin with the first part of the first section in verses 1-6. It is the call to unity and we'll begin by reading these verses:

1 I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called,

2 *with all lowliness and gentleness, with longsuffering,*
bearing with one another in love,

3 *endeavoring 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;

5 *one Lord, one faith, one baptism;*

6 *one God and Father of all, who is above all, and through all,*
and in you all.

Now let me clarify first what area of the Christian's life this call to unity involves. It is a call to unity within the local church. Paul is writing to the Ephesian church. You will remember when we looked at the seven churches of Asia in Revelation chapters 2-3 that Ephesus is the first church of those seven churches. You will remember that Ephesus was a seaport city. From Ephesus the road went inland and led to the other six churches mentioned in those chapters.

So what we have is a call to unity within the local church. It is not a call to unity with other churches. When Paul wrote to the Ephesians there were not a number of denominational churches in one city as we might have today. There was one Christian church in a city. The call to unity was unity within that local church.

Today in one small town like we have we have a number of different churches that call themselves evangelical churches. Paul's call to unity does not address how to handle the interrelations between churches. Today there are those who call themselves a church from whom we must separate ourselves in practice entirely. Here we have such as the Mormons or Jehovah's Witnesses. They call themselves churches, but in our view they are not part of the universal Church at all.

Second, there are those within protestant or evangelical circles

with whom we are at great variance doctrinally. There are differences such as between charismatics and non-charismatics, or Calvinism and free-will churches. Then there are various churches we might accept as Christian but the practice is so far from what we agree with that we would not consider doing any work together with them, nor would we accept speakers from them. This call to unity in Ephesians does not address such matters. What is in view is unity within the local church.

Over the years a method of dealing with these wider associations with other churches is summarized in this saying: In essentials unity; in non-essentials liberty and in all things charity. All of such relations between different denominations requires a lot of wisdom. As good as the 'in essentials unity and in non-essentials liberty' sounds; even there great care must be taken.

Today we have differences between churches that are of the same brand. There is a wide difference between many charismatic churches. There are many who go by the name Mennonite that we could not in any way be identified with never mind being in unity with them. And before we get started, I want to remind us that this is not what Paul is addressing here.

But as much as I agree with the saying 'In essentials unity and in non-essentials liberty', it does lend itself to some dangers. Who decides what is essential? How about divorce and remarriage? How about the TULIP in Calvinism? How about clothing? How about the once saved always saved doctrine? Most likely not too many would agree what is essential and what is not.

Well, everybody has to make some decision on some of these matters and it may fall to each Christian to decide what they can accept and what not. And again, our text does not address those types of situations. It addresses unity in the local church. In the local church we should strive for unity and Paul will tell us how to do that.

Let me make one other point here with relation to the local church and I give my view. Let us say I have joined a church with which I am in agreement, and now I have changed my mind about some doctrine this church holds to. I believe it is very sinful to start to gather to myself those who agree with me on that matter and then build up a group. And then when the group gets big enough, then to seek to push it through local church. There is a word in the NT for that and it is a very serious sin called 'strife' or 'contention'. It is a major sin. Many of you have seen this happen first hand. This word is translated 'strife' in Romans 2:8; Philippians 2:3; James 3:14, and 16; and contentions in Romans 2:8; 2 Corinthians 12:20 and Philippians 1:16. The online Bible says it is electioneering or intriguing for office. It is politics in church. It is gaining a gathering. This is a very serious sin.

So someone will object and say, "Well, can't a person disagree with the local church?" Yes, most certainly you can and each believer has the right to disagree but there is a proper way of dealing with it. It requires integrity. And how is that? Well when you take on a view that is contrary to the church you are attending, you have changed, not the church. It is now your responsibility to go to the church meeting and say, "I have changed my mind about this or that doctrine. I have endorsed it until recent studies but have now changed my mind. I would like opportunity to present my case and see if you agree with me. If you do then I would recommend we change that point. If you don't agree I will not cause trouble here but find another place of fellowship that is more closely in line with what I now believe." That is integrity. To gather a group to one's view first and then push it in a meeting is in my view a sin of the highest degree and we have seen it in operation.

So in our text Paul beseeches the Ephesians to have a walk worthy of their calling. Before Paul came to Ephesus they had been worshippers of false gods. You will remember the goddess Diana of Ephesus.

They had been saved out of this type of life into the Christian faith, and Paul is calling for unity within the church at Ephesus. So unity, I suspect was a problem there as it is in so many churches. Why that is so is described in 6:10 and on. We wrestle with a demonic army that is out to destroy churches.

Well, the call to unity here is a call to unity with other churches, although one would think that is important as well wherever that is possible. The reason I say that is that Paul does not here address how we are to view other denominations or that we are to seek to be at unity with them and that is how this is often seen. What is in view is unity in the local church.

So as I outline verses 1-6 I see three points; the 'what' of unity; the 'how' of unity; and the 'why' of unity.

a. The 'what' of unity (4:1)

So to consider the 'what' of unity, we go to 4:1 which says:

1 I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called,

The 'what' of unity is the call to have a walk worthy of the calling with which we are called. But note first of all the word 'therefore'. I mentioned earlier that the subject matter of chapters 1-3 is doctrinal. And here is what we could learn from the word 'therefore'. It is doctrine first, and then practice. Before one can have a worthy walk, there is some doctrine that is important to understand. And the subject of the Church takes up much of that doctrinal teaching.

The word 'therefore' as I see it, is very important in this text. Paul has laid the foundation for what follows by expounding important doctrine first. And when he has done that he says, "I, therefore, (because of the doctrine I have

laid out) I the prisoner of the Lord beseech you to walk worthy of the calling with which you were called."

Many years ago I heard a sermon by Dr. Stephen Olford. And he preached on this passage and he said, "Unity of Spirit first, then unity of faith." So look at verse 3, it speaks of unity of faith, "Endeavoring to keep the unity of the Spirit..." Then look at verse 13 and the words, "Till we all come in the unity of the faith..."

He was a great man of God but as I listened I had some flags go up but I never researched it further but I never forgot about it either. And as I was studying now I went to the Bible I used at that time and sure enough I had made a note of it. But I would say with the word 'therefore' we have a different order of things. It is doctrine first then unity of Spirit and faith. The Holy Spirit will not work outside of the Word of God. Unity of Spirit may mean many different things to many different people, but if it has to be based on doctrine, now it has a biblical foundation.

So having dealt with doctrine Paul says, "I therefore..." Because of what has gone on before he says I now beseech you to have a walk worthy of the calling with which you were called. That is the order of things here; doctrine first, then practice, and chapters 4-6 will be practical.

Now in the doctrinal section Paul has shown how the universal Church was never revealed to the prophets. God had sent the Messiah. But He was rejected by the nation of Israel. He was crucified and buried, and then He arose from the dead and 50 days later ascended to heaven and then the Church was begun. This is Acts chapter 2 and it is the universal Church that was born.

But the universal Church is made up of many different local churches. And the local church is made up of individual believers. And it is the believer

in the local church that is now in view in Ephesians 4-6. So the word 'therefore' is very important here.

We note now once more that Paul calls himself the prisoner of the Lord. In 3:1 he called himself the prisoner of Jesus Christ. He did not view himself as a prisoner of Rome. He viewed his circumstances as in the hands of the Lord. Now stop and think about that. Paul has been mightily used by God. He has been all over Asia preaching. Now he is sitting in prison. What will happen? Who knows? But Paul's circumstances do not have him down. If you were to write, how would you write this part. Start like this: "I, the _____ of the Lord..." If you put your circumstances in the blank, how would you fill it in? Do your circumstances have you paralyzed? Or are you like Paul here, doing something in spite of your circumstances? And can you see your circumstances as of the Lord? Do you think Paul could have found it difficult to think that he was actually a prisoner of the Lord?

Now in our verse our translation says, "I beseech you." The original word translated to beseech here is *parakaleo*. We get the name for the Holy Spirit, 'the Parakleet' from this word. It means either to comfort, and so we call the Holy Spirit the Comforter; or it means to call to one's side so as to exhort or encourage to some action. It is disciplinary or instructive. One is called to someone's side if there is a need for some improvement and you want to do it gently.

So Paul says, "I have come along side of you to encourage you to have a walk worthy of the calling with which you are called." In the word 'walk' we have the idea of life conduct. He is instructing them on how to live. It is the Christian walk that is in view.

Now let me make a note about walking. Why would life be called a

walk? Well, you do it one step at a time. You cannot miss some steps in life and skip ahead, you go one step at a time. We cannot get out of where we are right now, we have to keep walking. How many of us would like to get out of where we are right now and move on to some better part in the road? Paul was in prison. He could not skip that step of his life.

Could he not have complained? Could he not have said, "Lord, look at all I've sacrificed for you. Look at what I have been put through since I met you on the Damascus road. And do you treat me like this? Is this how You treat those who give themselves fully to You?" But instead he says, "I, the prisoner of the Lord." Once more I ask you, what part of life are you in? Can you find the Lord sufficient right there?

So Paul says, "I beseech you." The 'you' refers to the Ephesians. They are those who, for the most part, have come out of deep sin and idolatry and have given their lives to Jesus Christ. And Paul therefore exhorts them to have a walk worthy of the calling with which they were called.

So just what is this calling? Well, when a person becomes a Christian he or she is given a new vocation. When a person repents from sin and turns to Christ, one has committed to being a full-time Christian. One's Christianity has become one's calling, or vocation. It is a full-time calling. It is not a part time calling. It is commitment for life.

Now this word 'calling' comes from the word 'to call'. You see, becoming a Christian is not something you decide to do one day. You do not say, "You know, I think it would be a good thing to become a Christian. I think I will become a Christian." A calling is a response to a call. The call does not come from you, it comes to you. Let me explain. You could decide one day to become a mechanic, or an electrician or any

other job. But you may not have been called by anyone. But let us say that a certain company has observed you and they need a person for a specific task and they decided you would be good for that. So they call you and they say, "We would like you to consider to come and take on this job for us." And if you decide to take on the task, . The call came, now you were called. The call did not come from you, but to you.

So it is with Christianity. If you are truly a Christian the Lord has called you somewhere in life. And if He did not call you, nor are you called. The Lord's call comes from some message, conviction of sin. Then to be a called one you have to repent from sin and turn to Christ in faith and now you are a called one.

Nobody decides one day and says, "You know, I think I should repent of my sins and receive Christ." No, somewhere God spoke to such a one's heart and conviction of sin was produced and somewhere this person responded. That is the call.

Now consider the word 'worthy'. Let me give you the idea behind this word. When you buy anything by weight, say for instance, nails; the nails will be put on a weigh scale. Let us say you want a pound of nails. You put a one pound weight on one end of the scale. Then you put nails onto the other side until the one pound weight and the nails balance. Now those nails are worthy of the price per pound that was given.

In our passage now you put the Christian's walk on one side of the scale and the calling with which he was called on the other side, and it should balance out. Now let us say I lie about something. That lie will put your walk off balance with the calling.

Now let me say something about the word 'church'. Let me quote from my teaching notes on the doctrine of the church: "The English word 'church' comes from

the Greek word *kuriakon*. This word is found twice in the NT and neither refers to that which we call the Church. It occurs in 1 Corinthians 11:20 with reference to the Lord's supper (Lord's = *kuriakos*). This word occurs twice in the NT but it is never used of the Church. I think it probably comes from the idea of the Lord's people (*Kuriakos* people)."

So let me show you the biblical word for that which we call the Church. We go to Matthew 16 to see what the real name of that which we call the Church is. In verse 18 Jesus said:

16:18 "And I also say to you that you are Peter, and on this rock I will build My church, and the gates of Hades shall not prevail against it.

Now the word for church here, as in the rest of the NT is *ekkleesia*. It comes from the words *ek*, meaning *out* and *kaleo*, to call. What we call the Church would more accurately be called, 'The Called Out Ones.' Those who become part of what we call the 'Church' are those who have received the calling of Ephesians 4:1. The Lord has called them by some means and they have repented of their sins and trusted Christ for salvation. And to all who were 'called out ones' in Ephesus Paul writes, "I beseech you to have a walk worthy of the calling with which you were called." And what was this calling to which they were called? It was to repent from sin and surrender their lives to the lordship of Jesus Christ and become his slaves. That is Christianity. It is not a part-time calling, it is a full-time calling.

Now the subject of our passage is unity among the called out ones that make up the local assembly of the Lord's people. And if one will have unity in a church, one has to walk worthy of one's calling. And unity is not uniformity. Uniformity is where everyone is dressed the same or drives the same kind of vehicle etc... We will see later that God has provided each

church with people with various gifts. They are not all the same. But all these various kinds of gifted people need to learn to work together in unity.

Some people have strong convictions on some points and they cannot accept the differences in others. They think others need to conform to their way of thinking. It takes godliness to learn to work together in light of such differences. I am not talking about overlooking sin, but our differences that are not sin.

So the what of this calling is to have a walk worthy of the calling with which one is called. But our question might well be, "OK. It is easy to tell someone what to do. But this is a big issue. How is this to be accomplished?" And that is what Paul gives now in verse 2-3.

b. The 'how' of unity (4:2-3)

So we want to look at the 'how' of unity. We will begin by reading verses 1-3:

1 I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called,

2 with all lowliness and gentleness, with longsuffering, bearing with one another in love,

3 endeavoring to keep the unity of the Spirit in the bond of peace.

We have four specific areas addressed in how to maintain unity. Two begin with prepositions and two with participles. The first one that begins with a preposition is two pronged. So look at it in verse 2. This unity is to be achieved with all lowliness and gentleness.

-with all lowliness

So let us consider the phrase, 'with all lowliness'. In recent

months I have mentioned various words related to the mind and one of those is *tapainophrosunee*. That is the word used here so let me explain. From the NT I find two large areas of the mind. There is that part which stores all the information we process. Then there is that part that processes that information. In the words of the NT that is the *phreen*. It is where we think.

In our German service some of you were discussing the words, 'deemutich' and 'huachmutich'. There is no good Low German dictionary that traces how words came to be in our language. But when I translated this phrase 'with all lowliness' into Low German I translated it as 'met Deemutichkjeit.' It is to be low minded as contrasted to being high minded. It is lowliness of thinking. It is humility of thinking. Let me just slip in that there is a false humility and that is not what this means.

There is probably no more instructive passage on this kind of thinking than Philippians 2. Let us go there.

- 1 *Therefore if there is any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any affection and mercy,*
- 2 *fulfill my joy by being like-minded (here is the phreen, the thinking part of the mind), having the same love, being of one accord, of one mind (The word mind here is phreen again. It is being of one thinking).*
- 3 *Let nothing be done through selfish ambition or conceit (selfish ambition and conceit is the opposite of being low minded), but in lowliness of mind (there is our word tapeinophrosunee, low thinking) let each esteem others better than himself.*
- 4 *Let each of you look out not only for his own interests, but also for the interests of others.*

5 *Let this mind be in you which was also in Christ Jesus,*

When it says, "Let this mind be in you", it would more accurately be, 'let this kind of thinking be in you', and the word for mind is phreen here. It would not be difficult to maintain unity in the church if we think like Christ thought. And the next verses show us how He thought:

6 *who, being in the form of God, did not consider it robbery to be equal with God,*

7 *but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.*

8 *And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.*

This passage instructs us to let that kind of thinking be in us which was in Christ Jesus. It is this very thinking that is the first key to unity in the church. Think of some of the church problems we have seen. How much high-mindedness was there? Some of it was so far off from the instructions here one would think anyone should have been able to see it, but that was not the case. I remember after one meeting a certain man who had shown among the highest high-mindedness I have seen, and he said something about the Spirit and I said something like, "Did you sense the Holy Spirit in what took place here today?" And he said, "I sure did!" But if there had been lowliness of thinking, beyond all question, things would be much different than they are today. Lowliness of thinking is given here as the first key to church unity.

Now note one more thing. It does not only say with lowliness, but with all lowliness.

-with all gentleness

So the first key to church unity Paul gives here is lowliness of thinking. But this key ring has two keys; lowliness of thinking and the second key is gentleness. The KJV translates it as meekness, which I prefer here. Let me quote from the messages I did on the Sermon on the Mount. Here is what I gave then:

Now when you think of a meek person, what do you think he or she is like? Is he weak? Is he flabby, one who is ever tolerant, or willing to compromise? Is he a peacekeeper, a smooth-it-over kind of person? Will a meek man keep peace at any price? Just what is meekness? What do you think of if you think of a meek preacher? And once again it is important to define. Many years ago I heard this definition of meekness, and I have not been able to improve on it yet. Here it is: Meekness is not weakness; but controlled power. A meek man does not have to assert himself. The world admires a man who asserts himself. A self-made man. But a meek man does not have to assert himself. He does not have to show who he is. Lloyd Jones says the meek man is an enigma to this world.

A.W. Tozer once wrote, "The meek man is not a human mouse afflicted with a sense of his own inferiority. Rather he may be in his moral life as bold as a lion and as strong as Samson; but he has stopped being fooled about himself. He has accepted God's estimate of his own life. He knows he is as weak and helpless as God declared him to be, but paradoxically, he knows at the same time that he is in the sight of God of more importance than angels. In himself, nothing; in God, everything. That is his motto", end quote.

I continue my quote: So we must take a look at this meek man. But before we do that, let me mention first that these traits are not meant to be seen as some Christians are poor in spirit, others mourn, and still others are meek. All who

become Christians, as I see it, must enter the kingdom by becoming poor in spirit, and mourn over their sin at least to some degree. A child seven years of age cannot mourn over sin like an older person who has lived in all manner of sin. But in later life, such persons too will learn the depth of the depravity of their own heart.

Then, also, no one is born with these characteristics by nature. There are those who have meek characteristics as non believers, but when they get saved, God will seek to work true Christian meekness into them. And third, all Christians are to grow into all of these traits. And as I have mentioned earlier, I believe, along with others, that these beatitudes are progressive in nature. One does not start by becoming meek. One starts by becoming poor in spirit, which leads to mourning, which brings about meekness, end quote.

Vine's Dictionary bemoans that we don't have an English word that more accurately shows what is meant by the original word here translated meekness. He writes:

In its use in Scripture, in which it has a fuller, deeper significance than in nonscriptural Greek writings, it consists not in a persons 'outward behavior only; nor yet in his relations to his fellow-men; as little in his mere natural disposition, Rather it is an inwrought grace of the soul; and the exercises of it are first and chiefly towards God. It is that temper of spirit in which we accept His dealings with us as good, and therefore without disputing or resisting; it is closely linked with the word tapeinophrosune [humility], and follows directly upon it Eph. 4:2; Col. 3:12... it is only the humble heart which is also the meek, and which, as such, does not fight against God and more or less struggle and contend with Him. This meekness, however, being first of all a meekness before

God, is also such in the face of men, even of evil men, out of a sense that these, with the insults and injuries which they may inflict, are permitted and employed by Him for the chastening and purifying of His elect" end quote.

Now I mentioned earlier that meekness is not weakness, with which we associate it so easily in English. It is controlled power. Let me give you the prime example of that in the life of Christ. Judas came for Him in the Garden of Gethsemane to apprehend him. Judas had the influential Jews and Roman soldiers with him. And Jesus said, "Whom are you looking for?" And they said, "We are looking for Jesus." And He said, "I am He." And they all went backward fell to the ground.

And in their drunken stupor of sin, they never clued in but they got up, dusted themselves off and came and took Him. Now you talk about controlled power. In Matthew 11:28-30 Jesus said:

28 *"Come to Me, all you who labor and are heavy laden, and I will give you rest.*

29 *"Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.*

30 *"For My yoke is easy and My burden is light."*

One time Jesus was sitting in a Pharisees house. Sometime before that He had met a woman who lived in deep sin. And she had surrendered her life to Him. Now a woman like that would not easily enter a Pharisees house, but she did. How did she dare? Jesus was there! He is meek. He is approachable.

Now let us come back to our subject of unity. The first two keys Paul gives to unity in the church is lowliness of thinking, and meekness. I could not help but think of church meetings to discuss the

business of the church. What would those meetings be like if only these two keys were used by every member?

CONCL: And so we conclude this first message in the first section of the practical section of Ephesians. It deals with unity in the local church. It does not deal with how we are to deal with other denominations but with unity in the local church. Paul's first advice is two-pronged; unity is achieved first by members working together in all lowliness and gentleness.