

Walk Worthy of the Vocation Wherewith Ye are Called

Ephesians 4:1-3

1 ¶ I therefore, the prisoner of the Lord, beseech you that ye **walk worthy** of the **vocation** wherewith ye are **called**,

2 ¶ With all **lowliness** and **meekness**, with **longsuffering**, **forbearing** one another in **love**;

3 **Endeavouring** to keep the unity of the Spirit in the **bond** of **peace**.

Let's look at the key words in these verses and their meanings.

Please note as you read this that I have put the detailed Strong's definitions for each of the key words highlighted above in footnotes for your reference. The footnotes are identified by a number (say ¹ in superscript or elevated form). The corresponding footnote is then at the bottom of the page below the dividing line

_____ . I suggest that you simply read the materials above the dividing line and then if you have a question about the way in which a word has been defined that you look at the detailed Strong's definition in the footnote. If you have any questions about this do not hesitate to be in touch as we want the footnotes to be helpful to you rather than confusing.

1. **Walk.** The Greek word peripateo (Strong's #4043)¹ is translated walk. In the sense employed here it means to walk or make ones way while making due use of opportunities.

¹**Strong's 4043** is the Greek word peripateo [per-ee-pat-eh'-o] from 4012 and 3961. It is a verb, found 96 times in the New Testament and variously translated: walk 93 times, go once, walk about once, and be occupied once. The Greek word means:

1) to walk

1a) to make one's way, progress; to make due use of opportunities

1b) Hebrew for, to live

1b1) to regulate one's life

1b2) to conduct one's self

1b3) to pass one's life

2. **Worthy.** The Greek word axios (Strong's #516)² is translated worthy. In the sense it is employed here it means to walk suitably, appropriately or congruously with the vocation or job that you are called to do. Conceptually, it is much like a person who wears a uniform as a soldier, police officer, fireman, paramedic or nurse. The ones wearing the uniform are expected to confront the situation that everyone else is fleeing from. In like manner Christians are to do the same. Moreover, when the person with the uniform comes we do not care who their family is, if they drink beer on Saturday, cuss, fornicate, etc... We need help from the person who has the skills and training that the uniform they are wearing signifies. In God's eyes, the same is true of Christians wearing the uniform that He has given them.

Unfortunately, many want to make this somehow being about us and our deservedness or how we look. It is not. All you need to do is look at the various men and women of God in the Bible to see that there is no physical appearance or particular way of comporting oneself (contrary to popular belief) that defines worthy. The men and women of God in the Bible can look as different as Samson and John the Baptist, who (ironically) were both Nazarites but presented exceedingly different, or David, who was a man of war with many wives, and Jeremiah, who was a priest and never married. What defines worthiness is that you do the work that a person wearing the uniform of God that you are wearing does. This requires courage, which flows from faith which worketh by love.

3. **Vocation.** The Greek word klesis (Strong's #2821)³ is translated vocation. In the sense it is employed here, it means to accept Christ's call to a particular position or job in His Kingdom.

²**Strong's #516** is the Greek word axios. It is an adverb that comes from 514. It is found six times in the New Testament and translated worthy 3 times, as becometh twice and after a godly sort + 2316 once. It is defined as 1) suitably, worthily, in a manner worthy of.

³**Strong's #2821** is the Greek word klesis [klay'-sis]. It is from a shorter form of 2564. It is a feminine noun found 11 times in the New Testament and translated calling 10 times and vocation once. It means

- 1) a calling, calling to
- 2) a call, invitation
 - 2a) to a feast
 - 2b) of the divine invitation to embrace salvation of God

Note: one may have many vocations. For example, one can be called an apostle, prophet, evangelist, pastor or teacher. One may also be called a husband, father, wife, mother, child, employer/master, employee/servant or one of many other offices (i.e. elder, deacon, bishop, helps).

4. **Called.** The Greek word kaleo (Strong's #2564)⁴ translated called here is also commonly used in the sense of bidding or inviting. It is the same word translated called or bidden in the parable of the wedding feast. See Matthew 22:1-14. This parable is critical to look at because those that were "called" refused to go. It says they "made light of it" (which means they neglected or did not regard the invitation) and so they went about their business (one to his farm, another to his merchandise). Ultimately, you see that they got upset with, spoke evil against and ultimately killed the King's servants and were then destroyed themselves.
5. **Lowliness and Meekness.** As the Greek words translated lowliness and meekness are synonyms, it is useful to look at them together.
 - A. **Lowliness.** The Greek word tapeinophrosune (Strong's #5012)⁵ translated lowliness here means humility, not the making of one's self small when

⁴Strong's #2564, is the Greek word kaleo [kal-eh'-o]. It is a verb, akin to the base of 2753. It is found 146 times in the New Testament and translated call 125 times, bid 16 times, be so named once, named + 3686 once, and miscellaneous ways 3 more times. The Greek word means

- 1) to call
 - 1a) to call aloud, utter in a loud voice
 - 1b) to invite
- 2) to call i.e. to name, by name
 - 2a) to give a name to
 - 2a1) to receive the name of, receive as a name
 - 2a2) to give some name to one, call his name
 - 2b) to be called i.e. to bear a name or title (among men)
 - 2c) to salute one by name

⁵Strong's #5012 is the Greek word tapeinophrosune [tap-i-nof-ros-oo'-nay]. It is a feminine noun from a compound of 5011 and the base of 5424. It is used seven times in the New Testament and translated humility 3 times, humbleness of mind once, humility of mind once, lowliness once, and lowliness of mind once. It means

- 1) the having a humble opinion of one's self
- 2) a deep sense of one's (moral) littleness
- 3) modesty, humility, lowliness of mind

one is really great, but thinking little of one's self, because this is the right estimate for any human being, however great. See the Scriptures below:

Philippians 2:3 [Let] nothing [be done] through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.

I Peter 2:17 Honour all [men]. Love the brotherhood. Fear God. Honour the king.

- B. Meekness. The Greek word *praotes* (Strong's #4236)⁶ translated meekness is founded upon the idea of Strong's #5012 but goes beyond it. It is the attitude of mind and behavior which, arising from humility, disposes one to receive with [gentleness] and [meekness] whatever may come to him from others or from God. It leads one to accept God's dealings with us as good and therefore you submit without resistance or dispute. It is critical to receiving the "engrafted word". Moses, who God called "meek" above all men on the earth being a great example. See the Scriptures below:

James 1:21 Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls.

Numbers 12:3 (Now the man Moses [was] very meek, above all the men which [were] upon the face of the earth.)

6. Longsuffering. The Greek word (Strong's #3115)⁷ translated longsuffering refers to one's patience, endurance, constancy, steadfastness and perseverance towards others, regardless of how they may treat you.

⁶**Strong's #4236** is the Greek word *praotes* [prah-ot'-ace]. It is a feminine noun that comes from 4235. In all nine instances it is found in the New Testament it is translated meekness.

⁷**Strong's #3115** is the Greek word *makrothumia* [mak-roth-oo-mee'-ah]. It is a feminine noun from the same as 3116. In the New Testament it is found 14 times and translated longsuffering twelve times and patience twice. In Greek, it is defined as:

- 1) patience, endurance, constancy, steadfastness, perseverance
- 2) patience, forbearance, longsuffering, slowness in avenging wrongs

It is the type of restraint which does not hastily retaliate a wrong and therefore keeps one from executing wrath or exacting revenge.

7. **Forbearing.** The Greek word (Strong's #430)⁸ translated forbearing refers to one standing for others, sustaining and bearing with them as the Lord works with them over time to perfectly reconcile them unto Him.
8. **Love.** The Greek word (Strong's #26)⁹ translated love here is the same word translated charity in I Corinthians 13. It is God's agape love. It is the love that puts another before oneself. It has nothing to do with one's feelings, which is why so few people walk in it. The few passages identified below highlight that fact.
 - a. **Love God.** Jesus said, if ye love me, keep my commandments. See John 14:15 and John 15:10 reprinted below.

John 14:15 If ye love me, keep my commandments.

⁸**Strong's #430** is the Greek word anechomai [an-ekh'-om-ahee]. It is the middle voice of a verb from 303 and 2192. In the New Testament it is found 15 times and translated suffer 7 times, bear with 4 times, forbear twice and endure twice. It is defined as:

- 1) to hold up
- 2) to hold one's self erect and firm
- 3) to sustain, to bear, to endure

⁹**Strong's #26** is the Greek word agape [ag-ah'-pay]. It is a feminine noun from 25. It is found in the New Testament 116 times and translated love 86 times, charity 27 times, dear once, charitably+ 2596 once, and feast of charity once. In the Greek, the primary definition of the word is as follows:

- 1) (Singular) brotherly love, affection, good will, love, benevolence [{Joh 15:13 Ro 13:10 1Jo 4:18}]
 - 1a) Of the love of men to men; esp. Christians towards Christians which is enjoined and prompted by their religion, whether the love be viewed as in the soul or expressed [{Mt 14:12 1Co 13:1-4,8 14:1 2Co 2:4 Ga 5:6 Phm 5,7 1Ti 1:5 Heb 6:10 10:24 1Jo 4:7 Re 2:4,19}] etc.
 - 1b) Of the love of men towards God [Lu 11:42 Joh 5:42 1Jo 2:15 3:17 4:12 5:3]
 - 1c) Of the love of God towards man [Ro 5:8 8:39 2Co 13:14]
 - 1d) Of the love of God towards Christ [Joh 15:10 17:26]
 - 1e) Of the love of Christ towards men [Joh 15:8-13 2Co 5:14 Ro 8:35 Eph 3:19]

John 15:10 If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love.

Jesus contrasts sharply those that demonstrate their love by keeping His commandments with those who honoureth him with their lips, but their heart is far from Him as set forth in the two Scriptures below.

Matthew 15:8 This people draweth nigh unto me with their mouth, and honoureth me with [their] lips; but their heart is far from me.

Mark 7:6 He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with [their] lips, but their heart is far from me.

b. Love one another. Jesus said

John 13:34 A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

John 15:13 Greater love hath no man than this, that a man lay down his life for his friends.

I John 3:16 Hereby perceive we the love [of God], because he laid down his life for us: and we ought to lay down [our] lives for the brethren.

Romans 12:10 [Be] kindly affectioned one to another with brotherly love; in honour preferring one another;

c. Love your enemies.

Matthew 5:43-48

43 ¶ Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.

44 But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

45 That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

46 For if ye love them which love you, what reward have ye? do not even the publicans the same?

47 And if ye salute your brethren only, what do ye more [than others]? do not even the publicans so?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

See also Luke 6:27-36.

9. **Endeavouring.** The Greek word spoudazo (Strong's #4704)¹⁰ translated endeavouring means to make haste, exert one's self and give diligence. Interestingly, it is the same Greek word translated "study" in Paul's admonition to Timothy to "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Timothy 2:15.
10. **Bond of Peace.** The bond of peace that binds Christ's body together is the Gospel. The Greek Word (Strong's #4886)¹¹ translated bond means that which binds together, like ligaments join different parts of our natural body together. The Greek Word (Strong's #1515)¹² translated peace in the New Testament

¹⁰**Strong's #4704** is the Greek word spoudazo [spoo-dad'-zo] . It is a verb from 4710. In the 11 instances where it is used in the New Testament, it is translated endeavour 3 times, do diligence twice, be diligent twice, give diligence once, be forward once, labour once, and study once. The definition of the Greek work is

- 1) to hasten, make haste
- 2) to exert one's self, endeavour, give diligence

¹¹**Strong's #4886** is the Greek word sundesmos [soon'-des-mos]. It is a masculine noun from 4862 and 1199. It is found 4 times in the New Testament and translated bond three times and band once. The Greek word is defined as

- 1) that which binds together, a band, bond
 - 1a) of ligaments by which the members of the human body are united together
- 2) that which is bound together, a bundle

¹²**Strong's #1515** is the Greek word eirene [i-ray'-nay]. It is a feminine noun, probably from a primary verb eiro (to join). It is found 92 times in the New Testament and translated peace 89 times, one once, rest once, and quietness ones. The Greek Word is defined as

- 1) a state of national tranquillity
 - 1a) exemption from the rage and havoc of war
- 2) peace between individuals, i.e. harmony, concord
- 3) security, safety, prosperity, felicity, (because peace and harmony make and keep things safe and prosperous)
- 4) of the Messiah's peace

generally refers to the cessation of war between man and God. In this instance it not only means that, but also peace between brethren. In that state of oneness with God in Christ's Body, the church prospers. Paul expands upon this concept later in the same chapel when he says:

Ephesians 4:11-16

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we [henceforth] be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, [and] cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, [even] Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

A detailed and very powerful manner to fight the good fight of faith that ye might walk worthy of your vocation in Christ is found in II Peter 1:1-11. A great teaching on this passage can be found on our website here { <https://www.thefishermenministry.org/writings/teachings/2-peter-1/> }. I've attached a pdf of it to your email invitation for your reference.

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- 4a) the way that leads to peace (salvation)
 - 5) of Christianity, the tranquil state of a soul assured of its salvation through Christ, and so fearing nothing from God and content with its earthly lot, of whatsoever sort that is
 - 6) the blessed state of devout and upright men after death