

To the Praise of the Glory of His Grace

Chapter 30

Ephesians 5:21

Ephesians 5:21 Submitting yourselves one to another in the fear of God.

(*Cambridge Bible for Schools and Colleges*, Eph. 5:21) *submitting*] The primary point in the spiritual ethics of the Gospel is humiliation; self is dethroned as against God, and consequently as against men. Here the special, but not exclusive, reference is to fellow-Christians. “[The precept] seems to have been suggested by the humble and loving spirit which is the moving principle of thanksgiving” (Ellicott).

NONE can truly honor the name of the Lord, and not highly value, and be

willing to submit to, those whom the Lord has saved—who, through the impartation of the Holy Spirit, have been confirmed as sons of God themselves.¹ To properly reverence the Son, and His work of redemption, a person must sincerely esteem, and be willing to submit to, not only the Savior, but also all who are saved—those who by grace have been made partakers of Christ’s mystical body.² For this reason, the redeemed³ are more than worthy to be submitted to, even as they should exhibit the same spiritual subjection and submission to others, whom Christ has also made His children.⁴ Practically the

1 Gal. 4:6 *And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.*

2 Eph. 5:30 *For we are members of his body, of his flesh, and of his bones.*

I Cor. 12:12–14 *For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ. ¹³For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. ¹⁴For the body is not one member, but many.*

Rom. 12:4–5 *For as we have many members in one body, and all members have not the same office: ⁵So we, being many, are one body in Christ, and every one members one of another.*

I Cor. 10:16–17 *The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? ¹⁷For we being many are one bread, and one body: for we are all partakers of that one bread.*

I Cor. 12:27 *Now ye are the body of Christ, and members in particular.*

Eph. 4:4 *There is one body, and one Spirit, even as ye are called in one hope of your calling;*

Col. 1:18 *And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.*

3 Titus 2:14 *Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.*

Gal. 3:13 *Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree:*

Gal. 4:4–5 *But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, ⁵To redeem them that were under the law, that we might receive the adoption of sons.*

4 Gal. 3:26 *For ye are all the children of God by faith in Christ Jesus.*

Eph. 1:5 *Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,*

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greatest and highest form of Christian submission to divine will, is subjection to the rule and authority of God's Son,⁵ but after this, the next most essential act of biblical submission, should be exerted towards those in whom, the Father and Son now eternally abide.⁶ When also someone is in Christ,⁷ and Christ is in them,⁸ then there has been formed an unbreakable and inseparable union, where two have become one.⁹ Because Christ and His people are *one* with God, then to honor them, is to honor both the Father and the Son.

(*Pulpit Commentary*, Eph. 5:21) Mutual subjection is part of a wise, circumspect *walk*, i.e. mutual recognition of each other's rights and of our obligations to serve them. In some sense we are all servants, i.e. we are bound to serve others; the very father is, in this sense, servant of his child. So in the Christian Church we are all in a sense servants ("By love serve one another," Galatians 5:15; comp. Matthew 20:26–28; John 13:15, 16).¹⁰ This view is in harmony with the humble spirit of the gospel. Pride leads us to demand rigorously from others what we fancy they owe to us; humility, to give to others what Christ teaches that we owe to them. The one

John 1:12–13 But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name:¹³ Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

I John 3:1–2 Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not.² Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Rom. 8:14–17 For as many as are led by the Spirit of God, they are the sons of God.¹⁵ For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father.¹⁶ The Spirit itself beareth witness with our spirit, that we are the children of God:¹⁷ And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

5 Col. 1:18 And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Phil. 2:9–11 Wherefore God also hath highly exalted him, and given him a name which is above every name:¹⁰ That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;¹¹ And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Rom. 14:9 For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living.

6 John 14:23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

7 II Cor. 5:17 Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

Rom. 8:1 There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Rom. 12:5 So we, being many, are one body in Christ, and every one members one of another.

I Cor. 1:30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

Eph. 2:10 For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.

Eph. 2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

8 Col. 1:27 To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

Gal. 2:20 I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me.

Rom. 8:10 And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness.

9 John 17:21 That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.

10 Gal. 5:15 But if ye bite and devour one another, take heed that ye be not consumed one of another.

Matt. 20:26–28 But it shall not be so among you: but whosoever will be great among you, let him be your minister;²⁷ And whosoever will be chief among you, let him be your servant:²⁸ Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

John 13:15–16 For I have given you an example, that ye should do as I have done to you.¹⁶ Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him.

feeling is to be discouraged, the other exercised and strengthened.

Through submission to the Lord Jesus and those He has saved, the spiritual unity¹¹ that He has produced between God and man,¹² and man and man, is manifested. (Eph. 2:14) *For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;*

(Barnes' Notes on the Bible, Eph. 2:14) *For he is our peace*—There is evident allusion here to Isaiah 57:19.¹³ See the notes at that verse. The “peace” here referred to is that by which a “union” in worship and in feeling has been produced between the Jews and the Gentiles. Formerly they were alienated and separate. They had different objects of worship; different religious rites; different views and feelings. The Jews regarded the Gentiles with hatred, and the Gentiles the Jews with scorn. Now, says the apostle, they are at peace. They worship the same God. They have the same Saviour. They depend on the same atonement. They have the same hope. They look forward to the same heaven.

They belong to the same redeemed family. Reconciliation has not only taken place with God, but with each other. “The best way to produce peace between alienated minds is to bring them to the same Saviour.”

Through Jesus' sacrifice for sin, and making two, both Jew and Gentile, *one*, the peace which Jesus accomplished through His death, is ultimately manifested in the world. Through this spiritual union, Jesus' person and work is glorified. The harmony that has been produced, is also a spiritual reflection of the oneness of heaven.¹⁴ Ultimately, submitting ourselves to those whom Jesus has saved, proves our subjection to Jesus Himself. Since none can truly honor the Son, and not honor, value, and highly esteem, those He died for.¹⁵

The practical result of subjection to both the Son of God, and those He has saved, will produce sweet spiritual unity, that shall be experienced, throughout the Lord's brethren. (Ps. 133:1) *Behold, how*

11 Eph. 2:16 *And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:*

Eph. 4:3–6 *Endeavouring to keep the unity of the Spirit in the bond of peace.* ⁴*There is one body, and one Spirit, even as ye are 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.*

Rom. 12:4–5 *For as we have many members in one body, and all members have not the same office:* ⁵*So we, being many, are one body in Christ, and every one members one of another.*

I Cor. 12:12–13 *For as the body is one, and hath many members, and all the members of that one body, being many, are one body: so also is Christ.* ¹³*For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.*

Gal. 3:28 *There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.*

Rom. 15:5–6 *Now the God of patience and consolation grant you to be likeminded one toward another according to Christ Jesus:* ⁶*That ye may with one mind and one mouth glorify God, even the Father of our Lord Jesus Christ.*

12 Rom. 5:10 *For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.*

Col. 1:20–21 *And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.* ²¹*And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled.*

13 Isa. 57:19 *I create the fruit of the lips; Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him.*

14 John 17:21–23 *That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me.* ²²*And the glory which thou gavest me I have given them; that they may be one, even as we are one:* ²³*I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*

15 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.*

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good and how pleasant it is for brethren to dwell together in unity!

(*Benson Commentary*, Ps. 133:1) *Behold, how good and how pleasant, &c.*—It is good in itself, agreeable to the will of God, and therefore peculiarly pleasing to him, as it is also to all good men: it is good for us, for our honour and comfort. It is pleasant, and brings constant delight to those who experience and practise it. *For brethren to dwell together in unity*—For us, who are brethren, not only by nature and blood, but also by combination in one and the same commonwealth, and by the profession of the same religion. “Many things are good which are not pleasant, and many pleasant which are not good. But unity among brethren, whether civil or religious, is productive both of profit and pleasure. Of profit, because therein consisteth the welfare and security of every society; of pleasure, because mutual love is the source of delight, and the happiness of one becomes, in that case, the happiness of all. It is unity alone which gives beauty, as well as strength, to the state; which renders the church, at the same time, *fair as the moon, and terrible as an army with banners*, Song of Solomon 6:10.”¹⁶—Horne.

It is impossible for any who profess true faith in the Son of God, to imply that they have humbled themselves sufficiently to His will, if they refuse to submit to others, whom Christ has made to be at

peace with God.¹⁷ None also have been given the authorization to dismiss and disregard God’s commands on how they are to conduct themselves amongst other Christians, and at the same time view themselves as truly subject to God.

The Scripture is clear concerning how those saved by the Son, should esteem others in His spiritual body, surely not lower than, but actually better than, even their own selves. (Phil. 2:3) *Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves.* It is ultimately strife and vainglory which is at the core of division, and humility which is the seed and genesis of all true spiritual unity.

(*Barnes’ Notes on the Bible*, Phil. 2:3) *But in lowliness of mind*—Modesty, or humility. The word used here is the same which is rendered “humility” in Acts 20:19; Colossians 2:18, Colossians 2:23; 1 Peter 5:5;¹⁸ humbleness, in Colossians 3:12;¹⁹ and lowliness, in Ephesians 4:2; Philippians 2:3.²⁰ It does not elsewhere occur in the New Testament. It here means humility, and it stands opposed to that pride or self-valuation which would lead us to strive for the ascendancy, or which acts from a wish for flattery, or praise. The best and the only true correction of these faults is humility. ...

16 Song. 6:10 *Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners?*

17 Eph. 2:14 *For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us;*

18 Acts 20:19 *Serving the Lord with all humility of mind, and with many tears, and temptations, which befell me by the lying in wait of the Jews:*

Col. 2:18 *Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,*

Col. 2:23 *Which things have indeed a shew of wisdom in will worship, and humility, and neglecting of the body: not in any honour to the satisfying of the flesh.*

1 Pet. 5:5 *Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.*

19 Col. 3:12 *Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;*

20 Eph. 4:2 *With all lowliness and meekness, with longsuffering, forbearing one another in love;*

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

Let each esteem other better than themselves—Compare 1 Peter 5:5.²¹ This is one of the effects produced by true humility, and it naturally exists in every truly modest mind. We are sensible of our own defects, but we have not the same clear view of the defects of others. We see our own hearts; we are conscious of the great corruption there; we have painful evidence of the impurity of the motives which often actuate us—of the evil thoughts and corrupt desires in our own souls; but we have not the same view of the errors, defects, and follies of others. We can see only their outward conduct; but, in our own case, we can look within. It is natural for those who have any just sense of the depravity of their own souls, charitably to hope that it is not so with others, and to believe that they have purer hearts. This will lead us to feel that they are worthy of more respect than we are. Hence, this is always the characteristic of modesty and humility—graces which the gospel is eminently suited to produce. A truly pious man will be always, therefore, an humble man, and will wish that others should be preferred in office and honor to himself.

Since the entirety of the Son of God's life was characterized by subjection to God,²² as well as those He was sent to save, then His true followers should likewise follow their Savior's example. Through genuine and sincere spiritual subjection, first to God, and then towards the people of God, ultimately believers will discover rest in their own souls. It was this truth that Jesus revealed to His early disciples—that

through their being low and humble in mind, like Himself, would actually produce, rest in the soul. (Matt. 11:28–29) *Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.*

Matthew 11:28–29 is a modified Old Testament quotation from Jeremiah 6:16, which essentially reveals, that obedience to divine will, will produce rest in all who obey God's will in their life—*Thus saith the LORD, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein.*

(Benson Commentary, Jer. 6:16–17) *Stand ye in the ways, &c.*—He now turns his speech to the people, and gives them counsel; by a metaphor taken from travellers, who, being in doubt of their way, stand still, and consider, whether the direction, which they have received from some false guide, be right or not. *Ask for the old paths*—Inquire in what way the patriarchs, the judges, the kings, and prophets of former times walked, and imitate their practices. *And ye shall find rest for your souls*—You will find peace with God, will be safe under his protection, and in consequence thereof will have comfort and satisfaction in your own minds. See Matthew 11:28–29. *But they said, We will not walk therein*—If they did not say so in

21 1 Pet. 5:5 *Likewise, ye younger, submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble.*

22 John 6:38 *For I came down from heaven, not to do mine own will, but the will of him that sent me.*

John 5:30 *I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me.*

John 4:34 *Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.*

John 8:28–29 *Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself; but as my Father hath taught me, I speak these things.* ²⁹*And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him.*

Matt. 26:39 *And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.*

Luke 22:42 *Saying, Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done.*

Phil. 2:8 *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

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express words, yet such was the language of their actions: though the prophets had directed them into the right way, and though they knew others had experienced it to be so, yet they would not be persuaded to walk in it, but deliberately refused the blessings offered them.

Jesus' words, *learn of me* in Matthew's gospel reveal that spiritual humility, is to be both learned, and walked in, through pursuit of coming to know the true essence and nature of Jesus.

(Jamieson-Fausset-Brown Bible Commentary, Matt. 11:29) *and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls*—As Christ's willingness to empty Himself to the uttermost of His Father's requirements was the spring of ineffable repose to His own Spirit, so in the same track does He invite all to follow Him, with the assurance of the same experience.

(Benson's Commentary, Matt. 11:29) *and ye shall find rest to your souls*—That composure, tranquillity, and satisfaction which nothing but humility and meekness, with an entire subjection to me, can give. The original words may be properly rendered, *Ye shall find refreshment to your souls*, such as you would in vain seek elsewhere; refreshment, arising from clear manifestations of the divine favour, consoling influences of his

Spirit, lively hopes of his glory, and sensible communion with him.

It is this Sabbath-type rest, that has always been a promise of God, to those who obey and follow His will.²³ What was also provably true yesterday, is abundantly true today. That is, that there remains a rest to the people of God, if the gospel is both believed and obeyed. But if not, and if it is rejected, the turmoil of sin will continue to disturb and create havoc in the sinner's heart. Teaching us, that to resist divine will, will always negatively affect, the condition of our own inner being. The book of Hebrews beautifully reveals the rest that is available to God's people today. (Heb. 4:9) *There remaineth therefore a rest to the people of God.*

(Barnes' Notes on the Bible, Heb. 4:9) *There remaineth, therefore, a rest*—This is the conclusion to which the apostle comes. The meaning is this, that according to the Scriptures there is "now" a promise of rest made to the people of God. It did not pertain merely to those who were called to go to the promised land, nor to those who lived in the time of David, but it is "still" true that the promise of rest pertains to "all" the people of God of every generation.

There is nothing that the human condition needs more, than joy in the heart,²⁴ rest in the soul,²⁵ and hope of a future²⁶ all

23 Heb. 4:3 *For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.*

Heb. 4:10 *For he that is entered into his rest, he also hath ceased from his own works, as God did from his.*

24 Ps. 16:11 *Thou wilt shew me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures for evermore.*

Neh. 8:10b *...the joy of the LORD is your strength.*

Rom. 15:13 *Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.*

Gal. 5:22–23 *But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, 23 Meekness, temperance: against such there is no law.*

John 15:11 *These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.*

25 Matt. 11:28–29 *Come unto me, all ye that labour and are heavy laden, and I will give you rest. 29 Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.*

26 Titus 1:2 *In hope of eternal life, which God, that cannot lie, promised before the world began.*

I Pet. 1:3–4 *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, 4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you.*

of which Jesus promises to those willing to abandon their previous life of sin, and follow Him. Of all the treasures enjoyed upon the earth, there are none greater than those spiritual blessings that God imparts into His people's hearts. These gifts of the Holy Spirit cannot be replicated through mere earthly drink, leisure, and/or sensual pleasure. For all worldly pursuits, and/or pleasures, where sinners look for respite, are only cheap and fleeting substitutions, of what God supernaturally imparts into the hearts, to those who obey His will.

Jesus' example of taking on the form of a servant, and emptying Himself, exemplified the lowliness and selflessness, of Jesus' own divine and holy nature. (Phil. 2:5–8) *Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.* Just as God is unchangeable,²⁷ so is the Son,²⁸ whether He appeared in the form of a servant on earth, or now is seen clothed in the raiment of a king in heaven. It was ultimately the Son of God's willingness to fully lower Himself to divine will, that is the foundation for God highly exalting Him, and giving Him a name, title, and authority, over all things both in heaven, and on the earth.²⁹ Because of this, no true follower of the Savior should think

that he need not follow Jesus' earthly example of emptying Himself of all rank, position, title, and authority in order to fulfill God's will for his own life. The servant is not above his master, and as such, no true believer should ever be misled to believe that he need not humble himself, in order to serve the people of God, just as his Savior daily demonstrated, in His own generous and selfless earthly life. (John 13:12–17) *So after he [Jesus] had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, The servant is not greater than his lord; neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them.* To live as Jesus lived, is the call of all who profess identification with Him.³⁰ It is also only as Christians obey divine will, and follow the Son of God's example of fully and completely humbling themselves, that they can possess true happiness in their own souls, *happy are ye if ye do them.* No doubt, there is always a reward for obedience, and this reward will be evident in all who walk as their Savior, in true humility of mind, resulting in being both happy and fulfilled in the life they live.

(*Gill's Exposition of the Entire Bible*, John 13:17) *happy are ye if ye do them;* for the

Ps. 33:18–19 *Behold, the eye of the LORD is upon them that fear him, upon them that hope in his mercy; To deliver their soul from death, and to keep them alive in famine.*

27 *Mal. 3:6 For I am the LORD, I change not; therefore ye sons of Jacob are not consumed.*

28 *Jan. 1:17 Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.*

29 *Heb. 13:8*

30 *Phil. 2:9–11 Wherefore God also hath highly exalted him, and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.*

31 *I John 2:6 He that saith he abideth in him ought himself also so to walk, even as he walked.*

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bare theory, or a mere speculative knowledge of these things, is not sufficient; not he that knows and does not, but he that knows and does his master's will, is blessed; he is blessed with communion with his Lord, and shall hereafter enter into his joy, with "well done good and faithful servant". There is an happiness "in" doing well, and which follows "on" it, though not "for" it, in a way of merit; on the other hand, persons who know and do not, are very unhappy;

It is not until we are willing to submit ourselves to others, and take on the lowliest tasks of serving them, that we practically demonstrate not only our sincere love for the brethren, but also our inward and adoring affection for Christ. Simply because, to honor Him, is outwardly manifested, through honoring His brethren.

In regards to our fellow man, and especially towards those who are our brothers and sisters in Christ, the Scripture has much to say in regards to how we should interact with those who share the same faith as ourselves. The following is a brief review of every saints' responsibility, to others, whom also Jesus has made holy.³¹

Love

John 15:12 This is my commandment, That ye love one another, as I have loved you.

I John 3:11 For this is the message that ye heard from the beginning, that we should love one another.

I John 4:7 Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God.

Kindness

Eph. 4:32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Greeting

I Cor. 16:20 All the brethren greet you. Greet ye one another with an holy kiss.

I Pet. 5:14 Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.

Serving

Gal. 5:13 For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another.

Caring

I Cor. 12:25 That there should be no schism in the body; but that the members should have the same care one for another.

Encouraging

I Thess. 5:11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

Confession and prayer

Jas. 5:16 Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

³¹ *Phil. 2:4 Look not every man on his own things, but every man also on the things of others.*

I Cor. 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.

Col. 1:21-22 And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled²² in the body of his flesh through death, to present you holy and unblameable and unreproveable in his sight:

Heb. 10:10 By the which will we are sanctified through the offering of the body of Jesus Christ once for all.

Forgiveness

Eph. 4:32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

Forbearance

Col. 3:13 Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

Speaking the truth

Eph. 4:25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

Doing good

I Thess. 5:15 See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.

Being longsuffering

Eph. 4:2 With all lowliness and meekness, with longsuffering, forbearing one another in love;

Carry others' burdens

Gal. 6:2 Bear ye one another's burdens, and so fulfil the law of Christ.

Being of the same mind

Rom. 12:16 Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits.

Living in peace

II Cor. 13:11 Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind,

live in peace; and the God of love and peace shall be with you.

Exhorting

Heb. 3:13 But exhort one another daily, while it is called To day; lest any of you be hardened through the deceitfulness of sin.

Comforting and edifying

I Thess. 5:11 Wherefore comfort yourselves together, and edify one another, even as also ye do.

Instructing and/or admonishing

Rom. 15:14 And I myself also am persuaded of you, my brethren, that ye also are full of goodness, filled with all knowledge, able also to admonish one another.

Not only is the Scripture clear on what behaviors should be visible in Christ's church, but also it is equally specific on what not to do, and how, not to sin against other believers.

Not speaking evil

Jas. 4:11 Speak not evil one of another, brethren. He that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

Not holding grudges

Jas. 5:9 Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door.

Do not pass premature judgment

Rom. 14:13 Let us not therefore judge one another any more: but judge this rather,

To the Praise of the Glory of His Grace

that no man put a stumblingblock or an occasion to fall in his brother's way.

Do not envy and provoke one another

Gal. 5:26 Let us not be desirous of vain glory, provoking one another, envying one another.

Do not lie

Col. 3:9 Lie not one to another, seeing that ye have put off the old man with his deeds;