Ephesians 4:1-16

Verses 1-16 are based on chapters 1-3 and are the transition into 4:17-6:20

a. 4:1-6, first part, is an exhortation that mentions four characteristics of the new life (humility, gentleness, patience, and love) which lead into unity which is described with seven-fold unity (one body, one Spirit, one hope, one Lord, one faith, one baptism, one God/Father)

b. 4:7-16, second part, introduces the necessity of diversity within the unity which will cause the body to reach maturity and unity.

4:1 – “I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called,”

1. This verse (4:1) is the topic sentence for the rest of the letter.
2. “Urge” or “exhort” is the first word in the Greek sentence. Although Paul had the authority as an apostle to demand he instead chose to “exhort” and “encourage” the Ephesians.
3. “live a life worthy of the calling you have received” is similar to these verses in other books that show Paul is addressing every area of life:
   a. 1 Thessalonians 2:11-12 – “For you know that we dealt with each of you as a father deals with his own children, encouraging, comforting and urging you to live lives worthy of God, who calls you into his kingdom and glory.”
   b. Romans 12:1 – “Therefore, I urge you, brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God – this is your spiritual act of worship.”
   c. 1 Corinthians 10:31 – “So whether you eat or drink or whatever you do, do it all for the glory of God.”
   d. Philippians 1:27 – “Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ.”
   e. Colossians 1:10 – “And we pray this in order that you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work, growing in the knowledge of God . . .”
   f. Colossians 3:17 – “And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.”
4. “living a life” or “walking” is an image seen in 2:1-2 concerning the former life and will now be used to refer to the new life in 4:17, 5:2, 8, 15.
4:2 – “with all humility and gentleness, with patience, bearing with one another in love,”

1. be eager to maintain unity with the four graces of God’s character now infused into the believer that we will need to cultivate:
   a. **Humility** (ταπεινοφροσύνης) – used in the Greek rarely but derogatory as in service and weakness. In the OT the humble are exalted and are in contrast to the proud and arrogant. In the NT (Acts 20:19; Phil. 2:3; Col. 3:12; 1 Peter 5:5) humility towards God refers to us seeing ourselves small and God as great. Humility towards each other is described in Philippians 2:6-11 when it says to considers others before yourselves.
   b. **Gentleness** or meekness (πραΰτητος) – reflects the attitude which does not allow itself to be aroused by offenses. Jesus was gentle when he brought salvation and authority without force (Matt. 21:5; Zech. 9:9). Jesus described himself this way in Matthew 11:29 and Christ is described this way in 2 Corinthians 10:1. The church is to have this attitude toward others caught in sin (Gal. 6:1-2; 2 Tim. 2:25). This is not a position of weakness but a position that considers others from a position of strength and is willing to wave ones rights in an attempt to help the other person.
   c. **Patience** (μακροθυμίας) – this word means “steadfastness” and “forbearance” God is patient in Exodus 34:6. We are to treat others like this (Matthew 18:23-35; 1 Thessalonians 5:14). Patience avoids rage and revenge. Instead bears with others shortcomings. Also, a fruit of the spirit. Needed for unity in the body in these verses:
      i. 1 Thessalonians 5:14 – “We urge you, brothers, warn those who are idle, encourage the timid, help the weak, be patient with everyone. Make sure that nobody pays back wrong for wrong, but always try to be kind (good that is beneficial) to each other and to everyone else.”
      ii. 1 Corinthians 13:4 – “Love is patient”
      iii. 2 Corinthians 6:6 (3-10) – “We put no stumbling block in anyone’s path . . . rather as servants of God . . . in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love . . . sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing everything.”
   d. **Love**, “bearing with one another in love” (describes the sense of what is meant by “patience” and the other two above) which is the power within us that enables us to be
humble, gentle and patient. These four together provide the framework for the development and maintenance of unity.

4:3 – “eager to maintain the unity of the Spirit in the bond of peace.”

1. Without these four character/graces there would be no possibility of unity.
2. “Make every effort” functions as an imperative. It is urgent and according to Greek scholars it cannot easily be translated into English. The verb has an element of haste, urgency and crisis.
3. “Unity of the Spirit” is not the “unity of the believers” but “of the Spirit”.
   a. The Spirit provides or creates the unity. Holy Spirit is the source or the agent producing the unity.
   b. The Ephesians (or, believers) need to maintain the unity provided by the Spirit. When the believers do not “live a life worthy of the calling” the break the unity.
4. “Keep” (τηρεῖν) is present active and means to guard, to keep, to maintain.
5. “Bond of peace” – the unity provided by the Spirit is to be maintained by the believers by using the “bond of peace”
   a. “bond” (ἐνότητα) is that which binds together, a bond. It is that which keeps something together.]
   b. “peace” (εἰρήνης) is the harmony, cooperation,
6. MAIN POINT: Maintain “UNITY” (togetherness) by “PEACE” (harmony)

NEXT in verses 4:4-6: The basis for unity is doctrinal truth.
- Separation from any one of these seven “one” doctrinal realities violates any possibility of unity since Christian unity is unity of the Spirit and the Holy Spirit is the Spirit of Truth (John 16:13; John 14:17; John 15:26; 1 John 4:6; 1 John 5:6).
- Anything short of the Truth will not include the Holy Spirit and any unity separate from the Truth will be the spirit of the antichrist:
  o 1 John 4:2-3 – “By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already.”
4:4 – “There is one body and one Spirit—just as you were called to the one hope that belongs to your call—“

4 εν σῶμα καὶ ἐν Πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι
one body and one Spirit just as also you were called into one hope

4:5 – “One Lord, one faith, one baptism,”

5 εἰς Κύριος, μία πίστις, ἐν βάπτισμα;
one Lord and one faith and one baptism

4:6 – “one God and Father of all, who is over all and through all and in all.”

6 εἰς Θεὸς καὶ Πατήρ πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων
one God and Father of all who is over all and through all

1. 4:1-3 are words of exhortation, but 4:4-6 are declarations for commitment to the absolute truths of Christianity.
   a. Unity of the Spirit cannot exist without these foundational truths
   b. Compromise for the sake of unity is worldliness and is unity with the spirit of this age, or the spirit of the antichrist, or of this world (kosmos):
i. 1 John 4:3 – “every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already.”

ii. 1 John 2:22 – “Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son.”

iii. 2 John 1:7 – “For many deceivers have gone out into the world, those who do not confess the coming of Jesus Christ in the flesh. Such a one is the deceiver and the antichrist.”

iv. 1 Corinthians 2:12 – “Now we have received not the spirit of the world, but the Spirit who is from God, that we might understand the things freely given us by God.”

v. Jude 1:4 – “For certain men have crept in among you unnoticed—ungodly ones who were designated long ago for condemnation. They turn the grace of our God into a license for immorality, and they deny our only Master and Lord, Jesus Christ.”

vi. 1 John 4:5-6 – “They are from the world; therefore they speak from the world, and the world listens to them. We are from God. Whoever knows God listens to us; whoever is not from God does not listen to us. By this we know the Spirit of truth and the spirit of error.”

vii. John 3:31 – “The One who comes from above is above all. The one who is from the earth belongs to the earth and speaks as one from the earth. The One who comes from heaven is above all.”

viii. John 8:23 – “Then He told them, "You are from below; I am from above. You are of this world; I am not of this world.”

ix. John 15:19 – “If you were of the world, it would love you as its own. Instead, the world hates you, because you are not of the world, but I have chosen you out of the world.”

x. John 17:14 and 16 – “I have given them Your word and the world has hated them; for they are not of the world, just as I am not of the world....They are not of the world, just as I am not of the world.”

2. 4:4-6, maintain unity because of the seven-fold reality of our Christian faith:
   a. one body
   b. one Spirit
   c. one hope
   d. one Lord
   e. one faith
   f. one baptism
   g. one God/Father

3. Seven areas of unity given in a threefold group:
   a. Spirit – body, Spirit, hope
   b. Lord (Jesus) – Lord, faith, baptism
   c. Father – God

4. These are both a declaration of doctrinal truth and an appeal for believers to attain to.
   a. **One Body** – (This begins the first triad – One Body, one Spirit, one hope.) Body is mentioned first because this is Paul’s main concern. The Body is the Church. Jews and Gentiles in one body (2:6). The body is the focus of this part of the letter (1:23). Universal unity is seen locally.
b. **One Spirit** – The Holy Spirit is mentioned first (Spirit...Lord...Father) because he is stressing the believers work with the Spirit who is working in the church to bring maturity and unity. Paul will progress to the Lord Jesus who is revealed by the Spirit. And, Jesus brings the believers to God the Father. We are granted access to the Father by one Spirit (2:18). One Spirit brings unity (4:3). Baptized into one by one (1 Cor. 12:13; Rom. 8:19) All believers are in the body by the Holy Spirit.

c. **One Hope** – Called to participate in hope (1:18). No hope outside Christ (2:12). Our hope is that we will all appear with Christ in glory (Col.3:4). (Col. 1:3; 1:27; Rm. 5:2). This “one hope” contains a promise and an expectation that when understood will provide strength and motivation for unification as a body.

d. **One Lord** – (The next three from a second triad – One Lord, one faith, one baptism.) “Lord” is Greek word used for YHWH of the OT. “Lord” has been used 20x in this letter already. Based on the resurrection Jesus is Lord (1 Cor.8:6). A baptismal confession but more here (Acts 2:34-39; 19:5). “One Lord” is followed by two entry level experiences each believer undergoes: “Faith” and “Baptism”

e. **One Faith** – Substance of Faith or the true doctrinal positions (Jude 3; Ep. 4:13). Correct doctrine presents the true gospel to be accepted and believed for salvation. Note: There is only one faith for Jews and Gentiles. There is not the Jewish faith and the Gentile faith. (Some consider this “one faith” to be faith in Christ for salvation, but it seems most likely it is the body of Christian truth that is quickly referred to again in 4:13)

f. **One Baptism** – Baptism is spiritual union with Christ the Lord (Gal. 3:27-28; 1 Cor. 12:13). The scriptures consistently recognize a spiritual baptism that is confirmed by a physical water baptism. It is not necessary to choose one or the other here, since baptism is a spiritual reality that can be symbolized by a physical act.

g. **One God and Father of all** – This is a re-statement of the Great Shema from Deuteronomy 6:4. (1 Cor. 8:6) The two triads that proceed this all work towards this ultimate finally.

i. “over all” – transcendence, or God is beyond and above the physical world, spiritual world and the human experience.

ii. “through all” – according to Ephesians 3 the church is being built for God to dwell by his Spirit. So, here, God is manifesting through “all” the church members.

iii. “in all” – imminent, or God is within the world. This is part of monotheist theology which states that there is one God who outside his creation, but also active in his creation manifesting his nature and involvement.

5. “called” – the chosen are the “people” in Christ before foundation (1:4). During time people hear and respond to the call to enter the chosen (Rm. 8:30; Ep. 1:13). We are called to participate in hope.

6. “all” – could be masculine (referring to people) or neuter (referring to things) in the Greek. So the translator and commentator must decide it Paul is referring to:

   a. all people, most likely all people in the church, or “all believers” which is supported by the context stressing the unity of the church and followed by the diversity within the church. And, God is said to be the Father of Jesus Christ of which is again part of Paul’s theme in this book. Those who are in Christ are the believers who are also in God the Father.

   b. a cosmic or universal condition (Rm. 11:36; Col. 1:16) – this is not a foreign concept in the book of Ephesians considering “all” included the universe in 1:10, 11, 22, 23; 3:9

7. The church is the first sign (indication, manifestation, pilot project, prototype) of God’s universal unity/harmony/peace when times will have reached their end.
4:7 "But grace was given to each one of us according to the measure of Christ’s gift."

1. This begins a new phase of the discussion on unity in the body.
2. It is unity with diversity. The overall body of UNITY has within it individual Diversity.
   a. "The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. For we were all baptized by one Spirit into one body – whether Jews of Greeks, slave or free – and we were all given the one Spirit to drink. Now the body is not made up of one part but of many." (1 Cor. 12:12, 13)
   b. "Now you are the body of Christ and each one of you is a part of it. And in the church God has appointed first or all apostles, second prophets, third teachers, then workers of miracles, also . . . ." (1 Cor. 12:27-31)
3. Ephesians 4:7-16 is a section within the whole of 4:1-16.
4. This section begins and ends with the phrase "each one" indicating it is talking about the individuals place, position and responsibility in the One Body.
5. Notice the use of the word "one" now applies to the individuals in the "one body" with "one faith" in "one Lord", etc.
6. In reference to "each one" in the body the focus is on Christ giving:
   a. grace has been given (by Christ)
   b. Christ apportioned it
   c. "gave gifts to men"
   d. It was he who gave (4:11)
7. "Grace" is the Greek word "charis" and is used also in Romans 12:3.
   a. In Romans 12:6 the word "charisma" is used for "gift"
   b. 1 Corinthians 12:4 the word "charisma" is used for "gift"
8. The giving is also measured out as seen in these words:
   a. "metron" (Ep. 4:7) which means "to measure"
   b. "emepisen" from "meridzo" (Rom. 12:3) along with "metron" where it says:
      i. literally: "as God divided a measure,"
      ii. or, in the KJ, "dealt to every man the measure,"
      iii. or, in the NAS, "Allotted to each a measure of faith."
   c. "meridzo" means "to distribute, divide out, deal out to, a part, to part, divide into"
   d. "diairoun" (1 Cor. 12:11) means "to distribute"
9. The focus here is that the Lord and the Spirit "measure", "divide", "distribute" the gifts.
   a. John 3:34 - "For the one whom God has sent speaks the words of God, for God gives the Spirit without limit ("metron")"
   b. "metron", or "measure" is used again in Eph. 4:13 "the whole measure of the fullness of Christ
c. In 1 Corinthians 12:7-11 it is through the Spirit the manifestations of the gifts are given for the common good. Here in Ephesians it is Christ who gives the gifts, but Christ is also the one who baptizes believers with the Spirit who then manifests the gifts, so these thoughts are consistent.

10. Paul’s grace gift was to the Gentiles in Ep. 3:2, 7, 8.

4:8 – “Therefore it says, ‘When he ascended on high he led a host of captives, and he gave gifts to men.’”

This is Paul’s text verse, Psalm 68:18, which he uses to prove there is diversity within the unity of the Body of Christ.

Psalm 68 can be broken down like this:
Verses 1-3 – A call to God
Verses 4-6 – Praise to God for past acts of deliverance
Verses 7-8 – God went before his people when the left Egypt
Verses 9-10 – God went before his people into the Promised Land and blessed it
Verses 11-14 – God spoke and the Canaanite kings scattered
Verses 15-16 – God chose Jerusalem
Verse 17 – God left Mt. Sinai and entered into Jerusalem
Verses 18 – God ascended to his throne in Jerusalem (as the ark entered Jerusalem)

A literal wording of Psalm 68:18 is:
“You have ascended on high; You have led captivity captive; You have received gifts among mankind – Yes, even the rebels, that Yah may dwell there as God.”

Psalm 68:18 –
“When you ascended on high You led captives in your train You received gifts from men (The Hebrew text and the LXX read this way.) Even from the rebellious That you, O Lord God, might dwell there.” (“Lord God” is “Immanuel” God with us.)

- The conquering king would receive tribute and plunder (gifts) from those he subdued.
• Jesus is the conquering king and has subdued the powers of the heavenlies (Col. 2:15; 2 Corinthians 2:14; Ephesians 1:20, 21)
• Paul is using this as a victorious proclamation.
• The conquering king would share his spoils with his people. He would receive them from the captives and then distribute them to his loyal subjects.
• Jesus has taken the authority and given it to us. (Eph. 3:10)
• The major deviation from the OT to Paul’s quote is changing “received gifts from men” to “gave gifts to men”
  o There is no located Hebrew text or Greek text of this Psalm being written this way
  o There is a Targum that reads this way that is found in Peshitta
    ▪ “Targum” is an ancient Aramaic paraphrase or interpretation of the Hebrew Bible, of a type made from about the 1st century AD when Hebrew was declining as a spoken language.
    ▪ “Peshitta” is the standard version of the Bible for churches in the Syriac (a dialect of Aramaic) tradition. In this translation into Syriac it is believed the OT was translated from Hebrew directly into Syriac.

An example of captives being taken and then being transformed and given back can be seen in Daniel’s life. Also, in Numbers 8:5-26, the tribe of Levi is taken, cleansed and then given back to serve the people (8:26)

What could have happened?
  2. A quote in a later Targum has a similar translation. Historically possible.
  3. A quote from the Aramaic dialect called Peshitta which would be used in the early church translations of the OT beginning sometime after 100 AD which is a translation taken directly from the Hebrew. Historically possible.
  4. The idea of receiving the gifts also means the gifts would be redistributed to others as plunder or booty. Possible.
  5. The gifts are people who are redeemed and given back to people as gifts to the people in the church. Possible.

4:9 – “(In saying, “He ascended,” what does it mean but that he had also descended into the lower regions, the earth?”

|__________|__________|__________|__________|__________|__________|__________|__________|
| dio | legei | Anabas | eis | hypos | echmaloteusen | aichmalosian | kai |

Therefore, it says: Having ascended on high He led captive captivity and

| 1325 [e] | 1390 [e] | 3588 [e] | 444 [e] |
|__________|__________|__________|__________|
| edoken | domata | tois | anthropois |

Paul is using the targumic text to base his pesher styled explanation.
a. (Targum is an Aramaic paraphrase of the OT used from around 50 BC for the rabbis to teach the Aramaic speaking Jews the meaning of the Hebrew text of the OT.)
b. (Pesher was a style of explaining the OT scriptures by the rabbis, and, also found at Qumran in the Dead Sea Scrolls. The text is taught word by word or phrase by phrase in reference to a new situation where the original text could be applied. It was not necessarily teaching the text in the original setting, situation and historical reference.
c. Paul picks up on two verbs:
   i. “he ascended” applied to Christ glorification referred to in Ephesians 1:20-21 where God raised Christ and seated him in the heavenly realm.
      1. “ascend” implies there had to be a “descending” into the lower earthly regions or to earth itself. This is found in John 3:13 and John 6:38, 62.
      2. The descending is Christ invading the abode of the dead and releasing all people from Adam to the thief on the cross from the underworld and leading captivity captive as is seen in 1 Peter 3:19-20.
      3. In Psalm 68:18 the captives are prisoners of war taken from the enemy. But, Paul implies it to the captives of war being recovered.
      4. The defeated enemies would be the principalities and powers of Colossians 2:15.
   ii. “he gave”
4:10 – “He who descended is the one who also ascended far above all the heavens, that he might fill all things.)

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10  ο̲  καταβάς ,  αὐτός  ἐστιν  καὶ  ὁ  ἀναβάς  ὑπερήφανος
The [One] having descended the same is also [one] having ascended above
Art-NMS  V-APA-NMS  PPro-NM3S  V-PIA-3S  Conj  Art-NMS  V-APA-NMS  Prep
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πάντων  τῶν  οὐρανῶν  ,  ἣνα  πληρώσῃ  τὰ  πάντα .
all the heavens so that He might fill all things
Adj-GMP  Art-GMP  N-GMP  Conj  V-ASA-3S  Art-ANP  Adj-ANP
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1. In Hebrews 4:14 and 7:26 Jesus “passed through the heavens” and is “exalted above the heavens”
2. “fill all things” would mean fill the void of absolute rulership in the physical and spiritual universe as in Ephesians 1:23.
3. Again, this filling is very closely related to the church and the role of the church.
4. Jeremiah 23:24 implies that filling means owning. Thus, Jesus is the owner and possessor of all and he does it through his church.
4:11 – “And he gave the apostles, the prophets, the evangelists, the shepherds and teachers,”

11 And He gave some indeed [to be] apostles some now prophets some

1. Verses 4:11-16 will now interpret and apply the meaning of “gave gifts to men.”

4:12 – “to equip the saints for the work of ministry, for building up the body of Christ,”

12 toward the perfecting of the saints for [the] work of ministry for

4:13 – “until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ,”
so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.


4:14 – “so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.”
4:15 – “Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ,”

4:16 – “from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.”
ex hou pan to sōma synarmologoumenon kai symbibazomenon

from whom all the body being joined together and being held together

dia pasxes haphes tēs epichorēgias kat' energeían en metrō
by every ligament of [its] supply according to [the] working in [the] measure

enos ekastos mouzous, tēn auxēsin tou somatos poieitai eis
individual of each part the increase of the body makes for itself to

3619 [a] 1430 [a] 1722 [a] 25 [a]
oikodōmēn heautou en agapē
[the] building up of itself in love

N-AFS RefPro-ON38 Prep N-DFS