

11/15/98

Ephesians 4:1-16

The apostle now moves from the doctrinal to the practical part of the letter. Eph. 4-6

Now this does not mean that there the practical section does not contain doctrine, only that there is a definite primary focus on living out what a person is in Christ.

This is always the set order in scripture. God tells us what he has done for us and then He tells us what He would like to do in and through us.

* You see, privilege brings responsibility!

Remember the division of the letter.

1. The first division deals with the doctrinal regards our wealth in Christ by the love of God. Eph. 1-3

2. The second division the practical regards our walk in the love of God. Eph. 4:1-6:9

3. The third division of the practical regards our warfare through the love of God. Eph. 6:10-24

4:1-3 The exhortation for a fitting walk

4:1 Paul's concluding exhortation.

1) The tern "therefore" stands for the conclusion based on what God has done.

* Paul makes the connection and transition from our wealth to our walk.

- 2) The word beseech can mean to begs or entreats asking for help, to comfort or to exhort, our context implies exhortation. Rom. 12:1; 2 Cor. 10:1-2
- 3) The attitude of Paul is that of a servant, not a tyrant, a prisoner of Christ. Eph. 3:1; 6:20
- 4) The request is to have a walk, meaning to order one's behavior as daily practice.
- 5) The reference to worthy, means in accordance with what God has done for us in the person of Christ, not our own worthiness by morality or some social ethic. 1Thess. 2:12
* The exhortation presupposes God's gracious initiative for efficiency.
- 6) The believer has a calling "klesis" to be an example of Christ by the work of the Holy Spirit in him or her. Eph. 3:20
* The Christian is the church, the called out "ekklesia"
 - a) It is said to be an upward calling. Phil. 3:14
 - b) It is said to be a holy calling. 2 Tim. 1:9
 - c) It is said to be a heavenly calling. Heb. 3:1
 - d) It can be summed up by saying, continue to be filled with the Spirit. Eph. 5:18

4:2 Paul defines the fitting walk.

- 1) The word lowliness “tapeinophrasyne” means humility, humbleness of mind which was despised by Greeks and was a derogatory term in classical Greek but exalted as Christians. Phil. 2:5-11
* Humility truly comes only when we see ourselves in relation to God and we cry out, “Woe is me....” Is. 6:5
- 2) The word meekness “prautes” means gentleness, power under control and used of a domesticated animal. Matt. 5:5
 - a) The world looks upon meekness or gentleness as weakness.
 - b) It is courtesy, consideration and willingness to waive one’s own rights that come from seeking the common good without being concerned for personal reputation or gain. Gal. 5:22; 2Tim. 2:24-25; Tit. 3:2
 - c) Moses was very meek above all men. Num. 12:3
 - d) Jesus said, I am meek and lowly in heart. Matt. 11:29
- 3) The word long-suffering “makrothumia” means long spirited, endurance despite injury or provocation being steadfast and forbearing without bitterness.
* God is long-suffering towards us not willing... 2Pet. 3:9

- 4) The word forbearing “anecho” means to hold up under a load of vexations piled upon us by others.
* It is the outward evidence of the inner attitude.
- 5) The motive and attitude of love is what makes all that precedes pleasing to God and beneficial to the person, it is the backdrop to the entire letter. Eph. 4:2, 15, 16; 1:4; 2:4; 3:17, 19; 4:2, 15, 16; 5:2, 25, 28, 33; 6:23; Col. 3:13
 - a) Agape love that is untiring, the fruit of Spirit. Gal. 5:22
 - b) Agape love is what makes the other possible! Rom. 5:5, Colo. 3:14

4:3 The goal of the believer is, endeavoring to keep the unity of the Spirit in the bond of peace..

- 1) Endeavoring “apoudazontes” suggests difficulty and an active, diligent and earnest determination to keep by guarding with watchful eye.
- 2) Not to create or even make but to guard the unity that the Holy Spirit alone brings about, in the bond of peace, man can only disrupt the unity. Col. 3:12-13
 - a) The word bond “sundesmo” means the ligaments by which the members of the human body are united together,

doing away with any brokenness or disharmony. Col. 2:19; 3:14

- b) Spare no effort to die to self to insure the unity of the Spirit, stay out of the way!!!

4:4-6 The reasons for walking in unity.

4:4-6 Seven reasons are listed.

- 1) There is one body.
 - a) Though many members. Rom. 12:4
 - b) The body is not one member. Eph. 2:21; 5:30
- 2) There is one Spirit.
 - a) The Holy Spirit. Rom. 8:9
 - b) By one Spirit are we baptized into one body. 1Cor. 12:13; Eph. 1:14, 18; 2:12
- 3) There is one hope.
 - a) Hope speaks of the future. Eph. 1:18, 2:12, 4:1
 - b) The blessed hope and appearing of Jesus Christ Tit. 2:13
* The rapture. Eph. 1:14
- 4) There is one Lord.
 - a) The Lord of heaven and earth, Jesus Christ. Acts 17:24
 - b) A person.
 - c) A personal obedience.
 - d) A likeness by ongoing transformation.
- 5) There is one faith.

- a) The reference is to doctrine, teaching the gospel, delivered once and for all to the saints Jude 3; 2 Jn. 9
- b) Faith in the person of Christ.
- 6) There is one baptism.
 - a) Water does not save only confirms the repentance of the heart. Rom. 6:1-7
 - b) The spirit inducts us into the body and we drink of it. 1Cor. 12:13
- 7) There is one God and Father.
 - a) Creator and redeemer.
 - b) Above all, speaks of His sovereignty and transcendence.
 - c) Through all speaks of his immanence to his creation.
 - d) In you all, speaks of the indwelling relationship through Christ.
* Jn. 17:3, 6, 7, 8, 11, 12, 14, 17, 19

4:7-10 The giver of grace for unity.

4:7 All have received grace.

- 1) The apostle goes from the focus of one body, one Spirit and one hope, etc, to each one having received grace according to the measure of Christ's gift, in the body.
- 2) The context is the measure of grace to function in the body of the church not the gifts, that doesn't come till verse eleven.

- 3) The measure of grace given is in view of gifts.
- 4) The unity is magnified in diversity as the body is one, for every person has been given grace in proportion to function in the body, this is the focus. Eph. 4:11; 3:2, 7, 8
 - a) One gift has been given to every person at least! 1Pet. 4:10
 - b) The gifts are severally distributed by Christ according to grace and measure of faith. Rom. 12:3; 1Cor. 12:4-7, 10, 12-13, 28
 - * What has do you have that you have not received? 1Cor. 4:7

4:8-10 The gifts giver Christ.

4:8 The apostle is quoting the Psalms.

- 1) The leading captivity captive refers to the emptying of Hades on the side of Abraham's bosom of all who died in faith prior to the cross. Ps. 68:18
 - a) divided into two compartments. Lk. 16
 - 1)) The bosom of the Father contained the believing saints.
 - 2)) The place of torment contained the unbelieving individuals.
 - 3)) Peter tells us Christ descended and preached to those there. 1Pet. 3:19-21

4)) Christ himself gave testimony to this by the sign of Jonah. Matt. 12:39-40

- 2) The giving of gifts "doma" to men refer to the gifted men given to the church for perfecting the saints spiritually. vs. 11
 - a) The apostle changed the word from received to gave by the direction and anointing of the Holy Spirit.

4:9 The explanation of Paul.

- 1) Paul's parenthetical to explain verse eight.
- 2) He Christ first descended to the lower parts of the earth is explaining that He prior to ascending with the captivity went to down to Hades or Sheol.
- 3) Some take this to mean His dissension for the incarnation but the context is foreign.

4:10 The exaltation of Christ.

- 1) He ascended far above all heavens, till he arrived at the third heaven. 2Cor. 12:2
 - a) He passed into the heavens. Heb. 4:14
 - b) He was made higher than the heavens. Heb. 7:26
 - c) He spoil principalities and power and made a show of them openly, triumphing over them in it. Col. 2:15
- 2) The purpose and outcome was to fill all things. Eph. 1:17-18, 20-22; 3:16-19

4:11-16 **The purpose of the gifted men to the church.**

4:11 Christ appoints the ministries in the church and gives the ministers to the church. 1Cor. 12, Eph. 4:11

- 1) He gave some to be apostles which means one sent out
 - * The foundation. Eph. 2:20
 - a) There were the twelve who walked with Christ from his baptism till ascension. Acts 1:21-22
 - b) There were the seventy and many others.
 - c) Their credentials were signs, wonders. 2Cor. 12:12; Heb. 2:1-4
- 2) He gave some to be Prophets.
 - a) To proclaimed God's word, be the mouthpiece of God.
 - b) To revealed the unknown or future events.
 - * Agabus revealed the famine and Paul's binding. Acts 11:28; 21:10
- 3) He gave some to be evangelist to preachers of the good news to lost man.
 - a) Philip to Samaria. Acts 8
 - b) Philip is called evangelist. Acts 21:8
 - c) Timothy was to do the work of and evangelist. 2Tim. 4:5
- 4) He gave some to be Pastor-teachers which is describing one person, for each

one has the definite article except for teacher.

- a) Not all teachers are pastors.
- b) But all pastor must be teachers.
 - * Jn. 10:11, 14; Heb. 13:20; 1Pet. 2:25; Jn. 21:16; Acts 10:28; 1Pet. 5:1-4; Jer. 23:2; Ezk. 34:11; Zach. 11:16

4:12-14 The goal for the saints the benefit to the body.

4:12 The purpose.

- 1) For equipping “katartismos” used of mending nets. Matt. 4:21
 - * Through teaching of saints Doctrine. Acts 2:42
- 2) For the work “ergon” of the ministry “diakonia”. vs. 12
- 3) For the edifying of the body of Christ.

4:13 The length of time.

- 1) The duration is till the maturity and fullness of Christ.
- 2) The word knowledge “epignosis” means full knowledge, precise, correct. Acts 17:11

4:14 The danger.

- 1) The reason is to avoid deception.
 - a) Notice they lie in wait meaning deliberately planning.

- b) The victims are children, meaning infant, unable to talk.
- c) Their danger is described as being tossed to and fro “peripheromenoi” literally swung around, used of spinning tops and feeling dizzy.
- 2) The methods are described as trickery “kybeia” meaning cheating at dice-playing, slick cleverness of men.
 - * Also as craftiness “panourgia” unscrupulousness that stops at nothing.

4:15-16 The result of teaching the children is two-fold.

4:15 The individual result

- 1) Speaking the truth in love- literally truthing holding the truth in love?
- 2) Growth and development as well as yield and obey the Holy Spirit

4:16 The corporate result.

- 1) Every part being educated and yielding to the Holy Spirit, brings about its full capacity and efficiency, which in turn brings about benefit, effectiveness and productivity to the entire body the church, out of love!
 - * Wuests note on ligaments.

- 2) Every part growing and being edified in love, agape.
 - a) Love is the key to life. Col. 3:14
 - b) The purpose of the church is to guard the unity of the Spirit and cultivate and develop diversity!