

## THE BOOK OF EPHESIANS

"Walking as a Christian"

Ephesians 4:1-3

### INTRODUCTION

1. Doctrinal heights are everywhere in the first three chapters. Some of the most important issues are raised--election, sealing, salvation, church, and the grace dispensation.

2. The second section of the epistle commences with the pivotal verse (4:1). Doctrine (1-3) runs itself into practice (4-6). Remember: Practice always senses its footing in doctrine. NOTE The Gospel concerns redemption and sanctification.

3. Bridging the area between doctrine (belief) and practice (behavior), Paul makes an enormous appeal. The segments of it are evident:-

#### 1. APPEAL MADE v. 1

##### a. Logically

The connective "therefore" relates all previously written (1-3) as the basis for the appeal (cf. Rom. 12:1).

##### b. Earnestly

The verb employed is common, but so rich in significance. Has concept of "calling alongside" of one. Used of Holy Spirit (John 14:16, 26).

##### c. Personally

The grammar notes Paul as a prisoner "in" the Lord. It was in His cause and by His appointment. Because he was bound in union to Christ. No sense of sympathy, but a statement of glory in his chains just as a king would glory in his diadems.

#### 2. APPEAL STATED v. 1

##### a. As a Walk

The aorist tense of the verb indicates a brand new departure, hence, "set out to walk." Enoch so walked (Gen. 5:22) and believers are urged to do the same (1 John 2:6). The qualifying "worthy" means it is to be in correspondence with the position assumed.

##### b. As a Calling

Cognates are used here: "Calling by which ye were called." This not only has reference to the general benignant Gospel invitation, but to the specific voice of grace as it moves to effect what it bids. God calls as the Creator in a way so as to twine and wind the

heart in the way God Himself pleases (Rom. 8:29). Man's personal responsibility is never sacrificed in this action. Heavenly grace is exercised to effect it all. The calling is: 1) High (Phil. 3:14). 2) Holy (2 Tim. 1:9). 3) Heavenly (Heb. 3:1).

#### 3. APPEAL DETAILED vv. 2, 3

##### a. Lowliness

The term used means "lowliness of mind." It denotes a low estimate of oneself based on guilt and weakness. It is opposite to self-complacency, self-conceit, self-explanation. There is no desire for the honor of men (cf. Acts 20:19; Phil. 2:3; 1 Pet. 5:5).

##### b. Meekness

Softness, mildness, and gentleness are concepts in this word. It is the unresisting disposition of the mind which bears up without resentment or irritation the faults and injuries of others. It is the manner of a lamb (cf. 2 Cor. 10:1; Gal. 5:23; 6:1; 2 Tim. 2:25; Titus 3:2).

##### c. Long-suffering

Here is the idea of suppressing anger (2 Cor. 6:6; Gal. 5:22; Col. 3:12). It is attributed to God for deferring the infliction of punishment (Rom. 2:4; 9:22; 1 Pet. 3:10). It is expected toward our fellows (1 Tim. 1:16; 2 Tim. 4:2).

##### d. Forbearance

The use of the middle voice in the verb admits of personal restraint in reference to one another (cf. Matt. 17:17; 1 Cor. 4:12; 2 Cor. 11:1, 4, 19, 20). "In love" may very well be taken here or with the next phrase.

##### e. Oneness

The unity which belongs to the Holy Spirit is community, identity, and a sense of common experience of the grace and power of the Holy Spirit (John 17:21). It is organic rather than organization. "Endeavor" means to make haste (cf. 2 Tim. 2:15). Watchful custody is to be exercised. The unity does not come by legislation, but creation (new birth). The means employed is the bond of peace (cf. Col. 3:14). Hatred and contention are opposites.

### CONCLUSION

Faith must have feet. The former is what I believe; the latter how I behave. God give us to walk as we talk. Amen.

## THE BOOK OF EPHESIANS

### "The Unity Blocks"

Ephesians 4:4-6

#### INTRODUCTION

1. This study is in the practical section of the epistle. Doctrine is given first (chaps. 1-3); now expression of the beliefs (chaps. 4-6).

2. The chapter begins with an appeal (v. 1). It relates to a believer's walk and calling. Details of the appeal include lowliness, meekness, long-suffering, forbearance, and unity (vv. 2, 3).

3. The mention of unity alerts Paul to consider seven unities which constitute the foundation on which the Holy Spirit effects true oneness among the saints.

1. The unity of the ONE BODY v. 4

This is obviously a reference to the church which is Christ's body (Eph. 1:22, 23). Contextually, the idea is that there is unity between Jews and Gentiles (2:11-3:12). This is the one organism, and one only, consisting of the grace age regenerated under the one Head, Christ. Though many, the body is one (Rom. 12:5; 1 Cor. 10:17; 12:27).

2. The unity of the ONE SPIRIT v. 4

There is no exhortation to unanimity of feeling or a declaration that such unanimity exists. It is a statement of fact. "Spirit" obviously means the Holy Spirit. The Holy Spirit indwells all believers (Rom. 8:9, 11; 1 Cor. 3:16; 6:19). His presence is the ultimate ground of our unity as the body of Christ. He is our common principle of life. All sins against unity are, therefore, sins against the Holy Spirit. This demands that we love the brethren and live at peace with them (cf. v. 3).

3. The unity of the ONE HOPE v. 4

Believers all have the same hope of sharing ultimately in the glory of God (Rom. 5:2; 1 John 3:2). This hope flows from the vocation (calling v. 1). Paul elsewhere uses the eternal future as an argument for believers to have love one for another (Col. 1:4). Singleness of hope is unity.

4. The unity of the ONE LORD v. 5

Only the Spirit of God can make one call Christ "Lord" (1 Cor. 12:3). All believers see Him as Lord (Rom. 10:9). Early Christians were zealous and jealous for this prerogative of the Saviour. Some died for it. As Lord, He is both Sovereign and Owner in the most absolute sense. Such sovereignty and loyalty binds believers together. None is allowed to siphon any of His glory.

5. The unity of the ONE FAITH v. 5

Faith is often used of objective truth (Acts 6:7; Gal. 1:23). Admittedly, there is no creed objectively given with which all would find agreement. It is best, therefore, to understand "faith" as subjective. It is the single item which gives us identical peace and favor (Acts 4:12). No other arrangement for eternal salvation will do.

6. The unity of the ONE BAPTISM v. 5

In an epistle which concerns the body of Christ, the most eminent idea conveyed by "baptism" is that of the Holy Spirit (1 Cor. 12:13). This is what binds true believers together in the body. Yet, one must not minimize the importance of ritual baptism for believers. It affirms the reality of the real baptism (Spirit) in one's life (Matt. 28:19; 1 Pet. 3:21).

7. The unity of the ONE GOD v. 6

The Father is the ultimate source of spiritual unity. He is Father of all creation, but here the idea is limited to those who are born of God's Spirit. Three thoughts are revealed here: a. His sovereignty. He is utterly paramount and superior to all. b. His immanence. This speaks of His diffusion in that He pervades and controls all. He does not exist in remote indifference. c. His indwelling. This expresses personal and intimate relationships. The church is indeed a habitation of God through the Spirit (2:22).

#### CONCLUSION

The trinity is involved here in unity. Really, it is this doctrine which binds us forever together. True Christianity accepts the oneness of the children of God.

## THE BOOK OF EPHESIANS

### "Provision of Spiritual Gifts"

Ephesians 4:7-10

#### INTRODUCTION

1. Believers are to walk consistently with their calling in grace (vv. 1-3). This promotes the unity of the body which in fact affirms seven basic unities (vv. 4-6).

2. Now Paul changes his concerns from unity to diversity. This is linked with spiritual gifts, a grace bestowal of special capacities for service (Rom. 12:3-8; 1 Cor. 12:1-31). These gifts may parallel natural endowments, but are applied for special grace connections. Moreover the gifts are used for the two ministries believers have: 1) Missionary (outside). 2) Edification (inside).

3. Aspects of spiritual grace gifts include the following important issues:

#### 1. INDIVIDUALITY OF GIFTS v. 7

Not all gifts are conspicuous, but every believer has a capacity somewhere in the body. This is a contrast to the previous "all" (v. 6). No single individual is overlooked (1 Cor. 12:11). Each has his peculiar gift and ought to contribute his share.

#### 2. DIVERSITY OF GIFTS v. 7

Saving grace is the same for all, but service grace is different for all. The definite article "the grace" supports this. It also points to that gift which was known to have been given. This is that subjective grace that works within and shows itself in the charisma which each one has been given. Hence there is diversity in the body (1 Cor. 12:12-27).

#### 3. DISTRIBUTION OF GIFTS v. 7

The verb "is given" indicates there is perfectness in the exalted sovereign Lord as He gives. Merit, asking, capacity, etc. are not the issue. It is all His good pleasure. Each is to be content, therefore, with his gift and not envy another' s which may seem more honorable. This distribution is undertaken in proportion to the amount which our Lord gives (Rom. 12:3, 6). No matter what the measure is, all gifts come from the same hand and with the same purpose.

#### 4. EXPLANATION OF GIFTS vv. 8-10

##### a. Scripturally v. 8

The quotation is from Psalm 68:18. The imagery is of a military conqueror leading captives in triumph. He is laden with spoils which he distributes to his followers. There are features to this quotation: Originally, the reference was to God the Father. He triumphs

over Israel' s enemies and provides gifts for the Nation, ~~bt~~ all of this is applied to the Messiah, Jesus. The identity of Christ in the N.T. with the Jehovah of the O.T. is striking (cf. Ps. 136:16 with 1 Cor. 10:4; Isa. 6:1-4 with John 12:41; Isa. 45:23 with Rom. 14:10, 11. Psa. 102:25 with Heb. 1:10). Hence, Christ by His redemption has delivered those held captive (Heb. 2:15; Col. 2:15). They are now His captives and they share in His life and destiny.

##### b. Practically vv. 9, 10

Here is a parenthesis to give full thrust to the Psalm quotation:

##### 1) Incarnation v. 9

Christ is obviously the descender. As such, He went to "the lower parts of the earth." While there are many who view this as a descent to hell or hades, it is more appropriate to see it as a statement of the incarnation. Reasons: a) Hell is foreign to Psalm 68 context. b) Descent (earth) is opposite to ascent (heaven). c) Analogy of Scripture (John 3:13; 6:38; 8:14; 16:28).

##### 2) Ascension v. 10

Here is an expression of highest exaltation. Christ ascends all the way to God' s abode (cf. 1:21; 2 Cor. 12:2). In this exalted position, Christ fills all the universe with His presence and power. This is not diffused corporeity, but His pervading and energizing omnipresence. Christ is perfect God and glorified man. As the former, He is everywhere present. As the latter, He can be present anywhere.

#### CONCLUSION

God' s gifts to men are part of the triumph of Calvary. We should rejoice and be glad that we share so bountifully in the reward of His sacrifice. Amen.

## THE BOOK OF EPHESIANS

"Spiritual Gifts"

Ephesians 4:11

### INTRODUCTION

1. The Spirit of God has unified believers in one body (vv. 4-6). This unity does not obliterate diversity within the body (vv. 7-10).
2. It is the exalted Saviour Who distributes the energy resulting in gifts to men (v. 8). He is the same Who became incarnate, but is now in the highest heavens and He fills all (omnipresence).
3. The gifts to men are, in turn, gifted men bestowed upon the church. The persons endowed by the Lord are gifts to the entire body of Christ. The men and the office they fill are gifts to the church (Body of Christ).
4. It should be noted that the personal reflexive pronoun is used to indicate Christ "Himself" as the giver. The common verb for "give" is used, but its aorist form suggests a once for all intent. Now, some of the gifts are enumerated:

#### 1. APOSTLES

##### a. Semantically

This term means "one sent from" and was understood as the same as the one who sent him. Hence, an apostle of Christ was as if Christ were present.

##### b. Definitively

It was necessary for an apostle 1) to have seen Christ (Acts 1:22, 25, 26; 1 Cor. 9:1, 2); 2) to be an eye witness of Christ' s resurrection (Acts 1:22, 3) to be chosen by the Lord or divinely by the Holy Spirit (Matt. 10:1-5; Acts 14:4, 14); 4) to be endued with sign gifts (2 Cor. 12:12; Heb. 2:1-4). Quite obviously, by the nature of its qualifications, the office and gift were not permanent. No apostles in official sense today. They were part of the foundation of the Church (2:20). Sign gifts passed with apostles!!

#### 2. PROPHETS

##### a. Semantically

The word means "one who speaks for" another. They were "for-speakers" or "forth-speakers." Others were "fore-speakers," predicting events (Acts 11:27, 28).

##### b. Definitively

The prophets performed a preaching function for they spoke under the immediate, albeit occasional inspiration of the Holy Spirit (Acts 13:1, 2). The prophet had to follow specific rules (1 Cor. 14:29, 31). He was also to be self-controlled so that there wouldn' t be any confusion (1 Cor. 14:32, 33). Prophecy was employed in the early church for both believers and non-believers (1 Cor. 14:22-25). The gift had specific goals (1 Cor. 14:3, 31). Once the canon of Scripture (books included in Bible) was complete, prophecy was no longer required. Today, preachers are prophets only as they declare the already revealed Word of God (Bible).

#### 3. EVANGELISTS

##### a. Semantically

This word means "proclaim good news" in reference to the N.T.; it obviously speaks of the Gospel of Christ (1 Cor. 15:1-5). The term is found only three times in the N.T. (Acts 21:8; 2 Tim. 4:5; here).

##### b. Definitively

The term properly refers to itinerant preachers specially endowed to preach the Gospel where it has not been previously known (Acts 8:4; 14:7; 1 Cor. 1:17; 2 Cor. 10:16). The modern "evangelist" has no counterpart in the Bible.

#### 4. PASTORS AND TEACHERS

NOTE: The original Greek links these two gifts by a connective. Moreover, the grammar of the verse does too for it distinguishes four groups, the final one including two gifts.

##### a. Semantically

The word "pastor" comes from a root meaning "to protect." It is the word for "shepherd." "Teacher" is strictly one who provides instruction.

##### b. Definitively

This is the only place in the N.T. where "pastor" is used of the office we know by that name. Christ used the idea with Peter (John 21:16), Peter of other ministers (1 Pet. 5:2), and Paul of the elders at Ephesus (Acts 20:28). Elders are said to be "bishops" for the purpose of "pastoring" churches (Acts 20:17, 18). Elder denotes maturity; bishop denotes administration; pastor denotes shepherding. There were two kinds of elders (Rom. 12:8; 1 Tim. 5:17). The early church "pastor" was the shepherd under the Great Shepherd (1 Pet. 2:25) in Scripture (Rev. 2, 3).

### CONCLUSION

All these gifts are viewed for the sake of the body at large. This allows other gifts to be taught by these special ones (vv. 12-16; 1 Tim. 3:15).

THE BOOK OF EPHESIANS  
 "The Reason for Spiritual Gifts"  
 Ephesians 4:12, 13

INTRODUCTION

1. The believer' s walk is outlined (vv. 3-5). Those items by which one believer is bound to another are provided (vv. 4-6).
2. It is the ascended Christ Who descended to the earth (vv. 9, 10). His ascension is viewed as a Victor returning from battle who distributes his spoils to his followers, grace gifts in this case (vv. 7, 8).
3. The major gifts were given to the body, the organism of which the Ephesian church speaks (1:22, 23). The issue of organization is not the point here as it is in the Pastorals (1 and 2 Timothy; Titus). What is the end for which these gifts were conferred? That is the matter now.

1. FOR PERFECTION v. 12

The preposition used here indicates an ultimate goal. Thus the gifts (v. 11) are designed to perfect saints. The verb "perfect" means to restore or bring to full furnishing so as to correct all deficiencies. It is the complete outfitting of the saints. The verb is used of "mending" nets (Matt. 4:21), "framing" the world (Heb. 11:3), and "restoring" (Gal. 6:1).

2. FOR MINISTRATION v. 12

This clause has usually been taken as coordinate with the previous one. While the change in preposition is not decisive, it does appear that what is viewed here is immediate and not ultimate as the perfection is. Moreover, the anarthrous nouns "work" and "ministry" have the prevailing meaning in the N.T. of "spiritual service of an official character" (Acts 1:25; 6:4; 20:24; Rom. 11:13; 1 Tim. 1:12; 2 Tim. 4:5). This, then, would put the gifts (v. 11) as the primary subjects and the work of the ministry as their' s.

3. FOR EDIFICATION v. 12

Here is another immediate goal for the same preposition is again used as with "ministry." To "edify" means to "build up." This really defines the "work of ministry." The gifts (v. 11) are the means God has provided whereby all members are built up in completeness. It would be safe to conclude that all gifts, including those listed in Romans (12) and 1 Corinthians (12) are designed for edification of the body.

4. FOR UNIFICATION v. 13

There is no uncertainty expressed in the original Greek in the temporal clause. The ministry and edification are in view and not the gifts in this temporal clause. The verb

"come" means to "arrive at" or "attain" in the sense of reaching a goal (Acts 26:7; Phil. 3:11). Obviously, "all" speaks of Christians and not a confluence of nations. "Faith" has to do with trust or confidence while "knowledge" refers to full experimental knowledge. Both faith and knowledge relate to the "Son of God." He is at one with the Father in glory, attributes and honor.

5. FOR MATURATION v. 13

None is perfect this side of heaven, but the goal has been set. Hence the idea is "full-grown" or "mature" here. This is opposed to the infant (v. 14). The state in which faith and knowledge are expected is also the state of maturity here. Since unity is a primary concern here, "man" is singular. This maturity is further explicated by the phrase "unto the measure of the stature of the fullness of Christ." Complete conformity to Christ is the ultimate standard of perfection. Individuals are not the target here, but the whole body viewed as a single organism reaching its full spiritual stature. Scripture teaches the body is already there by the call of God (1:23), but now the body is to experience this fullness in the life and growth of its members.

CONCLUSION

God has glorious goals for the Church. He has given the equipment to accomplish the goals. May every member be submissive so as to experience God' s intentions for the body. Amen.

|                | PROS       | EIS          | EIS         |
|----------------|------------|--------------|-------------|
| Apostles       |            |              |             |
| Prophets       | Perfection | Ministration | Edification |
| Evangelists    |            |              |             |
| Pastor-Teacher |            |              |             |
|                |            |              | Unification |
|                |            |              |             |
|                |            |              | Maturation  |

PURPOSE

OE

GIFTS

Ephesians 4: 12, 13

## THE BOOK OF EPHESIANS

"Stable Christians"

Ephesians 4:14-16

### INTRODUCTION

1. God has given gifts to the church (v. 11). It is part of "walking worthy" (v. 1) to give heed to this gift giving by our Lord.
2. These gifts are a key to the development of the church. They also mediate between the head and the body. Those who minister must acknowledge their divine position. Those who receive ministry should accept the gifts (John 13:20).
3. Long range, the gifts perfect the body and bring unity and conformity to Christ (vv. 12, 13). Immediately the gifts provide ministry and edification (v. 12). This immediate concern of the gifts is to bring doctrinal stability. There is to be constant progress in the body. This is done by:

#### 1. NEGATIVE CONCERNS

##### a. No longer babes

This is a final clause. It is spoken of Christians generally. They are to cut their eye-teeth and grow (cf. Heb. 5:11-14). Baby Christianity is abnormal.

##### b. No longer unsettled

The verb "tossed" suggests a ship without a rudder. As waves, the unstable believer is constantly (present tense) moved. Every blow of doctrine unnerves this kind of believer (cf. Heb. 13:9; James 1:6). What a contrast with the mature man (v. 13).

##### c. No longer deceived

The term "sleight" means cube or dice, hence "dice playing." It involves an artifice or deception. So the word "craftiness" notes what is characteristic of error. It all is designed to mislead. Paul uses a word here which is only used elsewhere once (6:11). The craftiness is towards a "deliberate system" of deceit. Surely this work is Satanic (cf. 6:11).

#### 2. POSITIVE CONCERNS

##### a. Holding

The verb "speaking truth" is better rendered "holding truth." Here is true Christian devotion and commitment to truth. The Scriptures never diminish truth. It must be done "in love," not bitterness nor prejudice.

##### b. Growing

He is the Head; we His body. There is to be growth "unto" (not "into") Him who is the Head. It is a special way to convey conformity to Christ (cf. v. 13). The "in all things" speaks of all parts or elements of our growth. The more one grows "unto Him," there comes an ever closer cohesion of faith with one another.

##### c. Adjusting

All is centered in the Head. The body members adjust together from Him. This is a process as the present tense notes. It speaks of harmony.

##### d. Compacting

This verb notes inter-adaptation, a bringing together. Solidity is the key word. Members get "put together."

Note: The adjusting and compacting is accomplished: 1) By the spiritual supply of every joint (believer). 2) By the proportion of vital power which each part provides. Here is a divine regulatory agency! Thus every part is absolutely essential.

##### e. Increasing

The fact that the body increases the body is evidence that the body is a living organism. Its growth is due to vital forces within.

##### f. Edifying

Love is the element in which edification takes place. The body is expected to be built up.

### CONCLUSION

What is your responsibility in the Body? Is the Body anemic because of you? Are you growing up unto the Head? Is the Body receiving the proper spiritual inflow from your life? Happy are they who positively assist the Body in love unto the Head, our lovely Lord. Amen.