

Ephesians

Chapter 4

The Church is Fundamentally and Essentially One

Eph 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,

- According to his previous thoughts (3:14-21), and as prisoner (*actually in*) the Lord, Paul makes a plea. His incarceration in a Rome was after he had already visited Ephesus and was willed by Christ perhaps so that he would be able to focus on his epistles which would reach a greater audience (Col 4:16) as did “all his letters” (2 Pet 3:16). A written record can be preserved whereas if only presented orally through time would not resemble the original content.

- worthy of the calling- They were to live godly as evidence of the invitation by which they were called, i.e., “according to [Paul’s] gospel (Rom 2:16).

Titus 2:11 For the grace of God has appeared, bringing salvation for all people, **12 training us** to renounce ungodliness and worldly passions, and to live self-controlled, upright, and godly lives in the present age,

=====

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

- Here is how they were (*as we are*) to show their (*our*) worth of being called. Lowliness- Gk.5012- *humiliation of mind, that is, modesty*. Meekness- Gk. 4236- *gentleness, by implication humility*. Jesus said in Jn 3:8 how “the wind blows where it wishes, and you hear its sound, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit”. Christians aren’t to be easily detected by outward appearance as are the Mennonites and Amish, but also not according to the latest worldly fashions either. Jesus wasn’t much to look at (Isa 53:2) but it was the words that He spoke that set Him apart along with His godly behavior. He is “gentle and lowly in heart” (Mat 11:29) and we are to emulate that as a way of life.

- This attitude and lifestyle is to be accompanied by, thus include, patience and being able to put up with such things (*as idiosyncrasies*) that others might have that irritate us. Not that we are to tolerate false teachings or doctrinally liberal ideas, but that we are to show humility toward those who are new to the faith as an example of Christ, and an attitude of godliness toward those who have been Christians long enough to know better but don’t. This is all to be done out of our affection and wanting the best for the brethren “as Christ loved us and gave Himself up for us” (Eph 5:2).

=====

Eph 4:3 eager to maintain the unity of the Spirit in the bond of peace.

- We are to make an extreme effort to guard this ‘oneness’ that can only be found according to the Spirit Who “dwells in you” (1 Cor 3:16). Unity describes His doctrine, His nature and His purpose for the church to emulate (*among other things*) through the abilities we all have, whether ordinary or extraordinary, which can only be accomplished through a united focus on holding to the basis for our calling (*which is eternal life*).

1Co 12:11 All these are empowered by One and the same Spirit, Who apportions to each one individually as He wills. 12 For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ.

- bond- Gk.4886- *a joint tie, that is, ligament, (figuratively) uniting principle, control.* Here, where it applies to the prosperity of the brotherhood.

Eph 4:4 There is one body and one Spirit--just as you were called to the one hope that belongs to your call--

- body- Gk.4983- *the body (as a sound whole).* Webster's definition (2/2) applies here as *healthy* when it pertains to "a sound body". The apostle is speaking of the church (1:23), "even as Christ is the head of the church, His body" (Eph 5:23).

Rom 12:4 For as in one body we have many members, and the members do not all have the same function, 5 so we, though many, are one body in Christ, and individually members one of another.

To have a healthy (*sound*) church is of utmost importance to her existence as it pertains to her espousal to Christ.

2Co 11:2 For I feel a divine jealousy for you, since I betrothed you to one Husband, to present you as a pure virgin to Christ.

- Obviously since Christ is not divided (1 Cor 1:13) the inspired word eliminates all man-made denominational concepts of what the church is. Christ is not a bigamist. He has only one bride, the bride He "gave Himself up for" (Eph 5:25)...

1Co 12:25 that there may be **no division** in the body, but that the members may have the same care for one another. 26 If one member suffers, all suffer together; if one member is honored, all rejoice together. 27 Now **you** are the **body of Christ** and individually members of it.

- Spirit- The previous verse refers to "the unity of the Spirit" whereas here we find **the Spirit** (*Holy*) as being singular. He is the third Person of the Godhead and Who is equal in authority to the Father and Son. When Peter called Ananias out asking "why has Satan filled your heart to lie to the Holy Spirit" he then admonished him that "you have not lied to men but to God" (Act 5:4-5) thus showing that lying to Holy Spirit is equal to lying to God. And as "in [Christ] the whole fullness of Deity dwells bodily" (Col 2:9) and Jesus as having "all authority" gave the great commission to "make disciples of all nations, baptizing them in the name (Gk.3686- *authority*) of the Father and of the Son and of the Holy Spirit" (Mat 28:18-19), as such, that authority is a shared authority which is also equally divided among the Three. Holy Spirit is the entity through Whom God and Christ dwell in the church and her members individually (1 Cor 3:16).

Rom 8:11 If the Spirit (*Holy*) of Him (*the Father*) Who raised Jesus from the dead dwells in you, He (*the Father*) Who raised Christ Jesus from the dead will also give life to your mortal bodies through His (*the Father's*) Spirit (*Holy*) Who dwells in you.

- There is one hope (*Gk.1680- confidence*) that we have in this calling, i.e., to receive eternal life. Through it, the only avenue wherein lies our salvation, we anticipate a home in Heaven. It belongs to, i.e., it *concerns* (*Gk.5216*) our invitation to it. We are confident of this invitation that it will produce a joy, now unknown to man, to be realized by the faithful after the resurrection.

Php 3:20 But our citizenship is in Heaven, and from it we await a Savior, the Lord Jesus Christ, 21 Who will transform our lowly body to be like His glorious body, by the power that enables Him even to subject all things to Himself.

=====

Eph 4:5 one Lord, one faith, one baptism,

- one Lord- Here referring to Christ since the Spirit was dealt with in the previous verse and the Father, the next. Having one Lord reminds us that He is **the** Equalizer as being the **only** Way through Whom man, from any and all backgrounds, sociological or ethnic, whether rich or poor, can approach the Father. And as Lord we are His servants.

Joh 14:6 Jesus said to him, "I am the Way, and the truth, and the life. No one comes to the Father except through Me.

Being such He is the Savior, and only the saved, those who "have put on Christ" (*Gal 3:27*) through baptism "in the name of Jesus Christ for the remission of sins" (*Act 2:38*), will be able to stand before God, having escaped condemnation.

Joh 5:24 Truly, truly, I say to you, whoever hears My word and believes Him (*Notice; Jesus didn't say "believes in Him" since that would include denominationalists who are not "qualified... to share in the inheritance of the saints in light" [Col 1:13]) Who sent Me has eternal life. He does not come into judgment (Gk.2920- condemnation), but has passed from death to life.*

- faith- *Gk.4102- persuasion; moral conviction, especially reliance upon Christ for salvation; by extension the system of religious (Gospel) truth itself: -assurance. In this sense as it refers to a 'oneness' there is the idea of 'agreement' (Gk.3391) in the truth that can only be found in the gospel.*

- one baptism- Why put baptism (*along with body, hope and faith*) in the same list along with the oneness of the three Persons of the Godhead unless there exists an understanding that these are all to share the same significance. At one time there were two valid baptisms written about through inspiration; of the Holy Spirit and of immersion in water for the remission of sin. After telling His disciples that He was going to be condemned to death, James and John asked to be granted seats on Christ's right and left in glory. They were more concerned about their status after He left than they were in how He was to suffer before going away. He then asked them if they would "be able to drink the cup that [He drank], or to be baptized (*Gk.907- to make whelmed*) with the baptism with which [He was] baptized" (*Mk 10:38*). Jesus was asking them if they were able to be immersed in the suffering He was about to be plunged into. This, though, has nothing to do with the two baptisms under discussion here. It is to show the importance of how we use the word baptism as it relates to scripture and not according to modern day definitions found in the most up-to-date dictionaries. Jesus wasn't just going to be 'sprinkled' with suffering or be 'poured over' with it; He was immersed into it as was

evidenced by His scourging and crucifixion. Obviously the word “baptism” is a transliterated word form for the Greek (*Gk.911*) “*bap’-to*”, to *whelm*, that is, cover wholly with a fluid: -dip. Or as per Thayer “to dip, dip in, immerse”. Thus the two baptisms listed above are to be understood as each being an ‘*immersion into*’ either Holy Spirit or water.

Holy Spirit baptism only occurred two times in Holy Writ; in Acts 2:4 on the apostles as per verse 14, and Acts 10:44 on Cornelius along with “his relatives and close friends” (v. 24). (In Mat 3:11, John the Baptist, speaking to a crowd of onlookers, said that Jesus would “baptize you with the Holy Spirit”, in particular those in attendance who would later become the apostles of Christ, [one of which was his own follower named Andrew. –Jn 1:40] and with “fire”, meaning judgment in the end.- Mat 3:12/Jn 12:48) In Acts 11:17 Peter told the Jewish Christians concerning Cornelius and company how “God gave the same gift to them as He gave to us” with reference to Pentecost (*ESV inserts the phrase “when we believed” but according to Berry’s Interlinear should read “having believed” which complies with the original text*). The context of “the same gift” can be found in chapter 10:46 as to what Peter was referencing, “for they were hearing them speaking in tongues”, a gift the apostles had not, before Pentecost, been given. When sending the twelve in Mat 10:5-6, Jesus specifically instructed them to “go nowhere among the Gentiles and enter no towns of the Samaritans, but go rather to the lost sheep of the house of Israel”. He gave them the ability to “heal the sick, raise the dead, cleanse lepers, cast out demons” (v. 8) but did not give them the ability to speak in the tongues (*Gk.1258- a [mode of] discourse, dialect*) of Gentiles. That gift came later when their mission included “the end of the earth” which involved taking the gospel to Gentile nations which spoke different languages.

Act 1:8 But you will receive power when the Holy Spirit has come upon you, and you will be My witnesses in Jerusalem and in all Judea and Samaria, and to the end of the earth."

That gift of speaking in other languages yet unlearned came from Holy Spirit as a miraculous gift, either **directly** on the apostles at Pentecost and on Cornelius along with his companions (*which did not save them else Peter wouldn’t have commanded them to be baptized in water -10:48*), or from “the laying on of the apostles hands” (*Act 8:18*). It was a miraculous gift and since the ‘age of miracles’ has expired once the New Testament writings were completed, the miraculous gifts ceased as well.

1Co 13:8 Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away. 9 For we know in part and we prophesy in part, 10 but when the perfect (*Gk.5046- completeness: -of full age*) comes, the partial will pass away.

The miraculous gift to prophesy, speak in languages unknown, or have directly inspired knowledge, along with “the signs of an apostle” (*2 Cor 12:12*), all ended once the will of God, according to the New Covenant, came together in print form for circulation “to the end of the earth”. (*Some teach that “the perfect” here refers to Christ’s return but not according to the construction of the original text.*) That said, the one baptism Paul refers to here is immersion in water for remission of sins. It is the only baptism that “now saves you” (*1 Pet 3:21*), which is why it is listed among the other ‘ones’ in that it is so important to the saving of the soul.

=====

Eph 4:6 one God and Father of all, Who is over all and through all and in all.

- one God- We might think this to be obvious but not so in other cultures of other nations where the gospel has never been preached. As **Paul** wrote to the Galatians, who were idol worshippers before they heard and obeyed the gospel, he reminded them how they “were enslaved to those that by nature are not gods” (*Gal 4:8*).

Isa 45:20 "Assemble yourselves and come; draw near together, you survivors of the nations! They **have no knowledge** who carry about their wooden idols, and keep on praying to a god that **cannot save**.

- To be considered in this context, one has to do with (*Gk.1520*) ‘only’, in reference to **Him** being the only entity that has the true capacity to forgive (*Mk 2:7*) and thus save. All other so called ‘gods’ pale in comparison since they are man-made and will suffer decay as opposed to **God** being eternal (*Rom 16:26*) as the ever existent **One** “**Who** is and **Who** was and **Who** is to come” (*Rev 1:4*). As is with **His** salvation which will last into eternity.

Isa 59:1 Behold, the **LORD's** hand is not shortened, that it cannot save, or **His** ear dull, that it cannot hear;

Rev 9:20 The rest of mankind, who were not killed by these plagues, did not repent of the **works of their hands** nor give up worshiping demons and idols of gold and silver and bronze and stone and wood, which **cannot see** or **hear** or **walk**,

- Not only is the **Creator** the only **God**, **He** is also Father of all, meaning **He** is before everything just as fathers exist before their children. We have earthly fathers that we address as such, but God is our only spiritual Father and as such we are not to address mere men with such reverence (*Mat 23:9; Ps 111:9-KJV*) all-Gk.3956- all, any, every, the whole. With **Him** in the creation process was **Jesus**, understood as “the **Word**” and how “all things were made through **Him**, and without **Him** was not anything made that was made” (*Jn 1:1, 3*). The following verses do not contain a comprehensive list of all that **He** is Father of.

2Co 1:2 Grace to you and peace from **God our Father** and the **Lord Jesus Christ**. **3** Blessed be the **God** and **Father of our Lord Jesus Christ**, the **Father of mercies** and **God** of all comfort,

Psa 2:7 I will tell of the decree: The **LORD** said to **Me**, "You are My Son; today I have begotten (*Heb.3205- delivered*) You. (*Not referring to Christ's existence since He is eternal [Jn 17:5], or His birth through human process, but with reference to either the day of His baptism [Mat 3:17] or the day of His resurrection.*)

Eph 1:17 that the **God** of our **Lord Jesus Christ**, the **Father of glory**, may give you a spirit of wisdom and of revelation in the knowledge of **Him**,

Heb 12:9 Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the **Father of spirits** and live?

Jas 1:17 Every good gift and every perfect gift is from above, coming down from the **Father of lights** with **Whom** there is no variation or shadow due to change.

-
- over all- **God** put “everything in subjection under [man’s] feet” leaving “nothing outside his control” (*Heb 2:8*) when **He** created him, giving him “dominion over the fish of the sea and over the birds of the heavens and over the livestock and over all the earth and over every creeping thing that creeps on the earth” (*Gen 1:26*). But man disobeyed **God** (*Gen 3:22*) and now “we do not yet see everything in subjection to him” (*Heb 2:8*). The one thing man has tried to master since the beginning is death. But that too **God** is over in that He gave Jesus “the keys of Death and Hades” (*Rev 1:18*). Everything that originated from **God** (*can we think of anything that didn’t?*) He is over. (*Of course sin didn’t originate with Him but He still has power over it, such power He has given to us who are in Christ through “victory”. [1 Cor 15:57]*)

-
- through all- **Gk.1223**- the *channel* of an act. **God** is seen in all that **He** has created.

Rom 1:20 For **His** invisible attributes, namely, **His** eternal power and **Divine** nature, have been clearly perceived, ever since the creation of the world, in the things that have been made. So they are without excuse.

-
- in all- The Interlinear reads “*in all you*”. Therefore, since this letter is addressed to the Ephesian saints, and others (*see notes on 1:1*), it can be deduced that the meaning here is concerning **His** indwelling in all faithful **Christians** (*2:22*).

Joh 14:23 Jesus answered him, “If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make Our home with him.”

1Co 6:17 But he who is joined to the **Lord** becomes one spirit with **Him**. **18** Flee from sexual immorality. Every other sin a person commits is outside the body, but the sexually immoral person sins against his own body. **19** Or do you not know that your body is a temple of the **Holy Spirit within you, Whom** you have from **God**? You are not your own, **20** for you were bought with a price. So glorify **God** in your body.

=====

Eph 4:7 But grace was given to each one of us according to the measure of **Christ's** gift.

- Moreover grace (**Gk.5485**- [*literal, figurative or spiritual; especially the Divine influence upon the heart, and its reflection in the life*]: -benefit, favor, gift) was given to each one of us (*Paul here, in the context, speaking of his fellow apostles who were chosen and endowed with miracles to spread the word [v. 11]*) according to the measure (**Gk.3358**- limited portion. Apostles, by direct indwelling, having more gifts than the prophets, who had the gift of prophesy, or than the others of verse 11, thus showing a rationing of these then miraculous gifts.) of **Christ's** gift. Only in **Jesus** did **Holy Spirit**, along with all **His** miraculous power, dwell in **His** fulness (*Lk 4:1; Col 2:9*). That particular gift (**Gk.1431** from 1435- a sacrifice) of **Christ** has to do with **His** death, burial and resurrection, through which only it was all made possible.

=====

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

- it says- A prophetic quote from **Psa 68:18** referring to **Christ's** ascension mentioned in **Acts 1:9-11**.

-
- host of captives (*Interlinear- captivity captive*)- Those (*here speaking of a specific number of hostages as it pertains to those gathered at Pentecost- Act 2:41*) who were once owned by Satan, at **that** point were owned by Christ, when **He** ascended on high (*i.e., after He returned to Heaven and “sat on the right hand of God”- Mk 16:19*). When Satan owns a soul, that soul is held, in bondage via “the corruption that is in the world because of sinful desire” (*2 Pet 1:4*), by death and the grave (*1 Cor 15:55-56*), as slaves “through fear of death” (*Heb 2:15*) who will be judged “according to what they have done” and thus when “not found written in the book of life” will be “thrown into the lake of fire” (*Rev 20:13-15*). Once again, as Jesus told those Jews who claimed Abraham as their father...

Joh 8:44 You are of your father the devil, and your will is to do your father's desires. He was a murderer from the beginning, and has nothing to do with the truth, because there is no truth in him. When he lies, he speaks out of his own character, for he is a liar and the father of lies.

-
- Once becoming a captive of Christ and no longer “following the course of this world, following the prince of the power of the air, the spirit that is now at work in the sons of disobedience” (*Eph 2:2*), Christ “[delivers] all those who through fear of death were subject to lifelong slavery” (*Heb 2:15*).

1Co 15:57 But thanks be to God, Who gives us the victory through our Lord Jesus Christ.
58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the work of the Lord, knowing that in the Lord your labor is not in vain.

-
- gifts to men- This miraculous gift giving event happened after His ascension and “when the day of Pentecost arrived” (*Act 2:1*). It is in the context of verse 7 (*see notes*) as it pertains to all other verses where miraculous gifts were given by the apostles, with a defined purpose (*vs. 12-14*).

=====

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

Eph 4:10 He who descended is the **One Who** also ascended far above all the heavens, that **He** might fill all things.)

- This is a parenthetical statement concerning Christ when **He ascended** after He first descended into the lower regions, the earth. Jesus stated that “no one has ascended into Heaven (*including Enoch and Elijah*) except He Who descended from Heaven, the Son of Man” (*Jn 3:13*). This gives a clue as to where faithful saints go at the point of death. This is the proof text that there exists a special place other than Heaven, known as “Paradise” according to what Jesus promised the repentant thief; that place of departed souls where they would enter after their deaths on those Roman crosses (*Lk 23:43*). Known as the Hadean realm (*Lk 16:23*), this may or may not, depending on context, be what is referred to as lower regions. Thayer references this Greek word for earth (*1093*) in chapter 1:10 as “the things and beings that are on the earth”. How then are we to interpret that in connection with lower regions as what defines the earth? Lower-Gk.2737- inferior (locally, of Hades) “which many understand of Christ’s descent into Hades”- Thayer. He is a little sketchy on what he believes it refers to after that. So let’s put this together, trying to understand the original context. Along with regions-

Gk.3313- (to *get as a section or allotment*); a *division or share*; this must be with reference to **Jesus'** statement made to the thief as to their destination after death; the "division" of "Hades" He said they would be in known as "**Paradise**" (*Lk 16:19-31*). The conclusion then is that **Jesus** had to suffer death, in order to enter Paradise, before He could resurrect, in order to ascend back to Heaven and thus fulfill the scheme of redemption.

- above all the heavens- When **Paul** wrote to the Corinthians (*2 Cor 12*) he mentioned there being a "third heaven" (*v. 2*) and calls it "Paradise" (*v. 3*). Heaven, here, is understood as (*Gk.3772*) "the abode of God" according to one of the glosses that fit the context. It is also where **Jesus** went after His ascension (*Mk 16:19*), not where He went after His death since Heaven is also known as a Paradise as per what **Paul** witnessed.
-
- that- *Gk.2443*- denoting *purpose*. **Jesus** told His disciples about the "many rooms" in Heaven and that He needed to "go to prepare a place for you". He said that only if He went and prepared such a place, He would then be able to "come again and [would] take you to Myself, that where I am you may be also" (*Jn 14:2-3*). Therefore such preparation would not have happened if **Jesus** hadn't returned to Heaven to fill all things. *Fill*- *Gk.4137*- *finish* (a period or task). His work was not complete until He returned to Heaven and finished a specific 'spot' (*Gk.5117*) there (*the church/kingdom*) that came on Pentecost. His return completed that task and since He will come again to "receive [us]..." (*v. 3*) we hope to "meet the Lord in the air" (*1 Thes 4:17*), thus our task is to be ready since "it is appointed for man to die once, and after that comes the judgment" (*Heb 9:27*). (See notes on *Rev 12:6*)

1Th 4:14 For since we believe that **Jesus** died and rose again, even so, through **Jesus**, **God** will bring (*Gk.71*- *to lead: -lead away*) with **Him** those who have fallen asleep.

1Th 4:14 We believe that **Jesus** died and rose again, and so we believe that **God** will **take back** with **Jesus** those who have died believing in **Him**. (*Good News Bible*)

=====

Eph 4:11 And He gave the apostles, the prophets, the evangelists, the shepherds and teachers,

- This is in connection to verse 8 concerning the phrase "**He** gave gifts (*Gk.1390*) to men". These are to be considered miraculous in nature since they are "*ministries*" (*from the base of Gk.1325. to give [used in a very wide application; greatly modified by the connection]*). The first (*most important*) miraculous event that occurred after **Jesus** ascended was "when the day of Pentecost arrived [and] they (*the twelve apostles as per Act 1:26*) were all together in one place" (*Act 2:1, 14*). These 12 men were the first to receive this outpouring of the **Holy Spirit** in the form of miraculous gifts. Two such gifts they had yet to receive up to that point were to be able to speak in languages they had never learned (*2:6-7; Mat 10:5-6*) and to be able to impart all the gifts they had accumulated before Pentecost (*now including tongues*) on those "according to the grace given [them]" (*Rom 12:6*), i.e., even though the apostles were doing the giving via the "laying on of the apostles hands" (*Act 8:17*), it was according to **God** as to **who** would receive **which** gift.

Rom 12:6 Having gifts (*Gk.5486*- *spiritual endowment*) that differ **according to** the grace given to us, let us use them: if prophecy, in proportion to our faith; 7 if service, in our serving; the one who teaches, in his teaching; 8 the one who exhorts, in his

exhortation; the one who contributes, in generosity; the one who leads, with zeal; the one who does acts of mercy, with cheerfulness.

- apostles- Gk.652- a *commissioner* of Christ, (with *miraculous* powers). These were men “who have accompanied [the disciples] during all the time that the Lord Jesus went in and out among [them], beginning from the baptism of John until the day He was taken up from [them]... a witness to His resurrection” (Act 1:21-22). Paul considered himself “as of one born out of due time” (1 Cor 15:8) since he also was chosen by Christ, but after His ascension, and not during His earthly ministry. Nowhere does it state that he was in attendance at the crucifixion, nor does it say anywhere that he witnessed Christ’s resurrection. What we can conclude is that Paul was qualified to be an apostle because he was witness of these events “through a revelation of Jesus Christ” (Gal 1:12) when he “went away into Arabia” before he “returned again to Damascus” (v. 17). With such a revelation, Paul was able to preach those events with a precision as if he actually stood at the foot of the cross and was present as “an angel of the Lord descended from Heaven... and rolled back the stone” (Mat 28:2) when Jesus left the tomb. Paul told the Galatians, that through his preaching, “it was before [their] eyes that Jesus Christ was publicly portrayed as crucified” (3:1), the detail of such was as though he had actually been there. When defending his apostleship, he told the church at Corinth, after “Christ was confirmed among [them, while] not lacking in any spiritual gift (Gk.5486- *miraculous faculty*)” (1 Cor 1:6-7)...

2Co 12:12 The signs (Gk.4592- *an indication, especially supernaturally*) of a true apostle (*here speaking of himself*) were performed among you with utmost patience, with signs and wonders and mighty works.

Was Judas an apostle? In Acts 1 when Jesus “ordered them not to depart from Jerusalem” (v. 4), (*and gave them the great commission –Mat 28:19-20*) there were only eleven until “Matthias [was] numbered with the eleven apostles” (v. 26). Since Judas had committed suicide before Christ resurrected, then no, he was not one of them since he had not been with them when Jesus gave them their commission.

- prophets- Gk.4396- a *foreteller*; by analogy an *inspired speaker*.
- evangelists- Gk.2099- a *preacher* of the gospel. Since He gave these men the ability to preach we have to conclude it was by miracle that they were able to perform a work they were not previously educated in.
- shepherds- Gk.4166- a *shepherd, pastor*. Thayer- “*overseers of the Christian assemblies*”. In order for such a young church to function without tenured men to lead each congregation, and this also being a gift, we are to conclude that this ability was also miraculous in nature, since no guidelines existed via the written word.
- teachers- Gk.1320- an *instructor*. Thayer: “*of those who in the religious assemblies of Christians undertook the work of teaching, with the special assistance of the Holy Spirit*”. All these miraculous gifts, given at that time, had a specific purpose because of the infancy of the church then.

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

- to- Gk.4314- of direction; *forward to*, that is, *toward (pertaining to)*. Until “the perfect [came]” (1 Cor 13:10) these gifts were to help equip (Gk.2677- *complete furnishing*) the infant church for their toil in **Christian** service. (See also 2 Tim 3:16-17.) And since scripture refers to the church as “a building from **God**, a house not made with hands, eternal in the heavens” (2 Cor 5:1) this building up is an architectural term that has to do with its *confirmation*, the process by which it is made firm. This same **Greek** word is used in verse 29 as it pertains to edification. Thayer: “*the act of one who promotes another’s growth in Christian wisdom, piety, holiness, happiness*”. All this to secure “**God’s** firm foundation stands” (2 Tim 2:19) within the infant church for the purpose of her maturity.

=====

Eph 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**,

- until- Gk.3360- *as far as*, that is, *up to a certain point*. In the church’s beginning there was a goal to be reached through furnishing these miraculous gifts.
- attain- Gk.2658- *arrive*. We are all to be about making sure everyone in the church arrives at the point of oneness when it comes to our reliance on **Christ** to save us. With that, we are to strive to be sure everyone (*obviously there are differing paces according to the ability to comprehend*) is able to reach the point of being able to *recognize Jesus* as the **Son of God**, having a spiritual *acknowledgment* of **His Deity**.
- mature- Gk.5046- *complete* (in various applications of labor, growth, mental and moral character, etc.) manhood- Gk.435 (Thayer- “*with the added notion also of intelligence and virtue*”) **Paul** was acknowledging here that the Ephesians were in their infancy as a church and have yet to attain the maturity of manhood from, in comparison, a child.
- Their goal was to reach the same degree of maturity as to become completely like **Him**. Such a lofty goal but who else is there to emulate to this degree that would “qualify [us] to share in the inheritance of the saints in light” (Col 1:12), **Who** “disciplines us for our good, that we may share **His** holiness” (Heb 12:10)?

=====

Eph 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.

- The result of the above is for our own good. It is to mature and not be children, which in the context refers to (Gk.3516) the *immature Christian* who *fluctuates* with what seems to be any and every teaching that blows by. These ungodly doctrines come through *fraudulent* and *sophisticated subtility*, by which they cause the unlearned to stray, and are able to give the *delusion* of themselves as being spiritually sincere.

=====

Eph 4:15 Rather, speaking the truth in love, we are to grow up in every way into **Him Who** is the **Head**, into **Christ**,

- Instead of emulating those who practice fraud and delusion, the mature **Christian** is to (Gk.226) *be true* (in doctrine and profession) by telling the truth out of our *affection*

toward each other with the goal of everyone's growth in Christ. (Thayer: "inward Christian growth") Again, the goal is to be like the Head of the church Who is Christ.

=====

Eph 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.

- As the head of the human body, having a brain, which controls the body through electric impulses emitted through the nervous system, so it is with Christ, as Head of the church "through His Spirit Who dwells in" (Rom 8:11) the individual Christian. The church is to be (Gk.4883) *organized compactly*, i.e., fitly framed (joined) together by every joint (Gk.860- *a ligament [as fastening]*) with which it is equipped, i.e., each contributing member. When all are participating in the growth process and none are hindering the body with false doctrines that only sow discord, she is able to grow for the purpose of edifying each member through mutual *affection* and *benevolence*.

=====

Eph 4:17 Now this I say and testify in the Lord, that you must no longer walk as the Gentiles do, in the futility of their minds.

- Paul, who "[bore] on [his] body the marks of Jesus" (Gal 6:17), as witness in the Lord (i.e., speaking from inspired authority), admonished them to no longer walk (Gk.4043- to live) as those remaining in the Pagan environment they came out of, as they of the heathen nations continue to live in result of a *morally depraved understanding*.

=====

Eph 4:18 They are darkened in their understanding, alienated from the life of God because of the ignorance that is in them, due to their hardness of heart.

- Their *imaginations* are unclear and so they are *estranged* from a God-like living. The cause of this is their *ignorance* (and "ignorance of the law is no excuse to break it") due to either their *stupidity* or *callousness* when it comes to what they think and feel.

Act 17:30 The times of ignorance God overlooked, but now He commands all people everywhere to repent, 31 because He has fixed a day on which He will judge the world in righteousness by a Man Whom He has appointed; and of this He has given assurance to all by raising Him from the dead."

- There are many who are of the persuasion that think and feel things are right just because that's what they believe. If not based on truth, in the end these ideologies will condemn them since they are contrary to the knowledge of God and "the gospel of our Lord Jesus". Because of which "they will suffer the punishment of eternal destruction, away from the presence of the Lord and the glory of His might" (2 Thes1:8-9).

=====

Eph 4:19 They have become callous and have given themselves up to sensuality, greedy to practice every kind of impurity.

- have become callous- Interlinear- "having cast off all feeling". Without the ability to feel via a conscience based on morality they *surrendered* themselves to *filthy vices* being

occupied with everything that is morally *impure* and with a “*greedy desire to have more*” –Thayer.

=====

Eph 4:20 But that is not the way you learned Christ!--

- On the contrary, Paul here reminded these former Pagans that their new and better life came through understanding Christ, and everything about Him, His doctrine, His Divinity, His sacrifice and how they were the beneficiaries of it. Their new way of life demands that they abandon their former.

=====

Eph 4:21 assuming that you have heard about Him and were taught in Him, as the truth is in Jesus,

- Once again, Paul knew the Ephesian brethren were converted since they first obeyed the gospel or he would not have remembered them in his prayers (1:16). Assuming-Gk.1489- seeing that. Their conversion in Christ was evidenced by what they had heard about Him. Anyone, good or bad according to what we might think, has the potential to become a follower of Christ through their first hearing about Him. We don't know the heart. When Peter said that the Lord wished that “all should reach repentance” (2 Pet 3:9), “all” means “all” (Gk.3956- *all, any, every, the whole*). Who then are we to make such ignorant distinctions when all we see is “the outward appearance” (KJV), even though it can be evidence of what's inside (1 Pet 3:1-4)?

- taught in Him- Their conversion happened once they heard about Christ through the gospel. Jesus gave the Great Commission to teach, baptize and continue to teach (Mat 28:19-20) so it's obvious they were in Christ and were continuing their education about Him, whether through inspired teachers or the epistles that were being circulated, since in Him alone is where the truth can be found.

=====

Eph 4:22 to put off your old self, which belongs to your former manner of life and is corrupt through deceitful desires,

- Now Paul goes into what they had been learning and/or were yet to learn. The place to begin in any change toward godly living is to first get rid of those *prior behaviors* that conflict with the new life in Christ. They were based in selfishness (“*I will have it my way if it benefits me*”) and should become as *worn out* as the guest who overstays his welcome. They are *useless*, as concerning their *moral influence*, and based in *delusional desires*.

=====

Eph 4:23 and to be renewed in the spirit of your minds,

- But, putting away one thing there needs to be something to replace it or there's a tendency to return to the former way of life, sometimes even to become worse.

Luk 11:24 "When the unclean spirit has gone out of a person, it passes through waterless places seeking rest, and finding none it says, 'I will return to my house from which I came.' 25 And when it comes, it finds the house swept and put in order. 26 Then it

goes and brings seven other spirits more evil than itself, and they enter and dwell there. And the last state of that person is worse than the first."

- renewed- Gk.365- to *renovate*. Before a house can be renovated there must be a "demo day", according to the popular home buying show "Fixer Upper". The same is even more crucial when it comes to the spirit of your minds. Spirit (Gk.4151) has to do with the human rational *soul* along with a person's mental *disposition* as it pertains to their nature, temperament, personality, etc., and the renovating process of making any change takes time and patience in order to make bigger improvements for the good. Old habits are to be cast off; visiting places where alcohol is served, for instance, is to be replaced with assembling with the saints, along with, those who were once (*we thought*) our friends (1 Pet 4:4) are no longer to have the same influence on us that would keep us from growing "in the grace and knowledge of our Lord and Savior Jesus Christ" (2 Pet 3:18). All together this renewing of the inner person is to for the betterment of the mind (Gk.3563- *intellect*).

=====

Eph 4:24 and to put on the new self, created after the likeness of God in true righteousness and holiness.

- put on- Gk.1746- to *invest with clothing*. This is the point where something old has to be replaced with something new. Once the renovation process is done there is a rebuilding process that begins. After the old self is taken to the dump, this *fresh* start begins as though having *invested* in a new garment.

- after- Gk.2596- *according as (to)*. If the house is built according to whoever made the blueprint, that house bears its designer's distinctive mark. The same goes with the renovation of the "natural person" (1 Cor 2:13) when being "conformed to the image of His Son" (Rom 8:29). Different materials are used to construct physical homes while the materials God uses when He *fabricates* the new self are true righteousness (Gk.1343 *based on* Gk.225- *truth*) and holiness (Gk.3742- *piety*).

=====

Eph 4:25 Therefore, having put away falsehood, let each one of you speak the truth with his neighbor, for we are members one of another.

- The consequence of becoming a "new self" produces a multitude of changes, one of which is to rid oneself of the one thing (*actually there were seven things*) "that the Lord hates" (Pro 6:16); "a false witness who breathes out lies" (v. 19). Because he saw the evidence that they had begun that process, Paul exhorts them that since we are members one of another (*specifically where it pertains to the body of Christ, the church*) they were to continue to speak the truth to their *fellow Christian* siblings. Not that we aren't to speak truth to those outside the church, since God abhors lying, but where it involves their past understanding of using lies for advantage being ingrained into their former existence.

=====

Eph 4:26 Be angry and do not sin; do not let the sun go down on your anger,

- angry- Gk.3710- to *provoke or enrage*. Thayer: "*to be provoked with anger*". There are things that Christians can get *exasperated* over. Wasn't Jesus incensed at the idea that commerce was taking place in the area of the temple that was supposed to be devoted to

prayer (*like a librarian would be about noise in a library*)? After “making a whip of cords, He drove them all out of the temple, with the sheep and oxen. And He poured out the coins of the money changers and overturned their tables. And He told those who sold pigeons, “Take these things away; do not make My Father’s house a house of trade” (*Jn 2:15-16*). His disciples then remembered what was written in Ps 59:10 concerning Christ’s zeal for His Father’s house and how it consumed Him. What about in Mk 3:5 when “He looked around at them with anger (*Gk.3709- [justifiable] abhorrence*), grieved at the hardness of their heart”? There is a difference between these two usages for anger (*with multiple glosses*) in that it was justified when used to describe Jesus’ reaction to the unbelieving Jews (*according to context*). Paul was warning the Ephesians that they needed to understand the difference between justified anger and that which would lead to sin.

- and do not sin- When we are angry with a righteous cause, as was Jesus when He drove out the money changers, it must be due to an anger that is out of a passion for true holiness. To be angry in argument to the point of becoming un-Christ-like, in striking out with hurtful words (*or blows*) against another, is to be *enraged* to the point of it becoming sin. We can be angry over our own sin, sin committed by others or even over the state of immorality that the nation as a whole has slipped into, but how we react to it will determine whether it leads to transgressing “the law of Christ” (*1 Cor 9:21*).

Jas 1:19 Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger (*Gk.3709*); 20 for the **anger** (*Gk.3709- violent passion; by implication punishment: -vengeance*) of man (*context, context, context*) does not produce the righteousness of God.

Pro 16:32 Whoever is slow to anger (*Heb.639- the nose or nostril; [from the rapid breathing in passion]*) is better than the mighty, and he who rules his spirit (*Heb.7307- breath, that is, a sensible [or even violent] exhalation*) than he who takes a city.

- sun go down- A person who allows their anger to fester overnight is a person who harbors ill will against the object of it and opens the gate for a temptation to sin.

Eph 4:27 and give no opportunity to the devil.

- It is a reproach to any saint to be found in any condition wherein the church is slandered by the unbelievers who witness such unrighteous acts that are produced (*in this context*) through anger. How many have understood this by way of (*so-called*) friends, relatives, co-workers or others, who either do their best to cause a Christian to fall through ill temperament, or, who are in constant watch if perhaps a godly saint might slip up, and then make a mockery of them as though they were a hypocrite and thus excuse their own ungodly behaviors? Which is why Christians need to constantly be on guard when it comes to anger issues. When we’re not, we end up opening a *spot* through which Satan will gain a foothold. But, since these antagonists “[make] a practice of sinning” they are the ones who are “of the devil” (*1 Jn 3:9*) and are the ones he uses to try and win back those he has lost (*see notes on v. 8*). Faithful Christians have fallen, do fall, and will fall if we’re not walking the “walk in the light, as He is in the light” so that “the blood of Jesus His Son cleanses us from all sin” (*1 Jn 1:7*).

1Jn 3:9 No one born (*Gk.1080- to regenerate [Titus 3:5]*) of God **makes a practice of sinning**, for God's seed abides in him, and he cannot keep on sinning because he has been born of God.

Christians fill their minds with practicing sin (*whether through thought [Act 8:22] or action [Jas 1:15]*) when they aren't filling them with "the implanted word (*God's seed*), which is able to save [their] souls" (*Jas 1:21*). Such is one way in which they make an opening for the devil's influence; not making a daily routine of Bible reading/study.

=====

Eph 4:28 Let the thief no longer steal, but rather let him labor, doing honest work with his own hands, so that he may have something to share with anyone in need.

- Those who have been 'renovated' (*v. 23*) are now to be set on a different path than the one they formerly trod. The thief is now to do the opposite of what he now understands as a wrong committed against another. Obviously he is to "bear fruit in keeping with repentance" (*Mat 3:8*) by giving "thought to do what is honorable in the sight of all" (*Rom 12:17*); in his case those who knew him as a thief and those he stole from. He now should return what he stole if possible. But most (*maybe not all*) thieves (*of Paul's day or even today*) steal because they have no desire to work for a living, taking what wasn't theirs to sell to gain an income (*or other worldly trappings such as drugs or alcohol*), or to eat of the fruit for which others have labored. Here Paul admonishes those who have engaged in this sin to do honest work with his own hands but with a purpose in mind. Take the time and effort put forth in thievery and invest it toward being able, not only to take care of their own responsibilities but, to take care of anyone in need (*Gal 6:10*).

=====

Eph 4:29 Let no corrupting talk come out of your mouths, but only such as is good for building up, as fits the occasion, that it may give grace to those who hear.

- corrupting talk- This is *worthless speech* that has nothing to do with edification of the church but has the complete opposite effect of tearing it down. There are words that are *discharged* through *language* that is unbecoming of the faithful saint.

Mat 12:36 I tell you, on the day of judgment people will give account for every careless (*Gk.692- inactive, unemployed, lazy, useless*) word they speak, **37** for by your words you will be justified, and by your words you will be condemned."

Mat 15:18 But what comes out of the mouth proceeds from the heart, and this defiles a person. **19** For out of the heart come evil thoughts, murder, adultery, sexual immorality, theft, false witness, slander. **20** These are what defile a person...

- only- *Gk.1536- if any*. The saying "if you don't have anything good to say, don't say anything at all" applies to Christians! This is where Paul employs the word for 'edify' (*Gk.3619- architecture*), building up, as it pertains to the *structure* we know as the church. Words either serve as **building blocks** or as **wrecking balls**. Another saying "sticks and stones may break my bones but words will never hurt me". This does not apply to Christians. Words spoken in anger, or for the prime purpose of emotionally damaging someone, have emotional scars that that will far outlive any physical wounds. They are "careless" and by them a person "will be condemned".

- as fits the occasion- (*Interlinear- “in respect of need”*) Words of edification should be administered for the benefit of those who hear them. Everyone needs to hear uplifting words from each other, unless a period of admonishing “as children of light” is necessary for all to “keep awake and be sober” (*1 The 5:5-6*). Then, words of caution would be appropriate for the occasion.

=====

Eph 4:30 And do not grieve the Holy Spirit of God, by Whom you were sealed for the day of redemption.

- This is a verse that proves the Holy Spirit of God is a **Person** and that by nature (*as it pertains to Deity*) **He** has feelings. To grieve the **Spirit** here is to, by ill conduct in the church and as it applies to human feeling, put **Him** to *distress*. As **God** is disposed to emotion such as anger (*Rev 16:19; 19:15 speak of “the fury of His wrath”*) so the **Spirit** when it pertains to grief.
- We need to ask, why would I **want** to grieve the very **Person** by Whom I was sealed for the day of redemption? We put **Him** to grief through our actions, through the way we treat others, by not being grateful for our salvation, etc., so then why do such things? If a **Christian** continues in such behavior by stepping out of the light (*1 Jn 1:7*), the **Spirit** can no longer dwell within them (*Rom 8:9*). If that were to happen, that person then loses their seal, i.e., their stamp of approval as per *1:13-14 (see notes)*.
- day of redemption- The seal we receive from **Holy Spirit** has a purpose, it is as a *stamp* for the security that gives us access, like a physical stamp at a concert that says you’ve already paid the price of admission (*in this case that price was paid by Christ’s blood*). This is given as a security deposit to be redeemed on the day (*concerning the resurrection and judgment*) that faithful **Christians** acquire our possession of the inheritance that **Jesus** said **He** would have to go away to prepare for us (*Jn 14:2*). It is the ultimate day that **Christians** realize our deliverance.

=====

Eph 4:31 Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice.

- **Paul** then gave the **Ephesians** a list (*not comprehensive*) of some things they were purge from them in order to not be offensive in their conduct by which they were putting the **Spirit** to grief. Bitterness is a *poison* that may be due to one’s wrath against another being held overnight (*at least*). People who harbor such give the impression they just bit into a lemon peel. Wrath is a *passion* (as if *breathing hard*) against others with the idea of holding a grudge or wanting retribution. Anger, as has been dealt with above, has many glosses, of such are a violent *passion* with the *desire* for vengeance. Clamor has with it the idea of an *outcry* as it pertains here to raising a sinful commotion. Slander has to do with *vilification* which is speaking evil (especially against **God**).

Col 4:5 Walk in wisdom toward outsiders, making the best use of the time. **6** Let your speech always be gracious, seasoned with salt (*we never know when we might have to eat our own words*), so that you may know how you ought to answer each person.

- These things, **Christians** are to put away, along with all malice which is *depravity* or wickedness. And all means all! Just as the word “much” when it applies in the negative concerning alcohol consumption, under no circumstance are **Christians** to be found practicing any wicked behavior! As deacons were not to imbibe, so it is with “older women”.

Tit 2:3 Older women likewise are to be reverent in behavior, **not** slanderers or slaves to **much** (*Gk.4183- in any respect*) wine. They are to teach what is good,

One might ask “Does the word ‘much’ mean that I can drink a little wine?” Not when the word “not” expresses the negative according to “*in any respect*”. If there was no negative to the statement, we are then under command to consume alcohol in any way possible. The same goes with elders as they are not to be anywhere near wine (*1 Tim 3:3*). We can understand this better when applied to what **Solomon** said about wickedness.

Ecc 7:17 Be **not overly** (*Heb 7235- to increase [in whatever respect]*) wicked, neither be a fool. Why should you die before your time?

The same person would be obligated to ask “If not overly, can I be a little wicked?” Without adding the word “not”, **Solomon** would be demanding that they be wicked “*in whatever respect*”, that they should seek out ways to be wicked. So when **Paul** wrote about all malice, he was adding it to the list of sins that the Ephesians were to stop practicing **completely**!

=====

Eph 4:32 Be kind to one another, tenderhearted, forgiving one another, as God in Christ forgave you.

- **Paul**, after remarking on things that were inappropriate among the brotherhood, here speaks of the positive ways they are to be (*Gk.1096- to become*) as they continue in their renovation process. Kind- *Gk.5543- employed*, that is, *useful* (in manner or morals). Tenderhearted- *Gk.2155- well compassionate*, that is, *sympathetic*. Forgiving- *Gk.5483- to grant as a favor*, that is, gratuitously, in kindness, pardon or rescue.

Mat 18:35 So also My heavenly Father will do to every one of you, if you do not **forgive** your brother **from your heart**."

- as- (*Interlinear- “according as also”*) Here is the example of the above that we are to emulate as we pardon each other in the kindness that was shown to us.
- God in Christ- The Greek word for in, is ‘*εν* (*pronounced ‘hen’*) and according to Thayer it could refer to “*in, on, at, by, among*”. Since it is only through **Christ** that we obtain our redemption (*Jn 14:6*) as “He is the Christ of God, His Chosen One” (*Lk 23:35*), then we can conclude that *by Christ*, as “His only begotten Son” (*Jn 3:16- KJV*), God, through the “body” He “prepared for [Him]”, “redeemed us... by [*Christ*] becoming a curse for us” (*Gal 3:13*). **Jesus** became the avenue through Whom God used to pardon the saved.

Updated February 2, 2021

www.truthdiscovered.net