

# Ephesians 4:1-16

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

- 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)
- 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,”**

3870 [e]	3767 [e]	4771 [e]	1473 [e]	3588 [e]	1198 [e]	1722 [e]	2962 [e]	516 [e]
Parakalō	oun	hymas	egō ,	ho	desmios	en	Kyriō ,	axiōs
1 Παρακαλῶ	οὖν	ὑμᾶς	ἐγὼ ,	ὁ	δέσμιος	ἐν	Κυρίῳ ,	ἀξίως
Exhort	therefore	you	I	the	prisoner	in	[the] Lord	worthily
V-PIA-1S	Conj	PPro-A2P	PPro-N1S	Art-NMS	N-NMS	Prep	N-DMS	Adv

4043 [e]	3588 [e]	2821 [e]	3739 [e]	2564 [e]
peripatēsai	tēs	klēseōs	hēs	eklēthēte
περιπατῆσαι	τῆς	κλήσεως	ἧς	ἐκλήθητε ,
to walk	of the	calling	to which	you were called
V-ANA	Art-GFS	N-GFS	RelPro-GFS	V-AIP-2P

- This verse (4:1) is the topic sentence for the rest of the letter.
- “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.
- “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:
  - 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.”
  - 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.”
  - 1 Corinthians 10:31 – “So whether you eat or drink or whatever you do, do it all for the glory of God.”
  - Philippians 1:27 – “Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ.”
  - 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 . . .”
  - 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.”
- “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,”

3326 [e]	3956 [e]	5012 [e]	2532 [e]	4240 [e]	3326 [e]	3115 [e]
meta	pasēs	tapeinophrosynēs	kai	prautētos	meta	makrothymias
2 μετὰ	πάσης	ταπεινοφροσύνης	καὶ	πραΰτητος	, μετὰ	μακροθυμίας ,
with	all	humility	and	gentleness	with	patience
Prep	Adj-GFS	N-GFS	Conj	N-GFS	Prep	N-GFS

430 [e]	240 [e]	1722 [e]	26 [e]
anechomenoi	allēlōn	en	agapē
ἀνεχόμενοι	ἀλλήλων	ἐν	ἀγάπη ,
bearing with	one another	in	love
V-PPM/P-NMP	RecPro-GMP	Prep	N-DFS

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** (πραυτητος) – 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** (μακροθυμας) – 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.”

4704 [e]	5083 [e]	3588 [e]	1775 [e]	3588 [e]	4151 [e]	1722 [e]	3588 [e]	4886 [e]
spoudazontes	têrein	tên	henotêta	tou	Pneumatos	en	tō	syndesmō
3 σπουδάζοντες	τηρεῖν	τὴν	ἐνότητα	τοῦ	Πνεύματος	ἐν	τῷ	συνδέσμῳ
being diligent	to keep	the	unity	of the	Spirit	in	the	bond
V-PPA-NMP	V-PNA	Art-AFS	N-AFS	Art-GNS	N-GNS	Prep	Art-DMS	N-DMS

3588 [e] 1515 [e]  
 tēs eirēnēs  
 τῆς εἰρήνης ;  
 - of peace  
 Art-GFS N-GFS

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” (ἐνοτητα) is that which binds together, a bond. It is that which keeps something together.]
  - b. “peace” (εἰρηνης) 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:
  - 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—”**

1520 [e]	4983 [e]	2532 [e]	1520 [e]	4151 [e]	2531 [e]	2532 [e]	2564 [e]	1722 [e]	1520 [e]	1680 [e]
hen	sōma	kai	hen	Pneuma	kathōs	kai	eklēthēte	en	mia	elpidi
4 ἓν	σῶμα	καὶ	ἓν	Πνεῦμα ,	καθὼς	καὶ	ἐκλήθητε	ἐν	μιά	ἐλπίδι
one	body	and	one	Spirit	just as	also	you were called	into	one	hope
Adj-NNS	N-NNS	Conj	Adj-NNS	N-NNS	Adv	Conj	V-AIP-2P	Prep	Adj-DFS	N-DFS

3588 [e]	2821 [e]	4771 [e]
tēs	klēseōs	hymōn
τῆς	κλήσεως	ὑμῶν ;
of the	calling	of you
Art-GFS	N-GFS	PPro-G2P

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

1520 [e]	2962 [e]	1520 [e]	4102 [e]	1520 [e]	908 [e]
heis	Kyrios	mia	pistis	hen	baptisma
5 εἷς	Κύριος ,	μία	πίστις ,	ἓν	βάπτισμα ;
one	Lord	one	faith	one	baptism
Adj-NMS	N-NMS	Adj-NFS	N-NFS	Adj-NNS	N-NNS

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

1520 [e]	2316 [e]	2532 [e]	3962 [e]	3956 [e]	3588 [e]	1909 [e]	3956 [e]	2532 [e]	1223 [e]	3956 [e]
heis	Theos	kai	Patēr	pantōn	ho	epi	pantōn	kai	dia	pantōn
6 εἷς	Θεὸς	καὶ	Πατὴρ	πάντων ,	ὁ	ἐπὶ	πάντων	καὶ	διὰ	πάντων
one	God	and	Father	of all	who [is]	over	all	and	through	all
Adj-NMS	N-NMS	Conj	N-NMS	Adj-GMP	Art-NMS	Prep	Adj-GMP	Conj	Prep	Adj-GMP

2532 [e]	1722 [e]	3956 [e]
kai	en	pasin
καὶ	ἐν	πᾶσιν .
and	in	all
Conj	Prep	Adj-DMP

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 word 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 if 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.”

1520 [e]	1161 [e]	1538 [e]	1473 [e]	1325 [e]	3588 [e]	5485 [e]	2596 [e]	3588 [e]	3358 [e]
Heni	de	hekastō	hēmōn	edothē	hē	charis	kata	to	metron
7 Ἐνὶ	δὲ	ἐκάστῳ	ἡμῶν	ἐδόθη	ἡ	χάρις	κατὰ	τὸ	μέτρον
One	now	to each	of us	has been given	-	grace	according to	the	measure
Adj-DMS	Conj	Adj-DMS	PPro-G1P	V-AIP-3S	Art-NFS	N-NFS	Prep	Art-ANS	N-ANS

3588 [e]	1431 [e]	3588 [e]	5547 [e]
tēs	dōreas	tou	Christou
τῆς	δωρεᾶς	τοῦ	Χριστοῦ .
of the	gift	-	of Christ
Art-GFS	N-GFS	Art-GMS	N-GMS

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.’ ”**

1352 [e]	3004 [e]	305 [e]	1519 [e]	5311 [e]	162 [e]	161 [e]	2532 [e]
dio	legei	Anabas	eis	hypsos	ēchmalōteusen	aichmalōsian	kai
8 διὸ	λέγει :	Ἀναβὰς	εἰς	ὑψος ,	ἡχμαλώτευσεν	αἰχμαλωσίαν ,	(καὶ)
Therefore	it says	Having ascended	on	high	He led captive	captivity	and
Conj	V-PIA-3S	V-APA-NMS	Prep	N-ANS	V-AIA-3S	N-AFS	Conj

1325 [e]	1390 [e]	3588 [e]	444 [e]
edōken	domata	tois	anthrōpois
ἔδωκεν	δόματα	τοῖς	ἀνθρώποις .
gave	gifts	-	to men
V-AIA-3S	N-ANP	Art-DMP	N-DMP

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 they 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"
  - There is no located Hebrew text or Greek text of this Psalm being written this way
  - 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?

1. Paul misquoted Psalm 68. No.
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?"**

1352 [e]	3004 [e]	305 [e]	1519 [e]	5311 [e]	162 [e]	161 [e]	2532 [e]
dio	legei	Anabas	eis	hypsos	ēchmalōteusen	aichmalōsian	kai
8 διὸ	λέγει :	Ἀναβὰς	εἰς	ὑψος ,	ἤχμαλώτευσεν	αἰχμαλωσίαν ,	(καὶ)
Therefore	it says	Having ascended	on	high	He led captive	captivity	and
Conj	V-PIA-3S	V-APA-NMS	Prep	N-ANS	V-AIA-3S	N-AFS	Conj

1325 [e]	1390 [e]	3588 [e]	444 [e]
edōken	domata	tois	anthrōpois
ἔδωκεν	δόματα	τοῖς	ἀνθρώποις .
gave	gifts	-	to men
V-AIA-3S	N-ANP	Art-DMP	N-DMP

1. Paul is now 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. (Peshar 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.)**

3588 [e]	2597 [e]	846 [e]	1510 [e]	2532 [e]	3588 [e]	305 [e]	5231 [e]
ho	katabas	autos	estin	kai	ho	anabas	hyperanō
10 ὁ	καταβὰς ,	αὐτός	ἐστίν	καὶ	ὁ	ἀναβὰς	ὑπεράνω
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

3956 [e]	3588 [e]	3772 [e]	2443 [e]	4137 [e]	3588 [e]	3956 [e]
pantōn	tōn	ouranōn	hina	plērōsē	ta	panta
πάντων	τῶν	οὐρανῶν ,	ἵνα	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

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,”**

2532 [e]	846 [e]	1325 [e]	3588 [e]	3303 [e]	652 [e]	3588 [e]	1161 [e]	4396 [e]	3588 [e]			
Kai	autos	edōken	tous	men	apostolous	tous	de	prophētas	tous			
11	Καὶ	αὐτὸς	ἔδωκεν	τοὺς	μὲν	ἀποστόλους	,	τοὺς	δὲ	προφήτας	,	τοὺς
	And	He	gave	some	indeed	[to be] apostles		some	now	prophets		some
	Conj	PPro-NM3S	V-AIA-3S	Art-AMP	Conj	N-AMP		Art-AMP	Conj	N-AMP		Art-AMP

1161 [e]	2099 [e]	3588 [e]	1161 [e]	4166 [e]	2532 [e]	1320 [e]		
de	euangelistas	tous	de	poimenas	kai	didaskalous		
δὲ	εὐαγγελιστὰς	,	τοὺς	δὲ	ποιμένας	καὶ	διδασκάλους	,
now	evangelists		some	now	shepherds	and	teachers	
Conj	N-AMP		Art-AMP	Conj	N-AMP	Conj	N-AMP	

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,”**

4314 [e]	3588 [e]	2677 [e]	3588 [e]	40 [e]	1519 [e]	2041 [e]	1248 [e]	1519 [e]			
pros	ton	katartismōn	tōn	hagiōn	eis	ergon	diakonias	eis			
12	πρὸς	τὸν	καταρτισμὸν	τῶν	ἁγίων	,	εἰς	ἔργον	διακονίας	,	εἰς
	toward	the	perfecting	of the	saints		for	[the] work	of ministry		for
	Prep	Art-AMS	N-AMS	Art-GMP	Adj-GMP		Prep	N-ANS	N-GFS		Prep

3619 [e]	3588 [e]	4983 [e]	3588 [e]	5547 [e]	
oikodomēn	tu	sōmatos	tu	Christou	
οἰκοδομῆν	τοῦ	σώματος	τοῦ	Χριστοῦ	,
[the] building up	of the	body	-	of Christ	
N-AFS	Art-GNS	N-GNS	Art-GMS	N-GMS	

**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,”**

3360 [e]	2658 [e]	3588 [e]	3956 [e]	1519 [e]	3588 [e]	1775 [e]	3588 [e]	4102 [e]	2532 [e]
mechri	katantēsōmen	hoi	pantes	eis	tēn	henotēta	tēs	pisteōs	kai
<b>13</b> μέχρι	καταντήσωμεν	οί	πάντες	εις	τήν	ένότητα	τῆς	πίστεως	καί
until	we may attain	-	all	to	the	unity	of the	faith	and
Adv	V-ASA-1P	Art-NMP	Adj-NMP	Prep	Art-AFS	N-AFS	Art-GFS	N-GFS	Conj

3588 [e]	1922 [e]	3588 [e]	5207 [e]	3588 [e]	2316 [e]	1519 [e]	435 [e]	5046 [e]	1519 [e]
tēs	epignōseōs	tu	Huiou	tu	Theou	eis	andra	teleion	eis
τῆς	ἐπιγνώσεως	τοῦ	Υἱοῦ	τοῦ	Θεοῦ	, εις	ἄνδρα	τέλειον	, εις
of the	knowledge	of the	Son	-	of God	unto	a man	a complete	to
Art-GFS	N-GFS	Art-GMS	N-GMS	Art-GMS	N-GMS	Prep	N-AMS	Adj-AMS	Prep

3358 [e]	2244 [e]	3588 [e]	4138 [e]	3588 [e]	5547 [e]
metron	hēlikias	tu	plērōmatos	tu	Christou
μέτρον	ἡλικίας	τοῦ	πληρώματος	τοῦ	Χριστοῦ
[the] measure	of [the] stature	of the	fullness	-	of Christ
N-ANS	N-GFS	Art-GNS	N-GNS	Art-GMS	N-GMS

**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.”

2443 [e]	3371 [e]	1510 [e]	3516 [e]	2831 [e]	2532 [e]	4064 [e]	3956 [e]
hina	mēketi	ōmen	nērioi	klydōnizomenoi	kai	peripheromenoi	panti
<b>14</b> ἵνα	μηκέτι	ᾧμεν	νήπιοι	, κλυδωνιζόμενοι	καί	περιφερόμενοι	παντί
so that	no longer	we might be	infants	being tossed by waves	and	being carried about	by every
Conj	Adv	V-PSA-1P	Adj-NMP	V-PPM/P-NMP	Conj	V-PPM/P-NMP	Adj-DMS

Conjunction

417 [e]	3588 [e]	1319 [e]	1722 [e]	3588 [e]	2940 [e]	3588 [e]	444 [e]	1722 [e]
anemō	tēs	didaskalias	en	tē	kybeia	tōn	anthrōpōn	en
ἀνέμῳ	τῆς	διδασκαλίας	, ἐν	τῇ	κυβεία*	τῶν	ἀνθρώπων	ἐν
wind	-	of teaching	in	the	cunning	-	of men	in
N-DMS	Art-GFS	N-GFS	Prep	Art-DFS	N-DFS	Art-GMP	N-GMP	Prep

3834 [e]	4314 [e]	3588 [e]	3180 [e]	3588 [e]	4106 [e]
panourgia	pros	tēn	methodeian	tēs	planēs
πανουργία	, πρὸς	τήν	μεθοδείαν	τῆς	πλάνης
craftiness	with a view to	the	scheming	-	of deceit
N-DFS	Prep	Art-AFS	N-AFS	Art-GFS	N-GFS

**4:15 – “Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ,”**

226 [e]	1161 [e]	1722 [e]	26 [e]	837 [e]	1519 [e]	846 [e]	3588 [e]	3956 [e]
alētheuontes	de	en	agapē	auxēsōmen	eis	auton	ta	panta
<b>15</b> ἀληθεύοντες	δὲ	ἐν	ἀγάπῃ ,	αὐξήσωμεν	εἰς	αὐτὸν	τὰ	πάντα
Speaking the truth	however	in	love	we should grow up	into	Him	in	all things
V-PPA-NMP	Conj	Prep	N-DFS	V-ASA-1P	Prep	PPro-AM3S	Art-ANP	Adj-ANP

3739 [e]	1510 [e]	3588 [e]	2776 [e]	5547 [e]
hos	estin	hē	kephalē	Christos
ὅς	ἐστίν	ἡ	κεφαλή ,	Χριστός ,
who	is	the	head	Christ
RelPro-NMS	V-PIA-3S	Art-NFS	N-NFS	N-NMS

**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.”**

1537 [e]	3739 [e]	3956 [e]	3588 [e]	4983 [e]	4883 [e]	2532 [e]	4822 [e]
ex	hou	pan	to	sōma	synarmologoumenon	kai	ymbibazomenon
<b>16</b> ἔξ	οὗ	πᾶν	τὸ	σῶμα	, συναρμολογούμενον	καὶ	συμβιβαζόμενον
from	whom	all	the	body	being joined together	and	being held together
Prep	RelPro-GMS	Adj-NNS	Art-NNS	N-NNS	V-PPM/P-NNS	Conj	V-PPM/P-NNS

1223 [e]	3956 [e]	860 [e]	3588 [e]	2024 [e]	2596 [e]	1753 [e]	1722 [e]	3358 [e]
dia	pasēs	haphēs	tēs	epichorēgias	kat'	energeian	en	metrō
διὰ	πάσης	ἀφῆς	τῆς	ἐπιχορηγίας	, κατ'	ἐνέργειαν	ἐν	μέτρῳ
by	every	ligament	of [its]	supply	according to	[the] working	in	[the] measure
Prep	Adj-GFS	N-GFS	Art-GFS	N-GFS	Prep	N-AFS	Prep	N-DNS

1520 [e]	1538 [e]	3313 [e]	3588 [e]	838 [e]	3588 [e]	4983 [e]	4160 [e]	1519 [e]
henos	hekastou	merous	tēn	auxēsin	tou	sōmatos	poieitai	eis
ένος	ἐκάστου	μέρους	, τὴν	αὔξησιν	τοῦ	σώματος	ποιεῖται	εἰς
individual	of each	part	the	increase	of the	body	makes for itself	to
Adj-GNS	Adj-GNS	N-GNS	Art-AFS	N-AFS	Art-GNS	N-GNS	V-PIM-3S	Prep

3619 [e]	1438 [e]	1722 [e]	26 [e]
oikodomēn	heautou	en	agapē
οἰκοδομὴν	ἑαυτοῦ	ἐν	ἀγάπῃ .
[the] building up	of itself	in	love
N-AFS	RefPro-GN3S	Prep	N-DFS