

211212-1 Eph 4, 8-16, Keeping the Unity of the Spirit (Operational)–CThurman

In this chapter, verses 1-16 concern *endeavoring to keep the unity of the Spirit in the bond of peace*. This unity or oneness of the Spirit divides into three parts: practical (vss. 1-3), doctrinal (vss. 4-6) and operational 7-16.

Under the practical part we are to have a oneness of walk, we should all conduct ourselves in a peculiar way. That way is defined as *with all lowliness and meekness, with longsuffering, forbearing one another in love*. Under the doctrinal part there is also to be a oneness. We should agree that there is one kind of church, one Holy Spirit, one hope, one Lord Jesus, one Biblical doctrine, one water baptism, and one Heavenly Father. Now we arrive to the operational part of our oneness of the Spirit. In vss. 7-16 this is the governmental part of a church, how oneness functions in a church. Gifts were measured to the members of the church to promote maturity into Christ of both the individual and the whole body.

Read beginning with the seventh verse.

7 *But unto every one of us is given grace according to the measure of the gift of Christ.*

Jesus Christ our Lord administers to every truly regenerate, baptized believing disciple a measure of grace to do something specially designed to help us individually and corporately. This appears to be something of His divine nature that He imparts to us. He communicates a part of Himself to us.

2Pe 1:2 Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord,

3 According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue (praise, LXX, Hab.3.4; Is.42.8, 12; 43.21; power, Zec.6.3; perhaps to excellence.):

4 Whereby (that is, by Christ's own glory & virtue) are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.

Perhaps this is comparable to the contribution parents pass on to their children through conception. In the regeneration the child of God receives the incorruptible seed of God (cf. 1Jn.3.9) We received everlasting life. We received of the life of Jesus Christ, and in that life we receive something special of Christ, a special portion, a *pronounced* trait or characteristic of our Lord Jesus Christ. We did not come by this naturally. We did not receive this from Adam. And this *measured gift of grace* promotes oneness in the church. The function of this gift is without a proper context or sphere of operation except we come into the fellowship of one of the true churches of Jesus Christ.

8 Wherefore he saith,

Paul begins to quote the words of the Psalmist, king David. The pronoun 'He' refers either to king David or to the Spirit of God which inspired king David to write these words.

When he ascended

'He,' in this text being cited, refers to Jesus Christ, who is said at this place to ascend into glory. This assumes that he first condescended.

Joh 6:62 What and if ye shall see the Son of man ascend up where he was before?

For our Lord Jesus to ascend means that He first came to earth, lived, suffered and then died on the cross. After death He then ascended to sit in the throne of the Heavenly Father, at His right hand. This Paul explains in verses 9, 10.

εἰς ὕψος
up on high, he led captivity captive, and gave gifts unto men.
he led captive captivity

high, the Greek noun ὕψος, hupsos, tss. *high* (Eph.4.8), *on high* (Lk.1.78; 24.49), *a height* (Eph.3.18; Re.21.6), *exalted* (marg. *exaltation* [Ja.1.9]).

led captive, ἤχμαλώτευσεν, 3ps. aor, ind. of the verb αἰχμαλωτεύω, αἰχμή **a spear** + ἀλίσκομαι, **to capture**; tss. *to lead captive*; another verb αἰχμαλωτίζω, is tss. (Lk.21.24), *to bring into captivity* (Ro.7.23; 2Co.10.5); the adj. αἰχμάλωτος, is only once in the NT and tss. *captives* (so the captive or captivated ones);

captiveity, the noun αἰχμαλωσία, is twice in the NT, and tss. *captivity* (**Eph.4.8**; Re.13.10).

The apostles Paul citing the OT scriptures.

*Ps 68:18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; yea, for the rebellious also, that the LORD God might dwell among them.
19 Blessed be the Lord, who daily loadeth us with benefiits, even the God of our salvation. Selah.*

When Christ ascended into glory to sit in the throne of His Father (cf. He.1.3; 8.1; Re.3.21) He did two things. First, He led captive a people that were in captivity. ‘*Captivity*’ refers to the souls of them that had dead in Christ. And second, *He gave gifts to men*. ‘*Men*’ refers to all of Christ’s that are living. To these that are living Christ gave gifts. Compare these gifts appear to the talents and pounds in the parable of the kingdom and the parable of a certain nobleman.

Parable of the Talents:

Mt.25.14 ¶ For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods.

goods, ὑπάρχοντα, tss. goods, that thou hast, substance, things possessed.

15 And unto one he gave five talents, to another two, and to another one; to every man according to his several (own, proper, distinct) ability; and straightway took his journey.

several, ἰδίαν, acc. sing. fem. of the adj. ἴδιος, tss. own, his own, our own, their, their own, apart (separate), several (distinct), private, proper, due,

Parable of the Pounds:

Lk.19.12 He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return.

13 And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come.

So, when the Lord Jesus led captive captivity He distributed gifts to men with the intention of returning to this same earth again one day.

8 διὸ λέγει Ἀναβὰς εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν καὶ ἔδωκεν δόματα τοῖς ἀνθρώποις

9 (Now that he ascended, what is it but that he also descended first into the lower parts of the earth?)

The ascension assumes a condescension to earth, but also a descension *into the lower parts of the earth*.

Consider Christ's descension into the lower parts of the earth.

Jesus Christ ***first descended into the lower parts of the earth*** – There is some confusion about what this means. Parts (plural) of the earth. There is more than one part to be considered. One part is that into which the body is entered at death; the tomb or the grave. Another part is that to which the soul comes at death. This part is called hell or the *the pit* (cf. Nu.16.30, 33), and even this has its parts; a place of comfort, a place of torment. This place might have a compartment called the bottomless pit, an abyss. (cf. Re.9.1, 2, 11; 11.7; 17.8; 20.1, 3)

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The word of God says that when Christ died on the cross his body was taken down from the cross and laid in a tomb (cf. Mt.27.60; Mk.6.29) and that His soul went into hell.

Ps 16:10 For thou wilt not leave my soul in hell; neither wilt thou suffer thine Holy One to see corruption.

Clearly the first clause, '*For thou wilt not leave my soul in hell,*' refers to the place to which Christ's soul came after He died; into hell. Hell is a place for *disembodied* souls; souls that have been separated from their physical bodies through death. (cf. 2Co.5.1-3)

Note: God created man to be body, soul and spirit. Separation of soul and body is only temporary. Sin immediately brought about the death of man's spirit before God. (Ge.2.16; Jn.3.3; Eph.2.1) Apart from Christ man is guided only by his corrupt, soulish nature. Eventually the body will also die (Ge.5.5; Ez.18.4), which is when the soul becomes separated from the body. This state of existence continues until the resurrection. In the first resurrection the souls of the faithful that have died in Christ shall receive glorified bodies. The faithful at that time which are alive will be changed into glorified bodies also. After a thousand years will come the last resurrection. Then every soul, the saved and the lost, shall be reunited to physical bodies to stand before God in the Great White Throne judgment. The saved shall be brought to a new heaven and a new earth. The lost shall be cast away into a lake which burns with fire and brimstone to perish for ever and ever. Again, soulless bodies are only a temporary existence. This is a time when the soul and body shall be joined together again.

The second clause, '*neither wilt thou suffer thine Holy One to see corruption*' refers to the body of the Lord Jesus, which the Heavenly Father would not allow to corrupt (cf. Jn.11.29) but would raise it up as He said after being in the tomb for three days and nights. But *until Christ's ascension* hell was a place to which every soul came when at death.

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Now, concerning this place called hell, the Bible tells us where it is located. It is in *the lower parts of the earth.*' The Bible also tell us that it is *'in the heart of the earth.'* It is *beneath* the earth. It is a place that souls *go down into.*

Mt.12:40 For as Jonas was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth.

Job 11:8 It is as high as heaven; what canst thou do? deeper than hell; what canst thou know?

Pr 15:24 The way of life is above to the wise, that he may depart from hell beneath.

Nu 16:30 But if the LORD make a new thing, and the earth open her mouth, and swallow them up, with all that appertain unto them, and they go down quick into the pit; then ye shall understand that these men have provoked the LORD.

Ps 55:15 Let death seize upon them, and let them go down quick into hell; for wickedness is in their dwellings, and among them.

During our Lord Jesus' earthly ministry He referred to hell and these two parts of it; a place of comfort and a place of torment. Here Christ gave account of a certain rich man and Lazarus, a poor man. This is not a parable as some say. Our Lord Jesus is referring to two Jewish men that once lived but were now deceased.

Lu 16:19 There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

20 And there was a certain beggar named Lazarus, which was laid at his gate, full of sores,

21 And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

22 And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom:

bosom, κόλπον, acc. sing. of the noun κόλπος, tss.
bosom (5), and once *creek* (1 [Ac.27.39]). This can refer to
a person's bosom as well as a place to be comforted.
Both apply to this account.

the rich man also died, and was buried (his body);
23 And in hell he lift up his (soul's) eyes, being in torments, and seeth
Abraham afar off, and Lazarus in his bosom[s] (dat. pl. bosoms)
24 And he cried and said, Father Abraham, have mercy on me, and
send Lazarus, that he may dip the tip of his finger in water, and cool
my tongue; for I am tormented in this flame.
25 But Abraham said, Son, remember that thou in thy lifetime
receivedst thy good things, and likewise Lazarus evil things: but now
he is comforted, and thou art tormented.
26 And beside all this, between us and you there is a great gulf fixed:
so that they which would pass from hence to you cannot; neither can
they pass to us, that would come from thence.

Note: Some Christians, past and present (i.e., John Bunyan), believe that it was necessary for our Lord Jesus to suffer the torments of hell to fully atone for our sins. Brethren Christ's shed blood on the cross atoned for our sins. There is NOTHING in all of the OT sacrifices which indicate that the atonement goes beyond the shedding of blood. The substitutionary death of Jesus Christ on the cross fully satisfied God for sins. Christ's soul came into the place where the believing were kept until the prophecy of Scripture was fulfilled which says that in three days He would raise from the dead.

Ro 5:9 Much more then, being now justified by his blood, we shall be saved from wrath through him.

Eph 1:7 In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;

Perhaps a warning here might be fitting. Sometimes well-meaning brethren get into trouble and error because they allow emotions instead of facts to direct the thoughts of the mind. We should guard ourselves, what we think and what we teach because we are inclined to exaggerate or embellish the word of God for effect. The word of God does not need exaggeration or embellishment for effect. Let us *learn* to think, preach and teach the truth of the word of God as

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accurately and concisely as we can. Now that's a tall order, but it is something we should learn to do.

So, when Christ died on the cross He descended into the lower parts where the souls of all of the believing of all time since creation. Until Christ had atoned for the sins of all of the elect they were held captive in this place. Since Christ's ascension this part of hell is empty. Now when the child of God dies he comes immediately into the presence of the Lord.

Phl.1.23 For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better ...

2Co.5.6 Therefore we are always confident, knowing that, whilst we are at home in the body, we are absent from the Lord:

7 (For we walk by faith, not by sight:)

8 We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord.

9 τὸ δὲ Ἀνέβη τί ἐστὶν εἰ μὴ ὅτι καὶ κατέβη πρῶτον εἰς τὰ κατώτερα μέρη τῆς γῆς

10 He that descended is the same also that ascended up far above all heavens,

At this Paul would be sure that the disciples of Jesus Christ are clear on this point; that this *same* Jesus which ascended is the very same One that descended.

Ac 1:11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

Ac 2:36 Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.

The Son of God, born of a virgin, took upon Him the weakness of human flesh, lived and breathed, walked and talked, ate and drank, suffered and

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died, descended into the lower parts of the earth and rose to the right hand of the Heavenly Father – He is the Person called Jesus, the Christ of God. This seems to be the point Paul presses at this place. It is simple, clear and profound.

Notice that Christ ascended up far above *all* heavens.

Joh 20:17 Jesus saith unto her, Touch me not; for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God.

The Son of man, Jesus Christ, in His human body ascended into the very presence of God for us.

He.9.24 For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us ...

God is above the heaven of heavens.

1Ki 8:27 But will God indeed dwell on the earth? behold, the heaven and heaven of heavens cannot contain thee; how much less this house that I have builded?

Ne 9:6 Thou, even thou, art LORD alone; thou hast made heaven, the heaven of heavens, with all their host, the earth, and all things that are therein, the seas, and all that is therein, and thou preservest them all; and the host of heaven worshipping thee.

God absolutely considered cannot be contained in His creation. And Jesus being Son of God was ever-present with the Father and the Holy Spirit.

Joh 3:13 And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven.

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BUT Christ in human flesh, Jesus Christ the Son of man presented Himself in the presence of God for us and is even at this moment seated at the right hand of God interceding (for our weaknesses) and mediating for us (the blessings of the covenant). (cf. He.1.3; 8.1)

that **he might** **fill** **all things.)**
[purpose ascending] complete

fill, πληρώση, 3ps. aor. subj. of the verb πληρώω, tss. to fill, to end, to be full come, to expire, to supply, to complete, to perfect.

The Scriptures must be fulfilled that Jesus Christ would ascend to the Father's right hand.

Ps 110:1 « A Psalm of David. » The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Ps 97:9 For thou, LORD, art high above all the earth: thou art exalted far above all gods.

Eph.1.20 Which (mighty power) he (God) wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,

21 Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come:

Re 12:5 And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

And part of that fulfillment was to give gifts to His children. Now back to v.8, just before the parenthesis, 'and [He] gave gifts unto men.'

10 ὁ καταβάς αὐτός ἐστιν καὶ ὁ ἀναβάς ὑπεράνω πάντων τῶν οὐρανῶν ἵνα πληρώσῃ τὰ πάντα

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11 And he gave adj. **some,** **apostles; and** adj. **some,**
 [gifts to] [men to be] [he gave gifts to] [men to be]

prophets; and adj. **some,** **evangelists; and** adj. **some,**
 [he gave gifts to] [men to be] [he gave gifts to]

pastors and teachers;
[men to be]

These are the first gifts given to men that were a part of the Lord's churches. No one outside of a church context received these gifts or at least they have no function until they are found in a NT church because the purpose for these gifts were in order to maintain the unity (oneness) of the Spirit in a church. And so, the proper uses of these gifts help the saints to become established in the faith of Christ.

It might be helpful to notice that the office of a deacon is not mentioned here. This service is not the result of an impartation of a spiritual gift and a calling of God. A deacon's service is an appointment by the congregation; whereas apostles, prophets, evangelists and pastors require evidence of a spiritual aptitude for teaching the word of God. This is not a requirement in deacons.

1Ti 3:9 Holding the mystery of the faith in a pure conscience.

The Apostolic Office

The apostolic office has discontinued due to the requisites which the Lord placed upon it. The apostolic office was limited to twelve positions and only twelve.

Mt 19:28 And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. (cf. Jn.6.70; Ac.6.2; Re.21.12)

This was proved by the very first church at Jerusalem when they would fill the vacated office which Judas Iscariot vacated upon his untimely death.

Ac.1.16 Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbered with us, and had obtained part of this ministry.

...

20 For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take.

21 Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection.

The Prophetic Office

The office of a prophet also discontinued. This prophetic office was a bridge-gap for the churches they had received the NT Scriptures. Once the NT Scriptures were given the office becomes obsolete or outmoded (useless).

1Co 13:8 ... but whether there be prophecies, they shall fail ...

The Evangelist

This office continues to this day. These are most often referred to as missionaries. These men take the gospel to the regions beyond. (cf. 2Co.10.16) Of the baptized believing disciples he instructs them to organize into a NT church and to call a pastor to serve them in the word of God. It is my opinion that the books that the pastoral epistles, 1& 2 Timothy, and Titus would be better called evangelist letters because Timothy and Titus appear to be evangelists more than pastors of a single church. They were preaching the gospel of Christ, helping the baptized believing to organize

into churches and select their own pastors to minister to them in the word of God.

Tit 1:5 For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee ...

The Pastor-Teachers

Consider these terms for a moment. We know that the gifts and calling of God are without repentance.

Ro 11:29 For the gifts and calling of God are without repentance. (God isn't fickle, He doesn't change His mind about His gifts and calling that He places upon men.)

The primary meaning of this text is that, though Israel has continued in unbelief God will keep His promise to this nation and fulfill all that He has said He will do for them. But this much remains: God does not change His mind about those to whom He has given gifts or called into service; in this case, Israel.

As already shown, when the Lord gives the pastoral gift to a man, as He gave talents, or pounds, He doesn't have a change of mind so that He withdraws them. No rather, God calls men into account for their use of the gifts and calling He places upon them in the day of judgment. The *pastor-teacher* appears to be the same man. There might be reasons that a man cannot enter into the pastoral office, but if he has the gift and calling of God upon His life He will desire to do this work. Perhaps for youth, inexperience, not married, no children, and other disqualifying reasons, though he should not come into the pastoral office yet he could help the congregation and use his gift to teach and otherwise help the body through his service. Nothing changes the fact that God will call all into account for the use of their gifts.

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So, the Lord gave some men gifts to be apostles, or prophets, evangelists, or pastor-teachers, of which the last two continue to this day, the offices of the evangelist and the pastor/teacher.

Why? What is the purpose for men like these in a church?

11 καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους τοὺς δὲ προφῆτας τοὺς δὲ εὐαγγελιστὰς τοὺς δὲ ποιμένας καὶ διδασκάλους

πρὸς τὸν καταρτισμὸν εἰς ἔργον διακονίας
12 For the perfecting of the saints, for the work of the ministry,
toward perfection unto for the singular function
of a singular service: Christ's.

perfecting, καταρτισμὸν, acc. sing. of the noun καταρτισμός, and only this once as a noun in the NT; the verb καταρτίζω, is tss. *to mend* (nets), *to perfect* (to every good work), *to fit* (to destruction), *to restore* (from a lapse of faith), *to prepare* (a body for the Son of God to become a man), *to frame* (the ages of the world by the word of God).

ministry, διακονίας, gen. sing. of the noun διακονία, tss. *ministry*, *ministration*, *relief*, *office*, *administration*, and *service*; see also the noun διάκονος, is tss. *minister*, *servant*, *deacon*; the verb διακονέω, is tss. *to minister*, *to serve*, *to administer*.

εἰς οἰκοδομήν
for the edifying of the body of Christ:
unto edification, building
construction

edifying, οἰκοδομήν, acc. sing. of the noun οἰκοδομή, tss. *buildings* (of the temple), *edification*, *edifying*.

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First, for the perfecting of the saints:

The gifts and calling of God equip men to help the saints to grow from babes into full-aged adults. Much of this is accomplished through instruction of the Scriptures.

1Pe 2:2 As newborn babes, desire the sincere milk of the word, that ye may grow thereby:

3 If so be ye have tasted that the Lord is gracious.

1Co.3.1 ¶ And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ.

2 I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able.

The term *saints*, holy ones refers to the baptized, believing disciples of Jesus Christ that will walk with Him in a NT church relationship. Men gifted to serve the Lord in this manner are to teach the saints by use of the Scriptures (cf. Ac.6.2; 1Ti.3.2; 2Ti.2.24, *apt to teach*) and by personal example. (cf. 1Pe.5.3; 1Ti.4.12; 2Ti.2.24-26)

Second, for the work of the ministry:

The gifts and calling of God equip men for the work of the ministry, that is the whole service of Christ, as it concerns carrying out the great commission. This is a good work. (cf. 1Ti.3.1)

Third, for the edification of the body:

And the gifts of calling of God equip men to edify the church of which he is a member. His service is for building up the whole body. A visible or invisible universal church cannot be edified, but a local one can be.

12 πρὸς τὸν καταρτισμὸν τῶν ἁγίων εἰς ἔργον διακονίας εἰς οἰκοδομὴν τοῦ σώματος τοῦ Χριστοῦ

[Edifying ... (v.12)

εἰς

13 *Till we all come in the unity of the faith, and of the knowledge*

attain

oneness

13 μέχρι καταστήσωμεν οἱ πάντες εἰς τὴν ἐνότητα τῆς πίστεως καὶ τῆς ἐπιγνώσεως τοῦ υἱοῦ τοῦ θεοῦ εἰς ἄνδρα τέλειον εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ

14 **That** *we [henceforth] be no more children, tossed to and fro,*
purpose for coming or attaining (v.13) *babies (immature)*

no more, μηκέτι, (μή particle of negation + ἔτι adv., thenceforth, yet, more, further, even, longer, henceforth, moreover) adv. tss. no ... henceforward, no more, no, henceforth, no longer.

children, νήπιοι, nom. pl. of the noun νήπιος, tss. babe, child, children.

tossed to and fro, κλυδωνιζόμενοι, nom. pl. masc. part. pres. of the verb κλυδωνίζομαι, and the verb is only this once in the NT.; the noun κλύδων, tss. raging (of the water), wave (of the sea), so 'billow'.

and carried about with every wind of doctrine, by the sleight of men,

carried about, περιφερόμενοι, nom. pl. masc. part. pres. pass. of the verb περιφέρω, περί about, concerning, over + φέρω, to bear, to bring forth, to drive, to reach, to carry, to lead, to lay, to uphold, to move, to endure; so περιφέρω, is tss. to carry about, to bear about.

sleight, κυβεία, dat. sing. of the noun κυβεία, only this once in the NT.

'SLEIGHT, κυβεία, dice, playing, (from κύβος, a cube or die.) In N.T., game, gambling; hence, entrapping by deceit ...' A Critical Lexicon and Concordance to the English and Greek New Testament, E. W. Bullinger

‘κυβεία, (κυβεύω) *dice-playing, dicing, gambling*: hence, *sleight, trickery, deceit.*’ *Greek-English Lexicon, Liddell & Scott*

and cunning craftiness, whereby they lie in wait to deceive;

- subtlety - employ methods

cunning craftiness, πανουργία, dat. sing. of the noun πανουργία, πᾶς all + ἔργον work, energy; πανουργία, tss. *cunning craftiness, craftiness, subtlety.*

lie in wait, μεθοδείαν, acc. sing. of the noun μεθοδεία, otherwise tss. *wiles.*

14 ἵνα μηκέτι ὤμεν νήπιοι κλυδωνιζόμενοι καὶ περιφερόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας ἐν τῇ κυβείᾳ τῶν ἀνθρώπων ἐν πανουργίᾳ πρὸς τὴν μεθοδείαν τῆς πλάνης

15 But speaking the truth in love, may grow up into him
[that we, 14]

in all things, which is the head, even Christ:

Till we all come in the unity of the faith (objectively) ***and of the knowledge of the Son of God*** (subjectively), etc. –In other words the work of edification for these God-called and gifted men shall continue until we all attain to the oneness of the doctrine of Jesus Christ. This is the common goal of the evangelists and pastor teachers today: to bring the assembly where they serve into the unity of the faith and to grow in Christ. The goal is that every disciple grows through instruction of the word of God from a baby to an adult: mature to *grow up into Him in all things*. In other words, the word of God should change our thinking, our talking, our appearance or the whole manner of our conversation.

The goal is to have the child of God instructed in the faith (to know the doctrine of Christ) and know the Son of God (to become experimental in the knowledge of Jesus Christ. When we are instructed in the doctrine but lack the experimental knowledge of Jesus Christ love is missing from

speaking the truth. When growth is in both then we learn to speak the truth in love. The doctrine of Christ shouldn't be a like taking a ball bat to the head of someone. It should be given in love. Certainly state the truth, state it clearly, but state it in love for the souls of the hearers. Who knows what the LORD might do?

Only those who know not the truth are tossed to and fro and affected by the winds of bad doctrine that waft about everywhere.

So by doctrine and experiential knowledge of Christ we become fully conformed to the image of Christ in every way. This should be the goal of every God gifted and called man.

15 ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα ὃς ἐστὶν ἡ κεφαλὴ ὁ Χριστός

16 From whom the whole body fitly joined together and compacted
[Christ] all the body [being] framed [being] knit together
'jointed'
(Eph.2.21)

fitly joined together, συναρμοιολογούμενον, nom. sing. neut. part. pres. pass. of the verb συναρμοιολογέω, σύν together, with + ἄρμος, joint (He.4.12); συναρμοιολογέω, only by Paul in Ephesians, 2.21, *fitly framed together*.

compacted, συμβιβαζόμενον, nom. sing. neut. part. pres. pass. of the verb συμβιβάζω, σύν + βιβάζω LXX, tss. *connection* (Lev.18.23; 20.16); *συμβιβάζω*, *proving* (Ac.9.22), *assuredly gathering* (Ac.16.10), *instruct* (1Co.2.16), *compacted* (Eph.4.16), *being knit together* (Col.2.2), *knit together* (Col.2.19)

διὰ πάσης ἐν
by that which every joint supplieth, according to the effectual working in the
– lit. by the supply of every joint, Wigram – operation –
touching point
contact

joint, ἀφῆς, gen. sing. of the noun ἀφή, tss. *joint* (2 [Eph.4.16; Col. 2.19]); the verb form is ἅπτω, *to touch*.

supplieth, ἐπιχορηγίας, acc. sing. of the noun ἐπιχορηγία, Phl. 1.19, ‘the *supply* of the Spirit of Jesus Christ’; the verb ἐπιχορηγέω, is tss. *that ministereth* (2Co.9.10; Gal.3.5), *having nourishment ministered* (Col.2.19), *add* (2Pe.1.5), *shall be ministered unto* (2Pe.1.11).

effectual working is tss. from the noun ἐνέργεια, which is also tss. *the working, the operation, and strong* (Eph. 1.19; 3.7; 4.16); the noun ἐνέργημα, is tss. *operations, working*; the adj. ἐνεργής, is tss. *an effectual (door), powerful (word [of God])*; the verb ἐνεργέω, is tss. *to shew forth, to work, to be effectual, to work effectually, to be mighty, to effectually work, an effectual fervent [prayer]* (Eph.1.11, 20; 2.2; 3.20).

μέτρῳ	ἐνὸς	ἐκάστου	μέρους		
measure	of	every	part,	maketh	increase of the body
		every particular one		produces [an]	
				or, [a] growth	

measure, tss. from the noun μέτρον, which is always tss. *measure* (13); see Eph.4.7, 13, 16, and refers to a measurement and so here the amount a church is *dealt* by member, stature (height of a man).

part, μέρους, gen. sing. of the noun μέρος, tss. *a part, a coast, a portion, a piece, a side, a particular, a respect, and behalf*.

maketh, ποιεῖται, 3ps. pres. ind. mid. of ποιέω, *to do*.

increase, αὐξησιν, acc. sing. of the noun αὐξησις, the noun is only twice in the NT and tss. *increase*. (Col.2.19, which also have the verb form, αὐξάνω); the verb αὐξάνω, is tss. *to grow, to grow up, to increase*.

The Book of Ephesians

*Col.2.18 Let no man beguile you of your reward in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind,
19 And not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God.*

εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ
unto the edifying of itself in love.
edification

edifying, οἰκοδομὴν, acc. sing., of the noun οἰκοδομή, οἶκος a house + δέμω to demo, construct; also tss. a building, an edification; the verb οἰκοδομέω, is tss. to build, to build up, even the builders, to edify, to embolden.

Obviously not every church functions as it should. As there are sick people for many reason in every place, so there are also sick churches for various reasons. Here encourages the saints of this church by saying the they should endeavor for the unity of the Spirit in the bond of peace by emulating Christ, by receiving His doctrine, and by being proper ordered.

A church may be a church without pastors, BUT if that is so it stands to reason, given the things that we read that the LORD gave them teachers to do the work of the word of God in order to bring the saints into a state of maturity. Through this means the members may grow into full-aged, mature Christians. As such they become steadfast in the doctrine and acquainted experimentally in the knowledge of Christ. As a result the winds of bad doctrine that blow all about them are without effect. All points of contact between each member becomes a means growth and self-edification. And this explains the operational aspect of endeavoring to keep the unity of the Spirit in the bond of peace.

In verses 1-3 we read of the practical part of keeping the unity of the Spirit. In verse 4-7 we read of the doctrinal part. And finally, in verses 8-16 we learned of the operational part. This is how endeavoring to keep the unity of the Spirit in the bond of peace works.

16 ἔξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἐνὸς ἐκάστου μέρους τὴν αὐξησιν τοῦ σώματος ποιεῖται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ