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Trinity Grace Fellowship

Summary of Ephesians Chapters 3 and 4

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1. Introduction

As seen in the last session (SER-July 2006, Chapters 1&2), the Book of Ephesians is more than likely the Book of Laodiceans as referred to by Paul in Colossians 4:16. There are several ways of looking into this wonderful and remarkable book of Ephesians, but the figure below illustrates the way in which it will be viewed in this session.

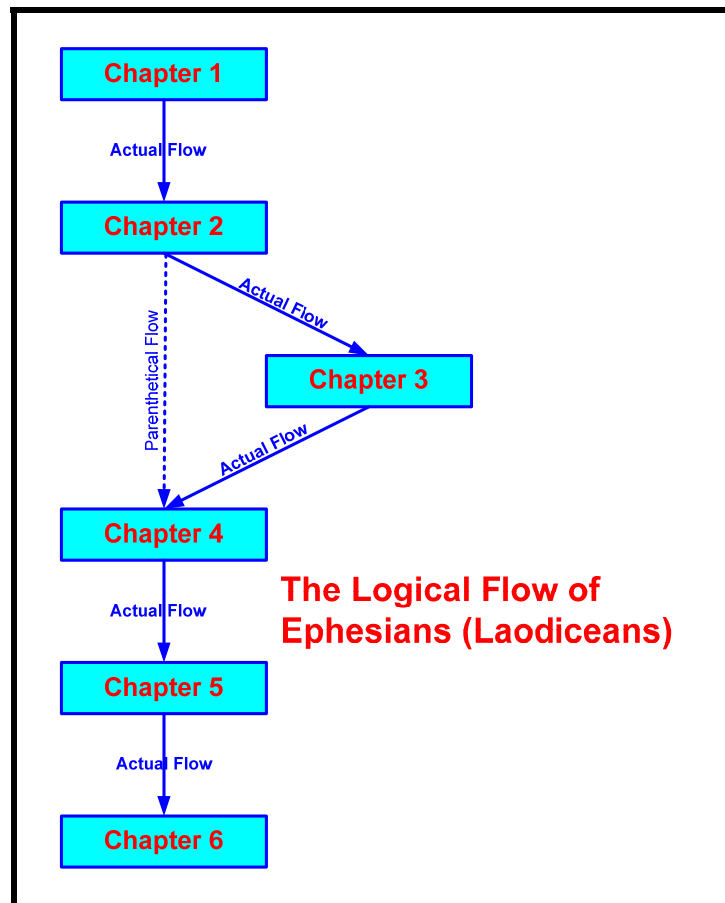


Figure 1. The Logical Flow of Ephesians

The figure above illustrates the logical flow throughout Ephesians and in particular Chapters 3 and 4. Chapters 1 & 2 provide a linear flow of thought. Yet, when we come to Chapter 3, we find a parenthesis, literally an intentional “interruption” in the flow of Paul’s logical presentation. In other words, the reader could skip Chapter 3 and go right to Chapters 4, 5, and 6 without the loss of the essential argument of Paul. But, what the parenthesis provides is an amplified clarification of Chapters 1 and 2, especially Chapter 2.

2. Chapter 3

As it will turn out, the importance of Chapter 3 and its “parenthetical nature” can not be overstated. Now where else in the Pauline Corpus does Paul so clearly define the Body of Christ and the Mystery? It is also interesting that Paul chooses to provide this detailed discussion of the Mystery through the literary device called “Parenthesis ()”.¹

2.1. Verses 1-6 (Paul the Prisoner because of the Mystery – Which he now defines)

Eph 3:1 For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

3 How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:

1. **“For this cause”** begins the parenthesis and is the logical link to that which immediately came before, which is the discussion on the nature and make up of the Body of Christ; being neither Jew nor Gentile, but rather a non-

¹ “The figure is used when a word or sentence is inserted which is necessary to explain the context. As to grammar, the context is complete without it, but not as to clearness and sense.” See Bullinger, E.W., **Figures of Speech used in the Bible**, Baker Book House, Grand Rapids, MI, 1982, p.470.

ethnic group equal to the righteous Humanity of Christ, far above all principalities and powers. This Paul defines as the mystery, something never seen nor heard of in the Old Testament and non-Pauline New Testament. Paul is a prisoner “on behalf of” (ὕπὲρ) the nations (τῶν ἔθνῶν), which in this context refers to the Body of Christ, the group of redeemed sinners taken “out of” the nations (τῶν ἔθνῶν).

2. **“If you have heard...”** is a Condition of the First Class (εἰ with the Indicative Mood) and should have been translated as “since”. The Ephesians have already heard of the Great Mystery through others, and Paul is now detailing and confirming what they must have already heard.
3. **“...the dispensation of the grace of God”**, literally “τὴν οἰκονομίαν τῆς χάριτος τοῦ θεοῦ”. Most dispensationalists have taken this clause to mean that the “dispensation of the grace...” implies that the Body Age is the Dispensation of Grace, while other Dispensations are not of Grace (e.g., Law). This is significantly flawed. Paul uses the definite article to “emphasize” the greatness of the Body’s salvation. “Dispensation” comes from the Greek word “οἰκονομία”, which in itself is a compound word from “οἶκος” meaning “household”, and “νομος” meaning “law”. Thus, the compound form means “household law” or “household management”. It is the word from which we get our English word “economy”, the way in which a society (the household) manages (the law) itself.
4. **“which is given me to you-ward”**. The dispensation of the grace of God was “given to Paul. Few people in Scripture are said to be given a “dispensation”. Paul was given the Great Mystery to preach among the Gentiles.
5. **“How that by revelation...”** The Greek word for “revelation” is “ἀποκάλυψις”, which carries with it the idea of “personal revelation”² - that Paul was personally revealed the mystery by Christ Himself, through both the One Spirit (the Person of the Holy Spirit) and through the personal tutoring by Christ Himself.
6. **“he made known unto me”**. Here Paul is explicitly referring to his direct tutoring by Christ. **“Made known”** is in the Passive voice meaning that Paul was the *recipient* of the tutoring and that Christ was the “outside” source performing the tutoring. Christ the teacher, Paul the student. What a glorious picture!

Gal 1:15 But when it pleased God, who separated me from my mother's womb, and called *me* by his grace,
 16 To reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood:
 17 Neither went I up to Jerusalem to them which were apostles before me; but I went into Arabia, and returned again unto Damascus.
 18 Then after three years I went up to Jerusalem to see Peter, and abode with him fifteen days.

Gal 1 describes for us Paul’s conversion experience and detailing his travels from Damascus to Arabia (probably to Mt. Sinai, the same location where Moses received “his dispensation”). Thus, shortly after his conversion on the road to Damascus, Paul goes to Arabia to be personally tutored by Christ. Why Arabia (indeed, why Mt. Sinai)? Also, Paul describes at least 3 “ek-stases”, whereby he was “transported” to the third heaven to have revealed the heavenly hope of the Body of Christ (2 Cor 12:1-9).

7. **“the mystery”**. First mentioned in the Book of Ephesians in 1:9 “mystery of His will” and briefly defined in Chapter 2. The mystery is defined to be the equality of Jew and Gentile within the Body of Christ. **IMPORTANT POINT!** Paul is not merely presenting Gentile salvation when discussing the mystery. Why? Because Gentile salvation was a well established doctrine in the Old Testament (e.g., Isa 18:28; Zech 8:23, etc.) and the very purpose of the nation of Israel – to be a channel of blessing to the Gentile Nations (e.g., Gen 12:3, etc.). Thus, to equate the “mystery” with Gentile salvation is in direct contradiction to the very notion of “mystery” - something once hidden, but now revealed. Paul will precisely define what he means by “the mystery” in just a few verses, thus we shall leave that to then to discuss.
8. **“as I wrote afore in few words”**. Translated from the Greek phrase “καθὼς προέγραψα ἐν ὀλίγῳ,”. The context here includes Paul’s stating that he had already written about the mystery, but that he had only written about it on a small scale (i.e., no extended discussion). We see the word ὀλίγῳ, meaning “small”, appear in the dative, singular as an adjectival pronoun, and may have been better translated “in a small way”. The very notion of the phrase “ἐν ὀλίγῳ” indicates that a mere summary or small discussion was provided, but no long dissertation. What fits this description? To help in our Romans 15 study, the following discussion is provided. Essentially, four major positions could “fit the bill” - that the “small way” refers to:

1. The brief discussion of the mystery in Chapter 2.
2. Prior written parts of the Pauline Corpus (e.g., 1 & 2 Thessalonians, 1 & 2 Corinthians, Romans, and Galatians)
3. The “simultaneous” writings of Colossians and Philemon
4. To a “lost writing” referred to by Paul in 1 Cor 5:9 “I wrote unto you in an epistle not to company with fornicators:”

² Rodabaugh, S.E., **A Dispensational Survey of Scriptures Centered Around the Seven Ones of Ephesians Four**, Trinity Grace Fellowship, Pittsburgh, PA, 1983

Working backwards through the list above, let us examine each of these positions.

First, regarding position 4 it seems dubious at best that an epistle written to the Corinthians, specifically dealing with various aspects of moral behavior would likely have a summary of the mystery, to which Paul is referring. While it might provide the practical ramifications of the mystery and why fornication is an affront to the mystery, it is highly suspect that Paul is referring to a lost book, since it would put Paul in the position of making an "Argument from Silence". Thus, we reject position 4 on the basis of it being dubious!

Secondly, position 3 clearly contradicts Paul's claim that the writings to which he is referring were already in existence when writing Ephesians. We know based on Col 4:16 that Ephesians (Laodiceans) was the first of this epistle-set:

"And when this epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the *epistle* from Laodicea."

Furthermore, Philemon contains no summary of the mystery, thus eliminating it from the possible list of works. Thus, we reject position 3 on the basis that it does not fit the criteria defined by Paul.

Thirdly, position 3 may have merit in that the books to which Paul refers were already written down and must have contained some discussion of the mystery. Each book contains certain aspects of the hope, such that, when taken as a collective, provide a fairly detailed picture of the Body of Christ. The following are potential candidates (not necessarily complete):

Rom 11, which I shall not reproduce here, provides significant detail with regard to the Body of Christ and the hope of Israel. I consider this section of Romans as providing a bit more than detail, but not necessarily detailing the "nature of the Body of Christ" – the mystery.

Rom 16:25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,
26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

1 Cor 2:6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory:

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.

2 Cor 12:1 It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord.

2 I knew a man in Christ above fourteen years ago, (whether in the body, I cannot tell; or whether out of the body, I cannot tell: God knoweth;) such an one caught up to the third heaven.

3 And I knew such a man, (whether in the body, or out of the body, I cannot tell: God knoweth;)

4 How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter.

5 Of such an one will I glory: yet of myself I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool; for I will say the truth: but *now* I forbear, lest any man should think of me above that which he seeth me *to be*, or *that* he heareth of me.

7 And lest I should be exalted above measure through the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure.

8 For this thing I besought the Lord thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

Galatians, seems to provide ample detail of the nature of the Body of Christ, especially with regard to ceremonial behavior of the Body saint and his/her relationship to Christ (Chapter 4).

Fourthly, like position 4, position 3 also has merit. Certainly, Eph 2:11-22 contains significant, but brief data regarding the mystery. Interestingly here however, the nature of the Body of Christ is detailed.

Eph 2:11 Wherefore remember, that ye *being* in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands;

12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:

13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.

14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;

15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, *so* making peace;

16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:

17 And came and preached peace to you which were afar off, and to them that were nigh.

18 For through him we both have access by one Spirit unto the Father.

- 19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;
- 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;
- 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:
- 22 In whom ye also are builded together for an habitation of God through the Spirit.

Finally, given that both positions 3 and 4 satisfy the criteria laid down by Paul, he might be referring to all prior Pauline Scripture satisfying his criteria.

Regardless as to either positions 0, 1, or 2 being correct, it would seem that we can eliminate Eph 3:3 from being a candidate for the “before-the-foundation-of-the-world-writing”. It seems clear from the context that Paul is referring to an explicit body of literature that he wrote during his lifetime, prior to his writing Ephesians Chapter 3 (e.g., the great Ephesian Parenthesis).

Nevertheless, the table below is provided to aid our discussion in Romans 15. The table contains a complete parsing of each occurrence of the Greek word (προγραπφη).

Usages of προγραφή									
Reference	Word	Verb				Noun			Comments
		Tense	Voice	Mood	Person	Number	Case	Gender	
Rom 15:4	προεγραφή	1st Aorist	Passive	Indicative	3 rd	Singular	n/a	n/a	
Gal 3:1	προεγραφή	1st Aorist	Passive	Indicative	3 rd	Singular	n/a	n/a	
Eph 3:3	προεγραψα	1 st Aorist	Active	Indicative	1 st	Singular	n/a	n/a	Paul is explicitly referring to writings that he himself wrote prior to the writing of Ephesians 3 and therefore cannot be thought of as a distinctive Pauline usage of προεγραφή. The active voice adds to the argument for not including this in a “pre-foundation-writing” list.
Jude 4	προγεγαμμενοι	Perfect	Passive	Indicative	3 rd	Plural	Nominative	Masculine	

9. **Verse 4** (πρὸς ὃ δύνασθε ἀναγινώσκοντες νοῆσαι τὴν σύνεσίν μου ἐν τῷ μυστηρίῳ τοῦ Χριστοῦ,). I offer the following translation: “So that when you read for yourselves, you will grasp my understanding of the mystery of the Christ”. The Greek word (νοῆσαι) carries with it an act of “the intellect”, while (σύνεσίν) carries with it ones “comprehension” of the subject matter.
10. **“Which in other ages was not made known unto the sons of men,”**. Whatever “the mystery” is, it was not revealed to any generation prior to Paul. We see the same remark describing the mystery in Rom 16:25-26: “Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, 26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:”. In summary “the mystery” was not revealed to the space-time-matter continuum until Paul. According to Rom 16:25 the mystery is in fact Paul’s Gospel.
11. **“...as it is now revealed unto his holy apostles and prophets by the Spirit”**. The phrase “His holy apostles and prophets” is in fact the Figure of Hendiadys, satisfying the Granville Sharpe Rule, such that both nouns (apostle and prophet) are being modified by only one definite article (τοῖς) and ought to have been better translated as “His holy prophetic-apostles”, whereby the word “prophet” becomes a superlative adjective of “apostle”. Note also that “the mystery” was being revealed to the Body’s prophetic-apostles through “the Spirit”, namely the One Spirit. As we have seen many times before, the Pauline Apostleship either received the mystery from Paul Himself or through the One Spirit, whereas Paul received the mystery from either Christ Himself or the One Spirit.³ Notice that Paul makes a specific demarcation in using the term “now” (νῦν), which refers to the current time of Paul’s Apostleship.
12. **“That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel:”** Here we have an explicit definition of “the mystery” – that persons will be selected out of the nations AND of the genetic seed of Abraham, to comprise a non-ethnic Body, whereby all members are equal and share the same eternal hope – to be the righteous extension of Christ’s non-Incarnate Humanity. This was NEVER seen in the Old Testament or non-Pauline New Testament. Righteous ethnic distinction was always present in God’s program for the earthly Kingdom. Never was it seen that Gentiles and Jews were to be equal in administrative authority. This new relationship between Jew and Gentile is in fact “the mystery” and has ramifications that are continued and discussed throughout the Book of Ephesians. We see when comparing Eph 1:21 and 2:6 that it is the Body of Christ (the Church-the subject of the mystery) is to be of the same authority as Christ in His non-incarnate Humanity and sit upon the Father’s Throne (comp.

³ *ibid*

..... **The Pauline Apostleship**, The Pauline Bootcamp (Session 4), Trinity Grace Fellowship, Pittsburgh, PA, 1997, Revised April 2005.

Rev 3:21). We see from Rom 8:16 that the Body of Christ will inherit the same glory as Christ's Glory, ruling over the entire created order (Eph 1:10 [Greek Text]).

2.2. Correlating Eph 3:1-6 with Colossians

1. Here Paul is described as prisoner on behalf of the Body
2. Here Paul defines the mystery
3. Col 1:19, 20, 25-27; 2:2; 3:10, 11; 4:3

2.3. Verses 7-12 (Paul the Minister of the Great Mystery)

Eph 3:7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:

10 To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God,

11 According to the eternal purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

1. **"Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power"**. Here Paul states that he was made (passive voice) a minister of Body of Christ, a minister of "the mystery", to which he owes the Grace of God that has come through the mighty power of God.
2. **"Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;"** Paul describes himself as the "least of all saints" perhaps because he persecuted the early Kingdom saints as recorded in Acts 6-8. It is this remarkable fact that Paul as one so undeserving, has been commissioned by Christ Himself to preach (literally, "gospelize") the unsearchable (untraceable) "riches of Christ". This latter term "riches of Christ" is a Pauline distinctive and used of the Body's inheritance (see Rom 9:23; 11:12(2), 33; Eph 1:17; 2:7; 3:16; Phil 4:19; Col 1:27; 2:2).
3. **"And to make all *men* see what *is* the fellowship of the mystery"**. Literally, "to make *all manner of men*". This is a gross mistranslated verse. The Greek word translated "fellowship" is actually "οικονομια" meaning "household management" and in context refers to the salvation economy that we call the Body of Christ; that the "dispensation of the mystery", is precisely the Body of Christ and its eternal hope; that is the part of God's plan of salvation, which was hidden from before the foundation of the world, but revealed to Paul and his apostleship; that a group of redeemed sinners, taken from both Jews and Gentiles, are to be saved to a position equal to the righteous Humanity of Christ, ruling over the entire created order, and placed upon the Father's Throne. It is this salvation economy that was never seen before; the Body of Christ, which is the capstone of God's plan of salvation.
4. **"which from the beginning of the world hath been hid in God, who created all things by Jesus Christ"**. The Body of Christ was hidden from the entire created order. No hint of it was ever given prior to Paul. The following passages provide additional support for the mystery nature of the Body of Christ.

Rom 16:25-26 "Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:"

1 Cor 2:6-8 "Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:

7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom*, which God ordained before the world unto our glory:

8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory."

Eph 1:3-6 Blessed *be* the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly *places* in Christ:

4 According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love:

5 Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Col 1:25-27 Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

26 *Even* the mystery which hath been hid from ages and from generations, but now is made manifest to his saints:

27 To whom God would make known what *is* the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

5. **"To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the manifold wisdom of God, According to the eternal purpose which he purposed in Christ Jesus**

our Lord:” The Body of Christ has an explicit teaching ministry to the angels, and it is part of God’s great eternal plan, which has been purposed in Christ Jesus, which means that it has been ordained from “before the foundation of the world.

6. **In whom we have boldness and access with confidence by the faith of him.** In Christ we have “boldness and access”. It is a shame that the KJV translators missed most of the wonderful examples of Hendiadys. For here we see yet another example of the Granville Sharpe Rule, whereby it ought to have been translated as “the open-boldness”.⁴ Thus, we have a great open (or public) boldness because of Christ’s Faith.

2.4. Correlating Eph 3:7-12 with Colossians

1. Paul a minister for the mystery
2. Definition of the mystery
3. Col 1:19, 20, 25-29; 2:2; 3:10, 11; 4:3

2.5. Verses 13-21 (Detailed Knowledge of the Hope)

Eph 3:13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole family in heaven and earth is named,

16 That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;

17 That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love,

18 May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height;

19 And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

20 Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Christ Jesus throughout all ages, world without end. Amen.

1. **“Wherefore I desire that ye faint not at my tribulations for you, which is your glory. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named”.** Apparently, Paul experienced persecution while ministering to the Laodocians, which he interprets as their glory (reputation), even to the point of worshipping the Father, Who has counted Paul worthy of persecution. It is also important here that it is the Father of Whom the whole family in heaven and Earth is named, for it is the Body of Christ that is the inheritance of the Father (Eph 1:11).
2. **“That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love; May be able to comprehend with all saints what *is* the breadth, and length, and depth, and height”.** This glorious passage deserves more time than we have afforded indeed. The granting of our strength of our “inner man” is based upon the riches of His Glory (the Body’s Hope) and through the power of His Spirit (the Holy Spirit), Christ dwells in the heart of Body members through faith (the substance given to each regenerated Body member, for the designed purpose of his/her personal assurance of salvation and maturation). The Ephesians (Laodocians) are described in no uncertain terms as being mature. Paul uses very strong language in describing their standing in love (perfectly rooted and perfectly grounded). This is precisely the way in which Paul describes the Colossian saints. Paul’s desire for the Ephesian saints is be able to have a full understanding and comprehension of details (breadth, length, depth, and height) of the Body’s hope. Here these four items are modifying a single definite article. This is another way of saying “επιγῶσις”.
3. **“And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God”.** The love of Christ passes “γινωσις”, which by implication is “επιγῶσις”. It is the love of Christ that fills each member of the Body of Christ with the fullness of God. This could not have been stated more strongly, in the form of a Polyptoton.

2.6. Correlating Eph 3:13-21 with Colossians

1. Paul’s desire for the Ephesians
2. Detailed knowledge (επιγῶσις)
3. Col 1:1-3, 9-11, 23-29; 2:1, 2, 6, 7; 3:10

3. Chapter 4

3.1. Verses 1-3 (Walking Worthy of the Body’s Hope and Calling)

Eph 4:1 I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called,

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

3 Endeavouring to keep the unity of the Spirit in the bond of peace.

⁴ Admittedly, this is a difficult example to bring over into English.

1. Paul declares that he is a prisoner of the Lord, or on behalf of the Lord. The Greek word for beseech is actually “παρακαλεω”, which means to “call aside” for some important thing. Here it is to admonish the Ephesian saints to generate a lifestyle that is worthy of their calling, namely the hope to which we have been saved. Here Paul employs a Figure of Polyptoton. The word “vocation” is actually “calling” and should have been translated as “walk worthy of the *calling* wherewith you have been *called*”.
2. **“With all lowliness and meekness, with longsuffering, forbearing one another in love”**. We are to walk worthily by walking with humility, gentleness, and patience as we hold each other up in love.
3. **“Endeavouring to keep the unity of the Spirit in the bond of peace”**. We manifest this walk by endeavoring to keep the oneness of the Spirit. The word for “endeavoring” is the same word used in 2 Tim 2:15 for “study”, the diligent activity of “staying the course”. “Bond” refers to the items that bind us together, similar to a body being bound together with sinews, ligaments, and tendons. “Of peace” is actually articulated in the text and ought to be understood as an “article of previous reference”, referring back to the peace that has been accomplished between Jew and Gentile in the Body of Christ as determined by the Blood of Christ (see Chapter 2:13-15).

Eph 2:13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.
 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;
 15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, so making peace;
 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:
 17 And came and preached peace to you which were afar off, and to them that were nigh.
 18 For through him we both have access by one Spirit unto the Father.

The peace to which Paul refers is precisely the peace between the individual members of the Body of Christ, in particular between Jew and Gentile and bringing them into a single non-ethnic unit called the Body of Christ.

3.2. Correlating Eph 4:1-3 with Colossians

1. Paul a prisoner of the Lord
2. Walking worthy of the mystery
3. Col 1:9, 10; 3:12-17

3.3. Verses 4-6 (The Body’s Great Doctrinal Statement)

Eph 4:4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling;
 5 One Lord, one faith, one baptism,
 6 One God and Father of all, who *is* above all, and through all, and in you all.

1. Here in these 3 marvelous verses we find defined for us the great doctrinal statement intended for the Body of Christ; the set of doctrines that we are later told to understand, master, and obey. These verses must be taken as a single unit because of the Grammatical Construction by which Paul presents them. It is called an Introversion and displayed below:

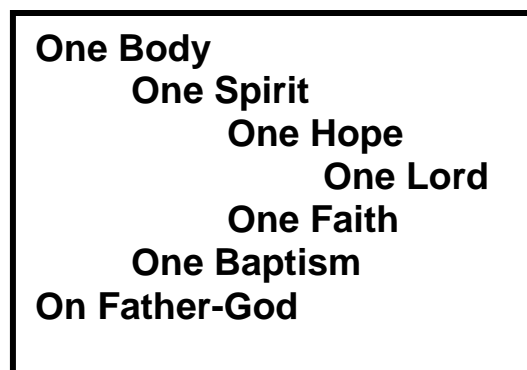


Figure 2. The Seven Ones of the Body of Christ

To properly understand the Construction of Introversion, it is important to recognize that each term is paired with the opposing element in the list. In our Ephesians 4 Introversion we see the following elemental pairs that are obvious just by the graphic itself:

One Body – One Father-God
 One Spirit – One Baptism
 One Hope – One Faith

All of which are centered around the central element,

One Lord

How are we to understand the meaning which Paul intends for each individual element, as well as, the Introversion as a collective?

One Body – One Father God

Paul as a great teacher does not let us hang without the key to unlock the meaning of this great Body Introversion. He gives us the key in Chapter 2 with the identification of our first element, the One Body. Thus, to properly understand this great Body Introversion, let us quickly look back at Chapter 2.

Eph 2:12 That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world:
 13 But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ.
 14 For he is our peace, who hath made both one, and hath broken down the middle wall of partition *between us*;
 15 Having abolished in his flesh the enmity, *even* the law of commandments *contained* in ordinances; for to make in himself of twain one new man, so making peace;
 16 And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby:
 17 And came and preached peace to you which were afar off, and to them that were nigh.
 18 For through him we both have access by one Spirit unto the Father.
 19 Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God;
 20 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner *stone*;
 21 In whom all the building fitly framed together groweth unto an holy temple in the Lord:
 22 In whom ye also are builded together for an habitation of God through the Spirit.

We see that the One Body refers to the “bringing together” into one singular non-ethnic unit, both Jew and Gentile. The blood of Christ has destroyed the middle wall that was between Jew and Gentile and made each equal. It is this new relationship of equality that is defined to be “the peace”. The One Body goes with the One Father-God because in Eph 1:11 it is the Body of Christ that is defined to be the Father’s inheritance, the peculiar possession of the Father. The construction that Paul uses in verse 6 to describe the specific Member of the Trinity to Whom the Body belongs utilizes “καί” (and) in an “emphatic manner” “εἰς θεὸς καὶ πατὴρ”. It ought to have been translated as “one God, even (or “that is”) the Father”.

Thus, for the Body of Christ the relationship which we share and have for eternity with regard to each other AND the Trinity Himself in non-ethnically expressed. This is what is meant in the following verses.

Gal 3:28 There is **neither Jew nor Greek**, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Col 3:11 Where there is **neither Greek nor Jew**, circumcision nor uncircumcision, **Barbarian, Scythian**, bond *nor* free: but Christ *is* all, and in all...
 15 And let the peace of God rule in your hearts, to the which also **ye are called in one body**; and be ye thankful.

Now that we have the first elemental pair under our belt (our first example Algebra problem) let us continue our description of the other elemental pairs. Like a good algebra teacher giving his students example problems in class to aid his students in doing their homework that evening, so Paul has provided us with the “One Body” example, which we now use to examine the remaining elemental pairs.

One Spirit – One Baptism

It is the One Spirit, namely the Holy Spirit, Who has regenerated each member of the Body of Christ and “baptized” them into one singular non-ethnic unit. We see this activity of the Holy Spirit in the following verses.

1 Cor 12:13 For **by one Spirit** are **we all baptized into one body**, whether *we be* Jews or Gentiles, whether *we be* bond or free; and have been all made to drink into one Spirit.

Gal 3:27 For as many of you as **have been baptized** into Christ have put on Christ.
 28 There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for **ye are all one** in Christ Jesus.

For Body of Christ, indeed to emphasize the point, for the entire Church-Age, there is only one baptism that is active, namely that act of the Third Person of the Trinity placing the newly regenerated sinner into the Body of Christ. There is no water baptism (of any kind) to be practiced by the Body of Christ. This means that throughout

the Body-Age the act of water baptism has been a significant departure from Paul's gospel and reminds us of Paul's despair and warning:

2 Tim 1:15 This thou knowest, that all they which are in Asia be turned away from me;

The record of the so-called Church-Age, is a record of "the departure from Paul's Gospel" and the persecuted attempts of recapturing it (even if those involved did not understand it to be such, e.g., Luther, Calvin)

One Hope – One Faith

For the Body of Christ there is but one eternal hope to which we have been saved. This of course ought to be expected since there is only one unit making up the Body of Christ. Indeed, the logical implication might be, One Body implies one redemptive hope. What it is the hope of the Body of Christ?

The hope of the Body of Christ is the personal and eternal union and identification with Christ both in His holy state and His exaltation over all powers and authorities including the cherubim (seraphim, zoa, ophanim) and all of the angelic hosts. In its administrative position over all of God's created order, the Body is the direct, personal, and full expression of Christ's administrative position over God's eternal, created order. Everything manifested in the humanity of Christ as He now sits on the Father's throne is manifested both individually and corporately by members of His Body.⁵

Another way of stating the Hope of the Body is - "the Body is the righteous extension of Christ's non-Incarnate Humanity". This phrase not only defines precisely what is meant by the phrase "Body of Christ", but implies the hope which is wonderfully defined and summarized by SER above.

Note that the Biblical definition of hope is not ambiguous or fleeting. It is completely unlike "I hope the Steelers win the Super Bowl this year". That may not happen, but the Hope of the Body of Christ is sure and will come to be.

One of the items in Paul's prayer for the Body in Eph 1 is to have a detailed mastery of the Body's hope:

Eph 1:17b that ye may **know** what is **the hope** of his calling,

Now how is the One Faith related to the One Hope? Simply, that the faith given to the Body saint, drives one to understand, master, and obey the one hope to which they have been saved. In fact, the specific faith that an individual member of God's elect is given is a function of the hope to which one has been called.

Heb 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

The word for substance is "ὑπόστασις" which is a compound word from "ὑπο" meaning "under" and "στασις" meaning "state". The compound form literally meaning "under state" or that which provides a foundation. As it turns out it is often known in the Papyri to be a Real Estate term which can mean "agreement of sale", "title-deed", "foundation". Faith is the foundation or the title-deed that (1) provides the individual believer with the internal knowledge of their hope and assurance of salvation, and (2) the internal drive to know, master, and obey one's hope.

One Lord

In what sense does the Body have One Lord? We see the answer to this question in 2 Tim 2:5.

2 Tim 2:5 For *there* is one God, and one mediator between God and men, the man Christ Jesus;

Unlike Israel, the Body has one and only one mediator acting on the Body's behalf - namely Christ in His Humanity.

Also, we have peace and access with the Father by Christ himself.

Rom 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:
2 By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.

⁵ Adapted and modified from Rodabaugh, 1983, p.23.

But what is interesting and fundamental from both grammatical and theological points of view is that the One Lord is the central element of the Introversion. Christ as He is the Body's One Lord is the foundation of this great doctrinal statement. His finished work has appropriated a relationship to the Godhead, whereby the Body of Christ has direct access to God without angelic mediation. This is why these Seven Ones contain One Spirit, One Lord, and One Father-God.

The Backdrop of the Seven Ones

Something not yet discussed, but fundamental to the very notion of the Seven Ones is the backdrop to which Paul sets his One Body example in Ephesians 2. He defines the Body out of the Kingdom Program, which is made up of Jews and Gentiles (i.e., ethnic distinction). While the Body of Christ is one non-ethnic unit, the Earthly Kingdom Program is made up of many ethnic units. We shall see that this is the fundamental algorithm that correlates the entire Body Program with that of Israel's earthly kingdom program. The following graphic, like that for the Body illustrates the "Seven Manys" of Israel's Kingdom Program.



Figure 3. The Seven Manys of Israel's Earthly Kingdom Program

Where the earthly Kingdom Program has "many", the Body has "one" **and only one**.

Many Bodies – Many Gods

In the earthly Kingdom Programs there are many ethnic bodies. That is to say, salvation in the earthly Kingdom Program is both individual and "national", where nations are ethnic units based on genetics. Examples of nations or persons from within nations being saved are:

(Ninevites) Jon 3:1 And the word of the LORD came unto Jonah the second time, saying,
 2 Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee.
 3 So Jonah arose, and went unto Nineveh, according to the word of the LORD. Now Nineveh was an exceeding great city of three days' journey.
 4 And Jonah began to enter into the city a day's journey, and he cried, and said, Yet forty days, and Nineveh shall be overthrown.
 5 So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.
 6 For word came unto the king of Nineveh, and he arose from his throne, and he laid his robe from him, and covered *him* with sackcloth, and sat in ashes.
 7 And he caused *it* to be proclaimed and published through Nineveh by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:
 8 But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands.
 9 Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we perish not?
 10 And God saw their works, that they turned from their evil way; and God repented of the evil, that he had said that he would do unto them; and he did *it* not.

(Egyptians and Assyrians) Isa 19:23 In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.
 24 In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land:
 25 Whom the LORD of hosts shall bless, saying, Blessed *be* Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

(Gentiles in general) Isa 60:1 Arise, shine; for thy light is come, and the glory of the LORD is risen upon thee.
 2 For, behold, the darkness shall cover the earth, and gross darkness the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.
 3 And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

(Italians) Acts 10:1 There was a certain man in Caesarea called Cornelius, a centurion of the band called the Italian *band*,
 2 A devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God always.

(Chinese) Isa 49:12 Behold, these shall come from far: and, lo, these from the north and from the west; and these from the land of Sinim.

Persons will be saved on a national-ethnic based in Israel's Earthly Kingdom Program: Assyrians, Egyptians, Italians, and Chinese (Sinim is an Ancient name for China [Sino]) to just name a few.

Because there are many ethnic units, there must be many gods to administrate the affairs of the gentile nations (as well as Israel).

Psam 8:5 For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

The Hebrew actually has "gods" where the KJV translators translated "angels". The idea is that Messiah shall be made a little lower than the gods, the holy angels. Thus, the "gods" are in fact the holy angels.

See also, Psm 82:1; 82:6

1 Cor 8:5 For though there be that are called gods, whether in heaven or in earth, (as there be gods many...) 6 But to us *there is but* one God, the Father, of whom *are* all things, and we in him;

Many Spirits – Many Baptisms

The spirits are holy angels in authority of Israel's program. Examples are:

Ez 1:21 When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature *was* in the wheels.

Heb 1:13 But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool?
14 Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?

See also 1 Kings 22:21-23; 2 Chron 18:20-22; 1 Sam 16:14-32; Psm 104:4; Ez 2:2;

Of course, with many spirits come many baptisms. Not just the baptism of regeneration, but all of the various ceremonial baptisms addressed in scripture:

1 Cor 10:1 Moreover, brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea;
2 And were all baptized unto Moses in the cloud and in the sea;

Priesthood Baptisms

Ex 30:17-21; 40:12; Lev 8:6

Hand and Foot Baptisms

Ex 30:18-21; 40:30-32

Day of Atonement Baptisms

Lev 16:4; 24, 26, 29

House Baptisms

Lev 14:48-53

Diet Baptisms

Lev 11:23-28; 17:23-28; 22:6

Many Hopes - Many Faiths

For each regenerated ethnic unit (body), there is a specific hope.

(Egyptians and Assyrians) Isa 19:23 In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt, and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians.

24 In that day shall Israel be the third with Egypt and with Assyria, *even* a blessing in the midst of the land:

25 Whom the LORD of hosts shall bless, saying, Blessed *be* Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.

(Israel and the Gentiles) Amos 9 For, lo, I will command, and I will sift the house of Israel among all nations, like as *corn* is sifted in a sieve, yet shall not the least grain fall upon the earth.

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11 In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof; and I will raise up his ruins, and I will build it as in the days of old:

12 That they may possess the remnant of Edom, and of all the heathen, which are called by my name, saith the LORD that doeth this.

The hope of the nations is to live righteously on a perfect earth, being the engineers and technicians of the earth's infrastructure and environment.

Gen 1:26 And God said, Let us make man in our image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his *own* image, in the image of God created he him; male and female created he them.

28 And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 And God said, Behold, I have given you every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yielding seed; to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein *there is* life, *I have given* every green herb for meat: and it was so.

31 And God saw every thing that he had made, and, behold, *it was* very good. And the evening and the morning were the sixth day.

The faith given to the regenerated among the nations is a function of the hope to which they are called. Thus, an Egyptian is given the faith that is consonant with his Egyptian hope (e.g., Egyptian faith). Thus, we conclude that there are “many faiths” within Israel's Earthly Kingdom Program.

Many Lords

Just as there many gods and many spirits in Israel's Earthly Kingdom Program, so there are “many lords”.

Examples of the angels as Israel and the Nation's lords are:

Gen 19:2, 18; Psm 136:4; Dan 10:16, 17, 19; 12:8; Zech 6:4

We conclude that the Seven Ones must be seen in light of Israel's “Seven Manys”.

3.4. Correlating Eph 4:4-6 with Colossians

1. Defining the Body's Doctrinal Statement (the Seven-Ones)
2. Col 1:12-19 (indirectly)

3.5. Verses 7-16 (Mastering the Seven Ones – the Purpose of the Local Assembly)

Eph 4:7 But unto every one of us is given grace according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

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

10 He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

1. Every member of the Body of Christ has been given grace by which he/she may help other members of the Body of Christ to mature in Christ.
2. Verse 11 specifically discusses the “official” offices given to each local gathering of Body saints, specifically designed to edify (educate and mature) the individual member so the Body of Christ.

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

3. It is a shame, but the comma does not belong after each “some”. For the giving is not “for” individuals, but for “local” groups of Body saints. In this list are 4 offices provided by the Grammatical Construction called Alternation.



Figure 4. The Offices Given to the Local Assemblies of Body Saints

First, the first group of Apostles and Prophets are classified as such because they “require” charismatic empowerment, and are no longer in existence today.⁶ The “apostle” was an office commissioned by Paul himself for the express purpose of forming local Body assemblies, defending the faith, and representing Paul as his legate. Examples, of members of the Pauline Apostleship are Timothy, Silas, Titus, etc. Once Paul died, his apostleship ended. There is no such thing as apostolic succession.⁷

Prophets were an office also charismatically empowered and are seen in 1 Cor 14:30-33

1 Cor 14:30 If *any thing* be revealed to another that sitteth by, let the first hold his peace.
 31 For ye may all prophesy one by one, that all may learn, and all may be comforted.
 32 And the spirits of the prophets are subject to the prophets.
 33 For God is not *the author* of confusion, but of peace, as in all churches of the saints.

The prophet was a “prophetic” office for the express purpose of teaching “the mystery”, Paul’s gospel. Once, the Pauline canon was complete, there was no need for such an office and it ceased.

Secondly, the second group is a non-charismatically empowered set of offices that remain today. The evangelist is essentially a roving bishop, who establishes Body assemblies, as well as, teaches existing assemblies. An evangelist is typically one associated with a “home assembly”, but who is also self-supporting as we have Paul for an example.

The last element in this second group is teaching pastor. The Greek text actually presents this office by way of the Figure of Hendiadys, where the second noun becomes an adjective of the first. Thus, “pastors and teachers” becomes, “teaching-pastors. In fact, this is another example of the Granville Sharpe Rule. “Teaching-Pastor” is another name for Bishop, one who is given to a local assembly for the express and official purpose of education in the mystery and the edification of the Body of Christ. The teaching-pastor is one responsible for the public ministry of the assembly.

Finally, note two things.

First, the Construction of Alternation pits the first element of the first group with the first element of the second group and so on. Thus, the charismatically empowered apostle maps to the non-charismatically empowered evangelist, while the charismatically empowered prophet, maps to the non-charismatically empowered teaching-pastor. During the so-called “transitional period” both groups were in force, but now after the completion of the Pauline canon we have only the non-charismatically empowered offices with us today.

Secondly, note that each of these offices is in the plural number. This indicates that a local assembly ought to have more than one of these offices if they have any (in particular, not every assembly has evangelists, but every assembly has teaching-pastors). No such concept as a one-man-ministry as we see in the most Evangelical churches. No senior-pastors, no youth-pastors, no music-pastors, only teaching pastors and there is always more than one.

4. Why were these gifts given to the local assembly?

12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

⁶ With the end of the Pauline canon came the end of the charismatic empowerment for the Body of Christ. The entire mystery had been revealed through the Pauline Corpus, thus the charismatic empowerment was no longer required. In this sense, the modern-charismatic movement is a movement to bring back the “days of old”, and is therefore a gross heresy, far beyond the imagination of those involved. Much more could be said on this issue, but that will have to be for another study.

⁷ For more detail on the Pauline Apostleship, see Rodabaugh, S.E., **The Pauline Apostleship, The Pauline Bootcamp (Session 4)**, Trinity Grace Fellowship, Pittsburgh, PA 2005

The Greek word for perfecting is “τὸν καταρτισμὸν”, literally the “articulating down”, that is the thorough completion of character, judgment, deliberation, and adjustment. The teaching-pastor’s job is to “thoroughly perfect” the saints of their assembly. The entire work of the ministry is in view also because it is the “deacon”, who establishes the template for the teaching-pastor. Since the deacon is the template by which all Body saints ought to strive, then the entire ministry of the local assembly ought to be pictured in the teaching-pastors. Finally, the official job of edification (or maturing) is the role of the teaching-pastors.⁸

5. How long will each assembly be given these offices?

The answer to this question is the entire Body-age. Paul tells us in verse 13.

13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ:

We are told until we all come to the “unity of the faith”. Here we see two things. First, “the faith” is actually an article of previous reference, referring to the One Faith of verse 5. As such, “the faith” represents the entire Seven Ones of the Body of Christ as a “collective term”. Namely, until we all come into full understanding, agreement, and obedience of the Seven Ones.

Next, the office of teaching-pastor is to officially aid the saint in coming into a “detailed knowledge” of Christ as Head of the Body. The Greek word for knowledge is “ἐπιγνῶσις” and means “the upon-knowledge” or “detailed or thorough knowledge”, until we are a full mature male of the stature of the non-Incarnate Humanity of Christ. Note also that the Greek word for man is “ἄνδρα” and should have been translated as “male” not man.

6. Maturity is a goal

14 That we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, *and* cunning craftiness, whereby they lie in wait to deceive;

That each Body-member is able to articulate and defend the mystery as expressed through the Seven Ones, thereby, unable to be swayed by the arguments of men. Note that Paul describes these liars as “waiting” as if they are looking for an opportunity to contradict and teach against Paul’s Gospel. Is this not the ministry of the “Anti-Body”, those who oppose Paul’s Gospel?

7. Growing into the extended non-Incarnate Humanity of Christ.

15 But speaking the truth in love, may grow up into him in all things, which is the head, *even* Christ:

16 From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.

The purpose of the local assembly is to mature each believer so that we as individual members of the Body-corporate may fit perfectly into the One Body; that like a perfect human body, we might operate in perfect harmony. Christ is the Head and we are individual members of His Body (1 Cor 12 & 14). Thus, it is the purpose of the local assembly in general, the deaconate in particular, and the bishops in specificity to mature the saint so that each of us may perfectly fit our role in eternity as an individual member of the Body of Christ – the righteous extension of Christ’s non-Incarnate Humanity.

3.6. Correlating Eph 4:7-16 with Colossians

1. Process of maturing in the mystery
2. Col 2:8, 16-19; 3:13-17

3.7. Verses 17-32 (Honoring Christ and the Body’s Hope)

Eph 4:17 This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind,

18 Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart:

19 Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.

20 But ye have not so learned Christ;

21 If so be that ye have heard him, and have been taught by him, as the truth is in Jesus:

⁸ For a more complete analysis of the officers of the local assembly, see Walsh, R.E., **Local Church Polity: Infrastructure and Officers**, The Pauline Bootcamp (Session 5), Trinity Grace Fellowship, Pittsburgh, PA, 2006

22 That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts;

23 And be renewed in the spirit of your mind;

24 And that ye put on the new man, which after God is created in righteousness and true holiness.

25 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 Be ye angry, and sin not: let not the sun go down upon your wrath:

27 Neither give place to the devil.

28 Let him that stole steal no more: but rather let him labour, working with *his* hands the thing which is good, that he may have to give to him that needeth.

29 Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.

30 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice:

32 And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

1. With the great Pauline Doctrinal State as pictured in the Seven Ones, comes a law that is to be honored and obeyed. We call this law, Pauline Law. We are not to walk as the Gentiles walk in the "worthlessness of their mind". The mind-set or world view of the unregenerate man is absolutely not how a Body member is to operate or behave. We are to carefully and with all deliberation walk within the worldview of Paul's Gospel. God in general, and Christ as Head in particular are the foundation presuppositions by which we are to live, operate, and behave. Unregenerate men are blinded to their own world view and are ignorant of the life of God. It is the nature of unregenerate men to hate God and the things of God. Thus, the entire history of the Body-Age is one of abandoning or more particularly running away from Paul's Gospel.
2. As a result of this race away from God, they give themselves over to lasciviousness, uncleanness, and greed.
3. The Body member is to renew his/her mind by learning, mastering, and obeying Pauline Law as expressed in the Seven Ones of Ephesians 4, the Great Doctrinal Statement for the Body of Christ. We have put on, and therefore we ought to put on the new man, which God has created (through regeneration)

3.8. Correlating Eph 4:17-32 with Colossians

1. Living in conformity to the mystery
2. Col 3:1-17; 4:6