

# Ephesians 4:1-16

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

- 4:1-6, first part, is an exhortation that mentions four characteristics of the new life (humility, gentleness, patience and love) which lead into unity which is described with seven-fold unity (one body, one Spirit, one hope, one Lord, one faith, one baptism, one God/Father)
- 4:7-16, second part, introduces the necessity of diversity within the unity which will cause the body to reach maturity and unity.

**4:1 – “I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called,”**

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

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

- This verse (4:1) is the topic sentence for the rest of the letter.
- “Urge” or “exhort” is the first word in the Greek sentence. Although Paul had the authority as an apostle to demand he instead chose to “exhort” and “encourage” the Ephesians.
- “live a life worthy of the calling you have received” is similar to these verses in other books that show Paul is addressing every area of life:
  - 1 Thessalonians 2:11-12 – “For you know that we dealt with each of you as a father deals with his own children, encouraging, comforting and urging you to live lives worthy of God, who calls you into his kingdom and glory.”
  - Romans 12:1 – “Therefore, I urge you , brothers, in view of God’s mercy, to offer your bodies as living sacrifices, holy and pleasing to God – this is your spiritual act of worship.”
  - 1 Corinthians 10:31 – “So whether you eat or drink or whatever you do, do it all for the glory of God.”
  - Philippians 1:27 – “Whatever happens, conduct yourselves in a manner worthy of the gospel of Christ.”
  - Colossians 1:10 – “And we pray this in order that you may live a life worthy of the Lord and may please him in every way: bearing fruit in every good work, growing in the knowledge of God . . .”
  - Colossians 3:17 – “And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.”
- “living a life” or “walking” is an image seen in 2:1-2 concerning the former life and will now be used to refer to the new life in 4:17, 5:2, 8, 15.

4:2 – “with all humility and gentleness, with patience, bearing with one another in love,”

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

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

1. be eager to maintain unity with the four graces of God’s character now infused into the believer that we will need to cultivate:
  - a. **Humility** (ταπεινοφροσύνης) –used in the Greek rarely but derogatory as in service and weakness. In the OT the humble are exalted and are in contrast to the proud and arrogant. In the NT (Acts 20:19; Phil. 2:3; Col. 3:12; 1 Peter 5:5) humility towards God refers to us seeing ourselves small and God as great. Humility towards each other is described in Philippians 2:6-11 when it says to considers others before yourselves.
  - b. **Gentleness or meekness** (πραυτητος) – reflects the attitude which does not allow itself to be aroused by offenses. Jesus was gentle when he brought salvation and authority without force (Matt. 21:5; Zech. 9:9). Jesus described himself this way in Matthew 11:29 and Christ is described this way in 2 Corinthians 10:1. The church is to have this attitude toward others caught in sin (Gal. 6:1-2; 2 Tim. 2:25). This is not a position of weakness but a position that considers others from a position of strength and is willing to wave ones rights in an attempt to help the other person.
  - c. **Patience** (μακροθυμας) – this word means “steadfastness” and “forbearance” God is patient in Exodus 34:6. We are to treat others like this (Matthew 18:23-35; 1 Thessalonians 5:14). Patience avoids rage and revenge. Instead bears with others shortcomings. Also, a fruit of the spirit. Needed for unity in the body in these verses:
    - i. 1 Thessalonians 5:14 – “We urge you, brothers, warn those who are idle, encourage the timid, help the weak, be patient with everyone. Make sure that nobody pays back wrong for wrong, but always try to be kind (good that is beneficial) to each other and to everyone else.”
    - ii. 1 Corinthians 13:4 – “Love is patient”
    - iii. 2 Corinthians 6:6 (3-10) – “We put no stumbling block in anyone’s path . . . rather as servants of God . . . in purity, understanding, patience and kindness; in the Holy Spirit and in sincere love . . . sorrowful, yet always rejoicing; poor, yet making many rich; having nothing, and yet possessing everything.”
  - d. **Love**, “bearing with one another in love” (describes the sense of what is meant by “patience” and the other two above) which is the power within us that enables us to be

humble, gentle and patient. These four together provide the framework for the development and maintenance of unity.

#### 4:3 – “eager to maintain the unity of the Spirit in the bond of peace.”

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

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

1. Without these four character/graces there would be no possibility of unity.
2. “Make every effort” functions as an imperative. It is urgent and according to Greek scholars it cannot easily be translated into English. The verb has an element of haste, urgency and crisis.
3. “Unity of the Spirit” is not the “unity of the believers” but “of the Spirit”.
  - a. The Spirit provides or creates the unity. Holy Spirit is the source or the agent producing the unity.
  - b. The Ephesians (or, believers) need to maintain the unity provided by the Spirit. When the believers do not “live a life worthy of the calling” the break the unity.
4. “Keep” (τηρεῖν) is present active and means to guard, to keep, to maintain.
5. “Bond of peace” – the unity provided by the Spirit is to be maintained by the believers by using the “bond of peace”
  - a. “bond” (ἐνοτητα) is that which binds together, a bond. It is that which keeps something together.]
  - b. “peace” (εἰρηνης) is the harmony, cooperation,
6. MAIN POINT: Maintain “UNITY” (togetherness) by “PEACE” (harmony)

NEXT in verses 4:4-6: The basis for unity is doctrinal truth.

- Separation from any one of these seven “one” doctrinal realities violates any possibility of unity since Christian unity is unity of the Spirit and the Holy Spirit is the Spirit of Truth (John 16:13; John 14:17; John 15:26; 1 John 4:6; 1 John 5:6).
- Anything short of the Truth will not include the Holy Spirit and any unity separate from the Truth will be the spirit of the antichrist:
  - 1 John 4:2-3 – “By this you know the Spirit of God: every spirit that confesses that Jesus Christ has come in the flesh is from God, and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already.”

**4:4 – “There is one body and one Spirit—just as you were called to the one hope that belongs to your call—”**

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

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

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

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

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

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

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

1. 4:1-3 are words of exhortation, but 4:4-6 are declarations for commitment to the absolute truths of Christianity.
  - a. Unity of the Spirit cannot exist without these foundational truths
  - b. Compromise for the sake of unity is worldliness and is unity with the spirit of this age, or the spirit of the antichrist, or of this world (*kosmos*):

- i. 1 John 4:3 – “every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already.”
  - ii. 1 John 2:22 – “Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son.”
  - iii. 2 John 1:7 – “For many deceivers have gone out into the world, those who do not confess the coming of Jesus Christ in the flesh. Such a one is the deceiver and the antichrist.”
  - iv. 1 Corinthians 2:12 – “Now we have received not the spirit of the world, but the **Spirit who is from God, that we might understand the things freely given us by God.**”
  - v. Jude 1:4 – “For certain men have crept in among you unnoticed--ungodly ones who were designated long ago for condemnation. They turn the grace of our God into a license for immorality, and they deny our only Master and Lord, Jesus Christ.”
  - vi. 1 John 4:5-6 – “They are from the world; therefore they speak from the world, and the world listens to them. We are from God. Whoever knows God listens to us; whoever is not from God does not listen to us. By this we know the Spirit of truth and the spirit of error.”
  - vii. John 3:31 – “The One who comes from above is above all. The one who is from the earth belongs to the earth and speaks as one from the earth. The One who comes from heaven is above all.”
  - viii. John 8:23 – “Then He told them, “You are from below; I am from above. You are of this world; I am not of this world.”
  - ix. John 15:19 – “If you were of the world, it would love you as its own. Instead, the world hates you, because you are not of the world, but I have chosen you out of the world.”
  - x. John 17:14 and 16 – “I have given them Your word and the world has hated them; for they are not of the world, just as I am not of the world....They are not of the world, just as I am not of the world.”
2. 4:4-6, maintain unity because of the seven-fold reality of our Christian faith:
    - a. one body
    - b. one Spirit
    - c. one hope
    - d. one Lord
    - e. one faith
    - f. one baptism
    - g. one God/Father
  3. Seven areas of unity given in a threefold group:
    - a. Spirit – body, Spirit, hope
    - b. Lord (Jesus) – Lord, faith, baptism
    - c. Father – God
  4. These are both a declaration of doctrinal truth and an appeal for believers to attain to.
    - a. **One Body** – (This begins the first triad – One Body, one Spirit, one hope.) Body is mentioned first because this is Paul’s main concern. The Body is the Church. Jews and Gentiles in one body (2:6). The body is the focus of this part of the letter (1:23). Universal unity is seen locally.



- b. **One Spirit** – The Holy Spirit is mentioned first (Spirit...Lord...Father) because he is stressing the believers work with the Spirit who is working in the church to bring maturity and unity. Paul will progress to the Lord Jesus who is revealed by the Spirit. And, Jesus brings the believers to God the Father. We are granted access to the Father by one Spirit (2:18). One Spirit brings unity (4:3). Baptized into one by one (1 Cor. 12:13; Rom. 8:19) All believers are in the body by the Holy Spirit.
  - c. **One Hope** – Called to participate in hope (1:18). No hope outside Christ (2:12). Our hope is that we will all appear with Christ in glory (Col.3:4). (Col. 1:3; 1:27; Rm. 5:2). This “one hope” contains a promise and an expectation that when understood will provide strength and motivation for unification as a body.
  - d. **One Lord** – (The next three from a second triad – One Lord, one faith, one baptism.)“Lord” is Greek word used for YHWH of the OT. “Lord” has been used 20x in this letter already. Based on the resurrection Jesus is Lord (1 Cor.8:6). A baptismal confession but more here (Acts 2:34-39; 19:5). “One Lord” is followed by two entry level experiences each believer undergoes: “Faith” and “Baptism”
  - e. **One Faith** – Substance of Faith or the true doctrinal positions (Jude 3; **Ep. 4:13**). Correct doctrine presents the true gospel to be accepted and believed for salvation. Note: There is only one faith for Jews and Gentiles. There is not the Jewish faith and the Gentile faith. (Some consider this “one faith” to be faith in Christ for salvation, but it seems most likely it is the body of Christian truth that is quickly referred to again in 4:13)
  - f. **One Baptism** –Baptism is spiritual union with Christ the Lord (Gal. 3:27-28; 1 Cor. 12:13). The scriptures consistently recognize a spiritual baptism that is confirmed by a physical water baptism. It is not necessary to choose one or the other here, since baptism is a spiritual reality that can be symbolized by a physical act.
  - g. **One God and Father of all** – This is a re-statement of the Great Shema from Deuteronomy 6:4. (1 Cor. 8:6) The two triads that proceed this all work towards this ultimate finally.
    - i. “over all” – transcendence, or God is beyond and above the physical world, spiritual word and the human experience.
    - ii. “through all” – according to Ephesians 3 the church is being built for God to dwell by his Spirit. So, here, God is manifesting through “all” the church members.
    - iii. “in all” – imminent, or God is within the world. This is part of monotheist theology which states that there is one God who outside his creation, but also active in his creation manifesting his nature and involvement.
5. “called” – the chosen are the “people” in Christ before foundation (1:4). During time people hear and respond to the call to enter the chosen (Rm. 8:30; Ep. 1:13). We are called to participate in hope.
6. “all” – could be masculine (referring to people) or neuter (referring to things) in the Greek. So the translator and commentator must decide if Paul is referring to:
- a. all people, most likely all people in the church, or “all believers” which is supported by the context stressing the unity of the church and followed by the diversity within the church. And, God is said to be the Father of Jesus Christ of which is again part of Paul’s theme in this book. Those who are in Christ are the believers who are also in God the Father.
  - b. a cosmic or universal condition (Rm. 11:36; Col. 1:16) – this is not a foreign concept in the book of Ephesians considering “all” included the universe in 1:10, 11, 22, 23; 3:9
7. The church is the first sign (indication, manifestation, pilot project, prototype) of God’s universal unity/harmony/peace when times will have reached their end.

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

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

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

1. This begins a new phase of the discussion on unity in the body.
2. It is unity with diversity. The overall body of UNITY has within it individual Diversity.
  - a. “The body is a unit, though it is made up of many parts; and though all its parts are many, they form one body. So it is with Christ. For we were all baptized by one Spirit into one body – whether Jews of Greeks, slave or free – and we were all given the one Spirit to drink. Now the body is not made up of one part but of many.” (1 Cor. 12:12, 13)
  - b. “Now you are the body of Christ and each one of you is a part of it. And in the church God has appointed first or all apostles, second prophets, third teachers, then workers of miracles, also . . .” (1 Cor. 12:27-31)
3. Ephesians 4:7-16 is a section within the whole of 4:1-16.
4. This section begins and ends with the phrase “each one” indicating it is talking about the individuals place, position and responsibility in the One Body.
5. Notice the use of the word “one” now applies to the individuals in the “one body” with “one faith” in “one Lord”, etc.
6. In reference to “each one” in the body the focus is on Christ giving:
  - a. grace has been given (by Christ)
  - b. Christ apportioned it
  - c. “gave gifts to men”
  - d. It was he who gave (4:11)
7. “Grace” is the Greek word “**charis**” and is used also in Romans 12:3.
  - a. In Romans 12:6 and 1 Corinthians 12:4 the word “**charisma**” is used for “gift”
8. The giving is also measured out as seen in these words:
  - a. “**metron**” (Ep. 4:7) which means “to measure”
  - b. “**emepisen**” from “**meridzo**” (Rom. 12:3) along with “**metron**” where it says:
    - i. literally: “as God divided a measure,”
    - ii. or, in the KJ, “dealt to every man the measure,”
    - iii. or, in the NAS, “Allotted to each a measure of faith.”
  - c. “**meridzo**” means “to distribute, divide out, deal out to, a part, to part, divide into”
  - d. “**diairoun**” (1 Cor. 12:11) means “to distribute”
9. The focus here is that the Lord and the Spirit “measure”, “divide”, “distribute” the gifts.
  - a. John 3:34 - “For the one whom God has sent speaks the words of God, for God gives the Spirit without limit (**metron**)”
  - b. “**metron**”, or “measure” is used again in Eph. 4:13 “the whole measure of the fullness of Christ
10. Paul’s grace gift was to the Gentiles in Ep. 3:2, 7, 8.