

AN EXEGESIS OF THE FOURTH CHAPTER OF THE EPHESIAN EPISTLE

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A Paper

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## Macro Exegetical Analysis

The church is a unique hybrid of uncompromising oneness combined with an essential and inevitable diversity. The Apostle Paul sets out to remind his readers that neither element can be compromised. To guarantee the success of this organism the Apostle explains when Jesus ascended back into heaven he left his people gifts for the purpose of helping develop unity in the faith and conformity to the person of Christ.

The passage begins with a reminder that Paul is a prisoner of the Lord and from that position he encourages his fellow believers to live in accordance with their calling to be Christians (v. 1). For this to be possible everyone must make an effort to set themselves aside for the greater unity of the church (vv. 2-3). This unity is a reflection of the general oneness of God, of the Lord Jesus, of the faith into which they were called, of the baptism that initiated them into the faith, of the hope that they all share, and of the body that they encompass (vv. 3-6).

God has given grace gifts to all the believers (v. 7). These gifts come from Christ—the one who came to earth and who has ascended back into heaven—and include the particular gifts of those who are called to serve the church, including apostles, prophets, evangelist, and teaching-pastors (vv.8-11). The purpose of these people-gifts is to help the church to mature to the place where everyone is using their own particular giftedness to edify the body, to bring everyone to unity in the faith, and to help everyone become more like Christ (vv. 12-13).

The readers are to avoid spiritual immaturity which leads to doctrinal instability (v. 14). Rather, since the church is a body that works together, there must be a platform for “speaking truth in love” so that everyone is watching out for everyone else in the hopes that all will become like Christ (vv. 15-16). If this is to take place the reader will need to avoid thinking and acting like pagans who don’t know Christ who seek to serve selfish desires (vv. 17-19). They were taught to behave different as Christians and since they are being turned into new people by means of being given a new spirit, they are to act like it (vv. 20-24).

By remaining true to whom they are becoming—which includes being truthful and controlling anger—they do not allow the devil to have a place in their midst and they

do not cause the Holy Spirit to grieve (vv. 25-30). By showing compassionate love for one another and avoiding disputes with each other this is possible. The motivation for such behavior is the acts of love shown by Christ toward us already (vv. 31-33).

### **Text and Translation with Micro Exegetical Analysis**

In the section below the biblical Greek text is divided into verses with the English translation placed directly beneath. All notes for the micro exegetical analysis will appear in the form of footnotes at the bottom of the page. If the footnote takes place within the biblical text it is to indicate that the commentary has something to do with the Greek grammar/syntax. If the footnote appears in the English text it is there to explain the reasoning behind this particular translation.

**4** Παρακαλῶ οὖν ὑμᾶς ἐγὼ ὁ δέσμιος ἐν κυρίῳ ἀξίως περιπατῆσαι τῆς κλήσεως ἧς ἐκλήθητε,

Therefore I, the prisoner with reference to the Lord<sup>1</sup>, encourage you to walk properly with respect to<sup>2</sup> the calling which you were called,

**2** μετὰ πάσης ταπεινοφροσύνης καὶ πραΰτητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ,

With all humility and gentleness, with patience, accepting<sup>3</sup> one another in love,

**3** σπουδάζοντες<sup>4</sup> τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης·

Being eager to keep the unity produced by the Spirit<sup>5</sup> in the

**4** ἐν σῶμα καὶ ἐν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν·

One body and one spirit, just as also you were called in one hope of your calling,

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<sup>1</sup> ἐν κυρίῳ was translated as a dative of reference.

<sup>2</sup> τῆς κλήσεως ἧς ἐκλήθητε was translated as genitive of reference/respect

<sup>3</sup> ἀνεχόμενοι could also have been translated something like “showing tolerance” (NASB), “bearing” (ESV), or “forbearing” (KJV). The TDNT suggest that in “cases when there is a personal object” the idea is that of accepting, bearing, or tolerating (V. 1, 359). Since accepting carries a more positive tone than bearing or tolerating it appeared to be a more fitting translation unless we want to suggest that the author was telling the Ephesians to put up with or tolerate each other.

<sup>4</sup> Σπουδάζοντες carries the connotation of putting forth a “zealous effort”(TDNT, V. 7, 564). The Apostle wants the Ephesians to do all that they can do and to put as much effort into doing what can be done to make sure that unity is a staple feature of the church.

<sup>5</sup> This is a genitive of production (Wallace, 105).

5 εἷς κύριος, μία πίστις, ἓν βάπτισμα,

One Lord, one faith, one baptism,

6 εἷς θεὸς καὶ πατὴρ<sup>6</sup> πάντων, ὁ ἐπὶ πάντων καὶ διὰ πάντων καὶ ἐν πᾶσιν.

One God and Father of all, the One upon all and through all and in all.

7 Ἐνὶ δὲ ἑκάστῳ ἡμῶν ἐδόθη ἡ χάρις κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ.

But to each one of us grace was given according to a measure of the gift of Christ.

8 διὸ λέγει,

**Ἀναβὰς εἰς ὕψος ἠχμαλώτευσεν αἰχμαλωσίαν,  
ἔδωκεν δόματα τοῖς ἀνθρώποις.<sup>7</sup>**

Therefore he says,

**Ascending into height he took captivity captive,  
He gave gifts unto people.**

9 τὸ δὲ Ἀνέβη τί ἐστίν, εἰ μὴ ὅτι καὶ κατέβη εἰς τὰ κατώτερα [μέρη]<sup>8</sup> τῆς γῆς;

But who is the one who went up, if not if not also if not also he went down into the lower [parts], that is, the earth.<sup>9</sup>

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<sup>6</sup> εἷς θεὸς καὶ πατὴρ does not follow the structure of Grandville Sharp's rule because it lacks the article. Nevertheless, the same concept is applicable because the adjective εἷς performs essentially the same function as an article by limiting the focus to this particular substantive.

<sup>7</sup> This is a quote from Psalm 68:18.

<sup>8</sup> In his *Textual Commentary on the Greek New Testament, 2<sup>nd</sup> Ed.*, Bruce Metzger writes regarding [μέρη] "Although the presence of μέρη in the text is strongly supported by κ A B C Ψ *al*, its absence from P<sup>46</sup> D\* F G *al* leaves one uncertain whether the word was added as an explanatory gloss or deleted as virtually superfluous. The Committee judged that the least unsatisfactory solution was to include the word but to enclose it within square brackets."

<sup>9</sup> Daniel Wallace uses this verse as an example of both a partitive genitive and a genitive of apposition. If it is a partitive genitive then this verse is speaking of going into the lower part "of the earth", suggesting that there is another part of the earth (the grave? Hell?) into which one could descend. The other option is that this would be a genitive of apposition which would suggest, as Wallace writes, that this passage be understood as saying, "he descended into the lower parts [of the universe], that is, earth". The lower parts would be earth (*Greek Grammar*, 86, 99). This is supported by the fact that his ascension was from earth to heaven and his descending was from heaven to earth.

But it is still hard to ignore the assertion that Christ somehow descended into a place where the dead abide that is metaphorically described as being below the earth. P.H. Davids suggests that this use by Paul reflects the rabbinic idea that "the lowest earth" is in reference to "Sheol/Gehenna/Hades" ("Abode of the Dead" in Walter A. Elwell, *Evangelical Dictionary of Theology*, 321). Or as R.P. Lightner emphasizes ideas like Hades and Tartarus where understood to be nether regions below the earth in Greek thought (Ibid. 547-548).

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

He is the one descending and the one ascending above all the heavens, that he should fill the all.

**11** καὶ αὐτὸς ἔδωκεν τοὺς μὲν ἀποστόλους, τοὺς δὲ προφήτας, τοὺς δὲ εὐαγγελιστάς, τοὺς δὲ ποιμένας καὶ διδασκάλους,<sup>10</sup>

And he gave some<sup>11</sup> apostles, and others prophets, and others evangelist, and others pastors even<sup>12</sup> teachers,

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

For the complete qualification<sup>13</sup> of the holy ones for<sup>14</sup> work of service, for the building up of the body of Christ,

**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,

Until everyone<sup>15</sup> might attain into the unity of the faith and of the knowledge of the son of God, to a complete man, into a measure of stature of the completeness of Christ,

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<sup>10</sup> Wallace argues that Sharp's TSKS does not apply here because (1) the rule does not absolutely apply and (2) because "there are no clear examples of nouns being used in a plural TSKS construction to specify one group" (284). Instead he understands the καὶ to be distinguishing those who are called as Apostles, Prophets, and Evangelist from those called as Pastors and Teachers. The Pastors and Teachers are two groups that are basically one. He further sees this as teachers being a subset of pastors. Therefore, "all pastors were to be teachers, though not all teachers were to be pastors." This is equally possible. The main point that must be preserved is that somehow the two groups are seen as connected over and against the first three groups.

<sup>11</sup> The μὲν...δὲ construct should be translated as "some...others" or "first...then" (Louw, Johannes P. ; Nida, Eugene Albert: *Greek-English Lexicon of the New Testament : Based on Semantic Domains*. electronic ed. of the 2nd edition. New York : United Bible societies, 1996, c1989, S. 1:790).

<sup>12</sup> καὶ was translated in this passage as "even" in contrast with the correlative conjunction δὲ. If the author wanted to continue to list these "gift-offices" then he could have continued with δὲ, which would have translated, "And he gave some apostles, and other prophets, and other evangelist, and others pastors and others teachers." The use of καὶ suggests that the conjunction has a different use.

Does this suggest that there is a four-fold, or was a four-fold, "gift-office" ministry rather than a five-fold one? In all probability it does not really matter. The structure of church leadership often varied in degree from assembly to assembly. It is possible that there were people who served in some sort of teaching role, while not maintaining pastoral responsibilities. But the syntax of this verse suggest that here the two offices are one and the same.

<sup>13</sup> καταρτισμὸν was translated as "complete qualification" because it carries the idea of making some adequate, but not just as in "good enough". Rather, the qualification is more than enough or exactly what was asked for.

<sup>14</sup> εἰς is translated as "for" because it is an accusative of purpose.

<sup>15</sup> οἱ πάντες is lit. "the ones all" which led to the gloss "everyone".

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

Because no longer [are] we [as] small children<sup>16</sup>, being tossed here and there while being carried around by every wind of teaching in the cunningness of humanity, in craftiness according to the scheming of the deception,

**15** ἀληθεύοντες δὲ ἐν ἀγάπῃ αὐξήσωμεν εἰς αὐτὸν τὰ πάντα, ὅς ἐστιν ἡ κεφαλὴ<sup>17</sup>, Χριστός,

But speaking truth in love<sup>18</sup> we should increase in him the all<sup>19</sup>, who is the head, Christ,

**16** ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβαζόμενον<sup>20</sup> διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας κατ' ἐνέργειαν ἐν μέτρῳ ἑνὸς ἐκάστου μέρους τὴν αὔξησιν τοῦ σώματος ποιῆται εἰς οἰκοδομὴν ἑαυτοῦ ἐν ἀγάπῃ.

From which all<sup>21</sup> the body fitting together and uniting together through every ligament of support for the purpose of functioning in measure of one each part the growth of the body making itself into a building itself in love.

**17** Τοῦτο οὖν λέγω καὶ μαρτύρομαι ἐν κυρίῳ, μηκέτι ὑμᾶς περιπατεῖν, καθὼς καὶ τὰ ἔθνη περιπατεῖ ἐν ματαιότητι τοῦ νοῦς αὐτῶν,

Therefore this I say and I myself testify in [the] Lord, no longer [are] you to behave, just as also the nations behave in futility of their mind,

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<sup>16</sup> ὄμεν νήπιοι is translated here as “[are] we [as] small children because νήπιοι serves as an adjective modifying ὄμεν.

<sup>17</sup> The proper translation for Κεφαλὴ is often debated amongst scholars, especially in passages like 1 Corinthians 11. The question is whether κεφαλὴ ought to be read as “head” in the sense of “authority” or “source”. It may be wise to leave the word “head” as the gloss since the word “head” can retain the tension of κεφαλὴ while leaving room for the concept of origin or authority to be retained.

<sup>18</sup> The gloss “speaking the truth in love” is the simplest translation into English, but it is suggested that this may fail to communicate what the text is trying to convey. Rudolf Bultmann suggested that it could mean “to be sincere in love,” or “to live by true faith in love.” (TDNT V. 1, p. 251) In any sense, it is doubtful that the author was speaking of some sense of rebuke, as this text is often quoted as being in reference to. Rather, the truth here is juxtaposed the false teachings that are to be avoided by mature Christians. The truth would then be in regards to orthodox teachings. The idea of doing this “in love” seems somewhat vague and could be a reference to the attitude in which truth is conveyed or in which it is held to while being passed on.

<sup>19</sup> τὰ πάντα does not here appear to be a synonym for Χριστός which appears later in the verse. Rather, it is more likely an explanation of how or in which way the audience is to grow into Christ. The audience is to grow into Christ in “all ways”. The ESV (“in every way”), NASB (“in all aspects”), and other translations are in agreement here.

<sup>20</sup> Christian Mauer writes about this passage that “the participles συναρμολογούμενον and συμβιβαζόμενον are designed to emphasize strongly the interplay of the different ministries and tasks within the body: “from whom the whole body—as one which is fitted and held together by each link which serves to support it—corresponding to the activity appropriate to each part achieves growth of the body to the building up of itself in love.” (TDNT V.7, p. 855)

<sup>21</sup> Although πᾶν is usually better translated “every” or “each” when in the singular it was decided that the gloss “all” was more appropriate considering the context.

**18** ἐσκοτωμένοι τῇ διανοίᾳ ὄντες, ἀπηλλοτριωμένοι τῆς ζωῆς τοῦ θεοῦ διὰ τὴν ἄγνοιαν τὴν οὖσαν ἐν αὐτοῖς, διὰ τὴν πώρωσιν τῆς καρδίας αὐτῶν,

Having the mind be darkened, being excluded of the life of God on account of the ignorance—the [kind] existing in them,<sup>22</sup> because of the stubbornness of the their heart,

**19** οἵτινες ἀπηλγηκότες ἑαυτοὺς παρέδωκαν τῇ ἀσελγείᾳ εἰς ἐργασίαν ἀκαθαρσίας πάσης ἐν πλεονεξίᾳ.

Whoever becoming callous themselves [are] given over [to] sensuality into immoral behavior [of] every kind because of greediness.

**20** ὑμεῖς δὲ οὐχ οὕτως ἐμάθετε τὸν Χριστόν,

But you [did] not in this manner learn Christ,

**21** εἴ γε αὐτὸν ἠκούσατε καὶ ἐν αὐτῷ ἐδιδάχθητε, καθὼς ἐστὶν ἀλήθεια ἐν τῷ Ἰησοῦ,

If indeed he hears and in him you have been taught as much as it is truth in Jesus,

**22** ἀποθέσθαι ὑμᾶς κατὰ τὴν προτέραν ἀναστροφὴν τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης,

You [ought]<sup>23</sup> to put away with reference to<sup>24</sup> the former behavior the former person the depraved according to the lust of deception,

**23** ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν

But being made new in spirit of your mind

**24** καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον τὸν κατὰ θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας.

And clothing [one's self with] the new man the one corresponding to God created in righteousness and holiness of the truth.

**25** Διὸ ἀποθέμενοι τὸ ψεῦδος λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίον αὐτοῦ,<sup>25</sup> ὅτι ἐσμὲν ἀλλήλων μέλη.

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<sup>22</sup> τὴν οὖσαν ἐν αὐτοῖς was translated as “the [kind] existing in them” because (1) the article designates that this is a particular kind of ignorance and (2) it makes use of the particle οὖσαν.

<sup>23</sup> Wallace notes here that this verse can be translated “you have out off...” because an aorist infinitive “of indirect discourse represents either an imperative or an indicative in the direct discourse, while its tense remains the same as the direct discourse (Wallace, 605).”

<sup>24</sup> κατὰ with the accusative can be, and here is understood to be, referential.

<sup>25</sup> This is a quote from Zechariah 8:16

On account of putting away the lie (you!) speak truth each one with his neighbor, namely each other [as] members.

**26** ὀργίσεσθε καὶ μὴ ἁμαρτάνετε<sup>26</sup>. ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ [τῷ] παροργισμῷ ὑμῶν,

(You!) be angry and do not sin, the sun [must!]<sup>27</sup> not go down on your anger,

**27** μηδὲ δίδοτε τόπον τῷ διαβόλῳ.

Do not even give place [to] the devil!<sup>28</sup>

**28** ὁ κλέπτων μηκέτι κλεπτέτω, μᾶλλον δὲ κοπιάτω ἐργαζόμενος ταῖς [ιδίαις]<sup>29</sup> χερσὶν τὸ ἀγαθόν, ἵνα ἔχη μεταδιδόναι τῷ χρείαν ἔχοντι.

The one stealing no longer steal<sup>30</sup>, grow tired working<sup>31</sup> [individually] the good hands, namely he should be able [to] share the necessary work.

**29** πᾶς λόγος σαπρὸς ἐκ τοῦ στόματος ὑμῶν μὴ ἐκπορευέσθω, ἀλλὰ εἴ τις ἀγαθὸς πρὸς οἰκοδομῆν τῆς χρείας, ἵνα δῶ χάριν τοῖς ἀκούουσιν.

Every negative word from your mouth do not come out, but if something good for the purpose of edification of a need, [for] that give thanks [while] hearing.

**30** καὶ μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον<sup>32</sup> τοῦ θεοῦ<sup>33</sup>, ἐν ᾧ ἐσφραγίσθητε εἰς ἡμέραν ἀπολυτρώσεως.

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<sup>26</sup> This is a quote from Psalm 4:4.

<sup>27</sup> “Must” is used here as an attempt to convey the imperative nature of this statement. The Apostle is ordering his audience to not let anger go unresolved before the day is over.

<sup>28</sup> This sentence also contains an imperative in δίδοτε, hence the exclamatory ending.

<sup>29</sup> [ιδίαις] may or may not be original with the text. If it is original then it this might suggest that ὁ κλέπτων earlier in the verse was a generalization emphasizing that “someone” or “anyone” who may not be working should do so because it is in the plural. If it is not original then the rest of the sentence appears to suggest that there is one particular person being discussed by Paul. Especially since it is hard to find any justification for understanding ὁ κλέπτων as a compound subject with a singular verb being that ὁ appears to be emphasizing numerical oneness.

<sup>30</sup> It is interesting that most of the commands by the Apostle thus far have been directed toward the second person plural “you”, but here Paul focuses on ὁ κλέπτων “the **one** stealing” and then goes on to indicate that this person needs to work. It appears that this person was somehow stealing from the community by not working though this person had the ability to work. It is possible that fellow Christians were taking care of this person when it made no sense to do so since this person should actually be contributing to the overall well being of the community.

<sup>31</sup> The Apostle again includes an imperative in κοπιάτω indicating his desire that whoever once was stealing will now learn how to put in a long, hard day of labor instead. The gloss given to κοπιάτω is “grow tired” because in conjunction with ἐργαζόμενος the author has placed two participles referring to labor/work one right after the other. The first participle κοπιάτω carries the idea of activity that is tiresome or exhausting. When attached to ἐργαζόμενος we find the idea of hard working work.

<sup>32</sup> τὸ πνεῦμα τὸ ἅγιον is in the second attributive position. The nature of the Spirit is holiness.

<sup>33</sup> This might be a genitive of source indicating that the Holy Spirit comes out of, or is derived from God. This is not to lower the place of the Spirit within the Trinity, but rather to suggest that the Spirit is

And do not distress the Holy Spirit of God, in which you are sealed for a day of deliverance.

**31** πᾶσα πικρία καὶ θυμὸς καὶ ὀργὴ καὶ κραυγὴ καὶ βλασφημία<sup>34</sup> ἀρθήτω ἀφ’ ὑμῶν σὺν πάσῃ κακίᾳ.

All bitterness and wrath and anger and shouting and blasphemy withdraw from you with all wickedness.

**32** γίνεσθε [δὲ] εἰς ἀλλήλους χρηστοί<sup>35</sup>, εὖσπλαγγνοι, χαριζόμενοι ἑαυτοῖς, καθὼς καὶ ὁ θεὸς ἐν Χριστῷ ἔχαρίσατο ὑμῖν.

[But] (you!) be kind to one another, compassionate, forgiving each other, just as even God in Christ forgave you.

### **Presentation Methodology: Lecture/Teaching**

If the above chapter were to be taught in a lecture/discussion type-setting the key would be to break the chapter down into parts while highlighting the key points of each section. This chapter should be divided into three sections: First, the call to unity (vv. 1-6); second, the purpose of the gift-offices (vv. 7-16); third, the call to maturity (vv. 17-32). These three sections can be delivered as three separate lectures of homilies or three blocks to one general lecture or homily.

Each section is connected to the theme of unity, but from different angles. The first section focuses on a general call to unity by appealing to the general oneness of the Christian faith. The second section gives a call to unity by focusing on the role of the gift-

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God and comes out from God. The genitive of possession is equally possible, but then in what sense is the Spirit possessed by God?

<sup>34</sup> The successive καὶ...καὶ...καὶ...καὶ pattern indicates that this is one complete thought by the author. This is an example of a connective conjunction (Wallace, 671). It could be translated “and...also...also...also”.

<sup>35</sup> The second person plural present middle imperative γίνεσθε in γίνεσθε [δὲ] εἰς ἀλλήλους χρηστοί is a command by the Apostle to participate in a particular state of being. Χρηστοί is in the nominative which indicates that kindness is the subject of the sentence. Therefore by placing γίνεσθε at the beginning of the sentence the author puts an emphasis on the “being” aspect. The middle voice tells the reader this was to be the mindset of the community as a whole.

offices (ministry) in that process. The third section gives a call to unity by focusing on how Spirit-empowered mature Christian behavior toward one another will result in unity.

Section one should be outlined as follows:

1. The Pauline Call to Maturity/Unity (v. 1)
  - a. The call to unity is grounded in the nature of apostolic authority and the inspiration of the biblical text (v. 1a)
  - b. The reason for the call to unity is that unity is expected as part of the calling of the Christian (v. 1b)
2. The Approach to Maturity/Unity (vv.2-3)
  - a. There is an attitude/approach that facilitates unity (v. 2)
  - b. These actions accompany a zealous desire for unity (v. 3)
3. The Essential Nature of Christian Unity (vv. 4-6)
  - a. Oneness of the body, the spirit, and the hope of the Christian calling (v. 4)
    - i. The body of Christ is one by nature. There is only one corporate body of Christ.
    - ii. The spiritual unity of the church is one in nature.
    - iii. There is only one general hope that all Christians share (namely, the resurrection and parousia).
  - b. Oneness of the Lordship of Christ, the nature of the faith, and the rite of baptism (v. 5)
    - i. The one Lord Jesus Christ rules over all the church. Since there is a single allegiance there should be unity.

- ii. There is only one Christian faith which all Christians share.
- iii. All Christians were initiated into the faith by baptism.
- c. Oneness of God the Father who permeates all (v. 6)
  - i. God the Father is one.
  - ii. God the Father is everywhere and everyone shares His presence.

The first section should emphasize that the complete oneness of the Christian faith demands that there be one church, especially as is demonstrated by the long list of adjectives for “one”. Most of the presentation should focus on vv. 3-6. Sectarianism has no place in such a unified faith. Therefore Christians should be as zealous about being unified as they are about the mentioned doctrines because it is all connected.

Section two should be outlined as follows:

1. God has given everyone the grace needed for the role to which they were called (v. 7).
2. The quotation from the Psalm as applies to the work of Christ (vv. 8-11)
  - a. A quotation from Psalm 68 (v. 8)
  - b. A Pauline exegesis of Psalm 68 (v. 9)
    - i. Christ ascended
    - ii. Therefore Christ must have once descended
  - c. A Pauline exegesis of Psalm 68 (v. 10)
    - i. Christian descended
    - ii. Therefore Christ has ascended to “fill all things”
  - d. A Pauline application of Psalm 68 (v. 11)

- i. God gave the church Apostles
  - ii. God gave the church Prophets
  - iii. God gave the church Evangelist
  - iv. God gave the church Pastor-Teachers
- 3. The purpose of the gift-offices (vv. 12-16)
  - a. To equip the saints (v. 12)
  - b. To allow the equipping of the saints to result in the building up of the body (v. 12)
  - c. To help the church reach certain goals (v. 13)
    - i. Attainment of the unity of the faith
    - ii. Attainment of the knowledge of the Son of God
    - iii. To become mature to the measure of Christ
  - d. To help the church experience certain results (v. 14)
    - i. Maturity
    - ii. Doctrinal Stability
  - e. To help the body work as a whole (vv. 15-16)

The second section should emphasize the purpose of the gift-offices. Since each denomination and church is likely to have different leadership structures, and since there is great doubt as to whether or not offices like Apostle and Prophet continue to exist, there should not be much focus on the specific offices named. The Psalm quotation can be dealt with only if there is ample time and if the audience is the type that is prepared for discussions regarding quotes from the OT and LXX. It is therefore safest and most

effective to explain why God gave leaders and how important vv. 12-16 is for the health of the church.

Section three should be outlined as follows:

1. Avoid the Way of the Pagans (vv. 17-20)
  - a. Apostolic/Biblical call for distinct Christian living (v. 17a)
  - b. Christian must live differently than the pagans because pagan behavior is based off of spiritual blindness (vv. 17b-19)
  - c. Christians have a distinct call in Christ (v. 20)
2. A Call to Christian Behavior (vv. 21-24)
  - a. Christians know the way of Christ (v. 21)
  - b. Therefore the “old man” should be put away (v. 22)
  - c. The mind should be renewed (v. 23)
  - d. The new person should be put on (v. 24)
    - i. The new person has been created righteous by God
    - ii. The new person has been created holy by God
3. Practical Christianity (vv. 25-32)
  - a. Be honest with each other (v. 25)
  - b. Do not let anger consume one’s self (vv. 26-27)
    - i. Resolve anger before the day is over
    - ii. Lest the devil us the anger for his advantage
  - c. Those who can contribute should contribute (v. 28)
    - i. To not contribute is to steal

- ii. To contribute is to help provide for someone who is really in need
- d. Speak edifying words, not negative words (v. 29-30)
  - i. Words that are negative should not exist
  - ii. Words should edify
  - iii. Negative words grieve the Holy Spirit
- e. Ways to not treat each other; ways to treat each other (vv. 31-32)
  - i. Do not have bitterness, wrath, anger, etc.
  - ii. Instead have kindness, tenderheartedness, forgiveness
  - iii. Behave this way because God forgave you through Christ

The emphasis of the third section should be on vv. 21-24. The call to follow Christ and let the “new man” thrive is central to this section. The practical examples given by Paul can be used as examples, but should not be the focus. The general point is to allow one’s self to behave in light of who they are in Christ.