

EPHESIANS 4:1-8

March 17, 1982

Take your Bibles tonight and go to Ephesians 4. (Thank you everybody. I think that's wonderful.) Perhaps it's very providential tonight that we move into the practical section of the Book of Ephesians. And this practical section is...deals with the utilization of the greatness of God's Word that you've learned in the previous chapters now putting it into practice in Ireland, England, Scotland, United States, all over the world. And on this day of the seventeenth of March, I think it's wonderful that we can spend some time getting into this fourth chapter.

In the King James, verse 1 reads:

Ephesians 4:1

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

The "therefore" shows it's a transition, and this is a transition as I said from the doctrinal portion of Ephesians to the practical section.

The word "prisoner" here is the Greek word spelled h-o, then d-e-s-m-i-o-s. Now that's a different word here in 4:1 than it is in 6:20, it'll come up again. In 6:20 it is the word, Greek word spelled h-a-l-u-s-e-i. In Ephesians 6:20 it is one who is bound by chains. Here it is a prisoner of the Lord like in 3:1 where Paul said he was a prisoner of Jesus Christ. Remember? This word here, like in 3:1, means sold-out prisoner to the Lord. He was bound to the Lord even though he was writing this epistle while he was in prison. See.

The word "beseech" is the word that all of us know so well because when we talk about the speaking in tongues and interpretation that it edifies, exhorts and comforts and the holy spirit is spoken of as the *paraclete*, the comforter. That is this word "beseech," *parakaleō*, p-a-r...k-a-l-e-long ō. It means to comfort, to exhort, to encourage toward a more loving endeavor. Perhaps lovingly implore is as good a translation of this word as you can have here.

This word "worthy" will be real neat to you, Corps, because it comes from the Greek word *axios*, a-x-i-o-s. And that word *axios* comes from the word *agō*, a-g-o; and that means that it draws down on a scale as weights draw down the beam of a balance until the pans are level. That's why I asked a little while ago here if we had a balance, balances. You've seen them. There's that...that beam in the center and then these two on the side. That's this word "worthy." Literally it means counterbalancing, everything in balance. So the practical section of Ephesians, Corps, starting with verse 4 has to be in balance with the doctrinal section of the first three chapters of Ephesians. It has to be balanced out. In other words, your walk and your talk beginning with chapter 4 has to be balanced out with three...first three chapters of Ephesians. The exhortation here is that the Christian's lifestyle, your lifestyle, the way you live, has to weigh as much—has to weigh as much as your Christian confession.

Uh, the words "of the vocation" is of the calling.

And this word “wherewith ye are called” again, the emphasis is at...is at the calling, the calling is the standard—is the standard by which the believer has to walk. That’s the counterbalance. The calling is your confession, your belief, your being born again, eternal life, all of those wonderful things that God has given you. Now in your life, in your lifestyle, in your walk, it has to balance out.

That’s why I translated verse 1 of this chapter, literal according to usage as follows: that I...

Ephesians 4:1 Literal translation according to usage

Therefore I a prisoner of the Lord lovingly implore you that you walk worthy of the calling wherewith you are called.

And here’s the expanded one. The expanded translation of verse 1.

Ephesians 4:1 Expanded translation

Therefore I a sold out prisoner in the Lord [in the Lord] and for the Lord lovingly exhort you to walk and live in such a manner that your lifestyle and your calling are counterbalanced as the standard required of all called saints.

Verse 2, King James reads.

Ephesians 4:2

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

You see, 4:1 told us that the lifestyle and the calling had to be counterbalanced. That’s the walking worthily of our calling. In verse 3 of chapter 4 you’ll see it’s...we’re to keep the unity of the spirit in the bond of what? {peace}. Right. Ephesians 4:2 is sandwiched between 1 and 3 and this gives us four vital ingredients that are absolutely necessary for accomplishing this walk which will maintain the unity of the Body. See, the...the unity that is coming up in verse 3, that unity is like the a...the beam of the balances. That’s the unity, the beam of the balances. Then on one side you have the calling, on the other side the lifestyle. Boy, when you get the calling and the lifestyle balanced out then you will have the unity of the Body.

The word “lowly”...“lowliness” here does not mean degrading. It means humility of mind and it connotes an attitude of three things, Corps: Number 1: Respect to the calling; Number 2: Obedience in the walk or lifestyle; Number 3: Service to others. You have to have humility of mind, Corps, humility and respect to the calling. Then you have to be obedient to that calling by making your lifestyle agree with the calling. And thirdly, you have to give your life in service to others, else you won’t have unity in the Body.

The word “meekness” means one who does not fight against God and the truth of God’s Word or the Body of Christ. It is interesting and enlightening to me that this word “meekness” follows directly upon humility of mind, lowliness, humi...lowliness—humility of mind because it’s only a humble heart, people, that will be receptive to the things of God and will not fight against God or the Body of Christ or the fellow saints. You see, a position—position has absolutely no right...no rights or privileges when men’s lives are at stake. It’s only the function of the position that’s important, and you have to have this humility of mind and you have to have meekness.

The word “longsuffering” implies a lengthy period of patience, tolerance. You kids might understand if I said “have a long fuse.” And it’s used of having patience with people.

And that last word is “forbearing”—And it means to hold up, to sustain, to under-gird. Here in Ephesians 4:2 it says we’re to under-gird, sustain, one another in love. I think of this under-girding like under-shepherding, sustaining, and this verse 2 is the key to the walking worthy of verse 1. The basis for walking worthy is humbleness of mind, Corps, and that is willingness to follow God’s Word. Humility is a state of mind, and that arises from the acknowledgement of God’s true estimate of the believer. And meekness is the corresponding action that follows such believing, such a frame of mind. That’s why such is our walking worthily. That’s the balanced walk. All of these, Corps, are absolutely essential to maintaining the unity of verse 3 in the Body of Christ.

The literal translation of verse 2.

Ephesians 4:2 Literal translation according to usage

In all lowliness of mind and quietness with patience holding one another up in love.

Here’s the expanded one of verse 2.

Ephesians 4:2 Expanded translation

Which is in all humility of mind serving God and one another in meekness with great patience holding up and sustaining one another in the love of God in the renewed mind in manifestation.

I think that’s tremendous. I scribbled down here another...I don’t know if this is a...it is a translation, but just something I had on my heart:

The standard—the standard required of all called saints is to walk according to the calling willfully being respectful, obedient, in serving God’s Word with a humble mind which requires and necessitates patience with other believers under-shepherding and under-girding them with love in the renewed mind in manifestation until they can stand, walk and run on their own.

I think that’s sort of neat. Boy, isn’t that just beautiful how that all fits together: The standard required of all called saints is to walk according to the calling willfully being respectful, obedient, in serving God...God’s Word with a humble mind which requires and necessitates patience with other believers under-shepherding and under-girding them with love in the renewed mind in manifestation until they can stand, walk and run on their own. That’s it [slams hand on desk]. Boy, that’s a...oohh... sends chills up and down your spine. That’s the only reason you’re ever going to get to verse 3. King James says:

Ephesians 4:3

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

The word “endeavoring” is simply “be diligent.” Be diligent. Stay put. That’s what it means. Stay right on with God and His Word loving people and humility of mind, all those things. Stay on it.

The unity, the word “unity” here is the oneness of the spirit. It’s spiritual unity, Corps.

The words “unity of the spirit” is a figure of speech, *Antimereia*, a-n-t-i-m-e-r-e-i-a.

The literal statement would be as I said, spiritual unity. However, the adjective “spiritual” is changed into the noun “spirit,” and this puts it into the genitive construction in regimen, “of the spirit.” The figurative phrase “unity of the spirit” is used for emphasis. That’s why you have figures of speech.

On page 342 of our book, *Receiving the Holy Spirit Today*, it’s given as usage 6, which is defined on page 282 as spiritual or spiritually, in the sense of really, truly, fervently, essentially, absolutely essentially being spiritually united.

“...in the bond”—Peace is the bond, b-o-n-d, which holds us together. And this word in both the Aramaic and the Greek, this word is like...the word “bond” is like the ligaments in your body that hold together the different members of the physical body. That’s this word “bond”; ligaments that hold together different members in your physical body. Peace is like that. And this is the peace of God, peace with God. The bond, b-o-n-d, which is peace.

The literal translation of verse 3 is as follows. May I have a cup of coffee, please? “And diligently...” I’ll take my coat off too, it’s getting to hot. Thank you. Diligently.

Ephesians 4:3 Literal translation according to usage

And diligently safeguarding the unity of the spirit in the bond which is peace.

Now here’s the expanded translation.

Ephesians 4:3a Expanded translation

And diligently and watchfully endeavoring to safeguard the unity of the spirit,

Thank you. Pretty good coffee—that’s not in the translation. “Safeguard the unity of the spirit” is, comma.

Ephesians 4:3b Expanded translation

...staying spiritually unified being bound together by the bond which is peace.

Here’s another translation I worked on. These verses just turn me on. They’d so...they’re just so far tremendous. They are just unbelievably beautiful, and that’s the only way you can ever move the greatness of God’s Word. Here’s another one that I did: Mean it and do it now {audience chuckles}.

Ephesians 4:3 Expanded translation #2

Mean it and do it now so as to keep all the members of the Body of Christ truly united spiritually together having the peace of God.

A little while ago on that verse 2 when I did that one for you where I talked about then you can stand, walk and run on their own. Then I wrote at the bottom of the page: Only this is—only this is endeavoring to keep the unity of the spirit in the bond of peace. You know, having respect, obedience, patience, under-shepherding, under-girding, love of God in the renewed mind, only this is the endeavoring to keep the unity of the spirit in the bond of peace. If you haven’t got that, kids, you are never going to have the unity of the spirit. You may have the unity of a physical organization. You know, where everybody wears the same dress and the same tie. You know. You can have a lot of physical unity, but he’s not talking about a physical unity, he’s talking about the unity of the spirit. And most

denominations have been concerned about physical unity, not unity of the spirit, because they have never developed in their thinking the greatness of verses 1 and 2 so they could get to verse 3. The walking worthily of the lifestyle and the calling balanced out and then having respect to the greatness of God's Word, obedience to it, serving God's Word with a humble mind, under-shepherding, under-girding, with the love of God in the renewed mind. That is what makes for unity of the spirit.

Those three verses if you never learned any more in the Corps and you really understood those and you practiced those, you will be a successful believer all the days of your life. And that's why in that unity of the spirit comes the greatness of verse 4.

Ephesians 4:4a

There is...

Is in italics. You may scratch it. They added it. We let it out.

Ephesians 4:4b

...one body,...one Spirit, even as ye are called in one hope of your calling;

Body is one, Spirit is two, hope is three. When you carry this all the way through in verse 5 you have Lord, four; faith, five; baptism, six; God, seven; and Father, eight, which is always a new beginning, of verse 6.

The "one body"—The Body of Christ is the Church.

The first three items in this verse 4 relate to the Church, the one Body, that's the Church. Number two, one spirit, which is the new birth in each individual in the Church. And number three, one hope, that's the gathering together for the Church. Those second three items in verse 5: one Lord, one faith...those three items relate to Jesus Christ. Number one, there's one what? Lord, Jesus Christ. Number two, one faith, the faith of Jesus Christ. Number three, one baptism, the baptism of God in Christ in you, which is to be baptized with the name of Jesus Christ. The seventh item in verse 6...uh, wait a minute here, where am I here? 4, 5, yeah, 6. The seventh item is God and the eighth item is Father. You see, God as the Creator, Corps, is the *Elohim*, God. God as Jehovah is in relationship to His creation. God is not only the Creator, Corps, but God is our Father and Father always equals a new beginning [taps]. Don't you see it [taps]? That's why it's eighth [taps]. And people don't believe [voice cracks] the inspiration of scripture. It makes me cry. Why isn't it four? It'd be out of order. If it was seven it would be out of order. Seven is perfection, that's God. Eighth is Father. And when you have...when you are a Father, you have a kid. You know, husband and wife get married, he ain't no father. He's husband. He's like God. Now they have a baby and he is a what? {Father}. [Taps twice.] That's this verse. Yeah. When you have the unity of the spirit then the...all of these follow.

The word "calling" in verse 4—You've got "called" and "calling." See the two words? It's a figure of speech, *Polyptoton*, p-o-l-y-p-t-o-t-o-n. See the word "called" is a verb and its associated noun is the word "calling." The unity in the Body of Christ is from God's calling according to His Word. And people, whenever you lose the Word or you wrongly divide it, you will not have unity [slams fist down]. Unity in the Body of Christ is from God's calling according to His Word, not from man's own calling or man's word, for all man's thoughts and actions always tend towards division and not unity.

Translation of verse 4, according to usage.

Ephesians 4:4 Literal translation according to usage

That you will be in one body and in one spirit even as you are called in one hope of your calling.

And here is the expanded one.

Ephesians 4:4 Expanded translation

For you are in the one body of the Church because of the new birth even as you are called in one hope because of your being called of God.

“baptism”—The word “baptism” in verse 5 has nothing to do with water. The context is entirely supernatural. It is interesting that Wuest says that transliterating it to “baptism” erroneously implies the rite of water baptism, which it is not. And Welch says it is not water baptism, but it’s the baptism of spirit, which equals Christ in.

Literal translation:

Ephesians 4:5 Literal translation according to usage

One Lord, one faith, one baptism.

Same as you have in King James. The expanded one is as follows.

Ephesians 4:5 Expanded translation

With one Lord [comma], Jesus Christ, one faith [comma], that of Jesus Christ, one spiritual baptism [comma], with God in Christ in you.

That’s the great truth of that wonderful verse 5.

Verse 6 in King James.

Ephesians 4:6

One God and Father of all, who *is* above all, and through all, and in you all.

“One God” [slams fist on desk]—People, this is God showing you here in His Word that God is the fundamental ground of all unity. He is the foundation. When you have more than one God, you never have unity. And without the one God there could be no unity in our schools, in our society, in our culture, in any category of life.

The word “all” in this verse is all with distinction among the believers. He’s not the Father of all unbelievers [chuckles].

“...and in you all” in the Aramaic it is “in us all,” because God is supreme in position. He is omnipotent. He is through all because God is omnipresent. He permeates all. It’s God in Christ in you who are born again.

The literal translation of verse 6 is:

Ephesians 4:6 Literal translation according to usage

One God [comma], the Father of all [comma], who is above all and through all and in all.

The expanded translation of verse 6.

Ephesians 4:6 Expanded translation

One God [comma], the Father of Jesus Christ and all believers [comma], who is above all and yet in and throughout the body of every believer in the body in us all.

Boy, just take a look at that again: One God, He's the Father of Jesus Christ and all believers, who is above all, and yet in...in and throughout the body of every believer in the body, the Church. Understand? In us all. That's the Christ in you, the hope of glory.

Verse 7 in King James, reads:

Ephesians 4:7

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

See, at the time of the new birth it...it *was* given to us. The Aramaic has "was given." The Greek has it in the aorist tense, which means it's a one-time deal. Boy, that's terrific. The gift is a one-time deal. He gave it just once. He doesn't take it away and then give it again.

"...according to" is the standard for the grace that was given to us.

"...the measure of the gift"—That's holy spirit to us is...you know that gift is holy sp...that measure, Corps, is the measure of the stature of Christ that is mentioned in 4:13, measure of the stature of Christ. And in 4:16 it's called the measure of each part of the body, every member. Here in verse 7 it's used of the full measure.

"...gift" is the word *dorea*, d-o-r-e-a, which is a gift that benefits others. And here in verse 7 it refers to the gift of holy spirit, which is Christ in you which benefits others.

The literal translation of verse 7 is as follows:

Ephesians 4:7 Literal translation according to usage

But to each of us was given grace [that's...right] according to the standard of the gift of Christ.

The expanded of verse 7.

Ephesians 4:7 Expanded translation

So there was given to each of us divine favor according to the measure the standard befitting the recipient which is the gift and that is Christ in you.

Oh, I don't know if I want to do verse 8. It'll take quite a bit of time to run through it because it's...well, I think I'll do it {someone claps}. Oh, shoot, getting tired. Don't know what from, ain't done anything {someone laughs}.

Verse 8 is...to me is sort of like a transition. You begin another heavy section you know [chuckles]. You've just finished two of them you know, first three verses and then verse 4, 5, 6 and 7; they've been real heavies. And now you begin a third heavy with verse 8. King James, it reads:

Ephesians 4:8

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

I want you to take your Bibles and flip to Psalm 68. Psalm 68 and verse 18.

Psalm 68:18

Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men; [parenthesis, should be] Yea, *for* the rebellious also, that the LORD God might dwell *among them*.

Now here in Ephesians 4:8 he led...he ascended up on high, led captivity captive, same words as in sixty-eight, Psalm 68:18, and the reason people do not understand this is because this is a figure of speech. Ephesians 4:8 is a figure of speech, and the figure is called Gnom...*Gnome*, g-n-o-m-e, where Paul quotes from Psalm 68:18 but he adapts it to new circumstances, yet with some similarities. That God chose to reveal this to Paul and to use this verse from the Psalms is very notable.

Number one, Psalm 68:18 refers to the ascent of the Ark of the Covenant to Jerusalem where it could dwell in the sanctuary among God's people. And of course, the ark actually represented the ascent of God. The ark...the ark...a...the presence of the ark represented God. That's what I want to say.

And number two, Psalm 68:18 was associated in the synagogue calendar with Pentecost. In one of the Aramaic Targums it is interpreted of Moses' ascent to Mount Sinai to receive the law, which he delivered of course to Israel. And Pentecost in Judaism was regarded as the anniversary of the law giving, Moses actually ascended Mount Sinai a total of seven times, so the...well, maybe I'll just give them to you. I've got them here in front of me. Three of those ascents are in Exodus 19. Exodus 19:3 is the first ascent, third month; 19:8 second ascent, and that's three days before the giving of the law; Exodus 19:20 is the third ascent on the day that the law was actually given.

So you see these similarities between Moses' ascent and the law giving with Christ's ascension and Pentecost is fascinating. Moses' ascents and Christ's ascension were both preparatory to great revelation which God would give His people. In Exodus it's the law; in the Book of Acts it's Pentecost. Moses' third ascent on the day of the law-giving is when God appeared to Israel in a cloud. And on Jesus Christ's ascension day, he was received up by a cloud. This sets out the greatness of Jesus Christ's ascension and its benefits.

Now the word "captivity" in verse 8 is a figure of speech, a *Metonymy of Adjunct*, a-d-j-u-n-c-t, where something pertaining to the subject is put for the subject. Captivity, the word "captivity" is put for those who do the capturing. And it is not for the captives as the commentators say, most of them.

Now when you put this figure of speech, this word "captivity" together with the word "captive"—led captivity captive, you have a second figure of speech [chuckles]. Boy, you talk about God clobbering people over the head with figures of speech emphasis [taps], in this practical section of Ephesians you just stand in utter amazement of it. No natural man without revelation or the spirit of God where God revea...could have written it like this. This is bigger than Shakespeare ever dreamed of, or Chaucer or anybody else. It is just so mathematically accurate, so scientifically precise, so Biblically great, it just blows your mind. Well, most of us need it blown {chuckles}. Led captivity captive. The figure of speech is one you've had many times, *Polyptoton*, we had it earlier, where a repetition of a word in different inflections or parts of speech. "Led captive" is a verb, the corresponding noun being "captivity." And this figure, kids, this figure puts the umph telling us that when Christ was raised the enemy was *absolutely* captured. How many Christians have ever believed that? Most of them believe in the Devil more and work for him more than you can shake a stick. The enemy was absolutely captured. If the enemy is absolutely captured, then the enemy has no power over you. Boy, oh boy! We've got to renew our minds and get into the greatness of the Word on the significance of the name of Jesus Christ. I plan on handling some of this at *Living Triumphantly* this summer. The enemy still afflicts our

people too much, the Way people, the Corps. He hits you too damn hard, knocks you around. He has absolutely [throws hands down] no right at all to do this, because when Jesus Christ was raised, the enemy was absolutely captured. The enemy has no right in any way, shape or form on any believer.

The two words, “he gave” is another figure of speech. It’s an *Idiom*. A person is spoken of as causing a thing when he actually does not initiate it, but only brings it to pass. Christ is spoken of as giving the gift, when actually God gave the gift (2:8, 3:7). It was the work of Christ that brought it to pass.

The word “gift” is the word...“gifts” is the word *domata*, that’s the plural of *doma*, d-o-m-a, and that is a gift which benefits others on a horizontal level.

Now the literal translation according to usage of verse 8 is:

Ephesians 4:8 Literal translation according to usage

Therefore it is said that when he ascended up above the heights he led those who capture captive and made available gifts unto men.

Now here’s the expanded one: For this reason therefore it is said...

Ephesians 4:8 Expanded translation

For this reason therefore it is said that he ascended up passed through the heavens above the heights and captured the multitude of those who capture and made available unto men gifts to benefit others.

Now I’ll close tonight by reading you the expanded translations beginning with verse 1 of this chapter 4 to impress upon you again the absolute greatness of this fantastic section.

Ephesians 4:1-8 Expanded translation

¹ Therefore, I, a sold-out prisoner in the lord and for the lord, lovingly exhort you to walk and live in such a manner that your life-style and your calling are counterbalanced as the standard required of all called saints,

² which is in all humility of mind, serving God and one another in meekness with great patience, holding up and sustaining one another in the love of God in the renewed mind in manifestation

³ and diligently and watchfully endeavoring to safeguard the unity of the spirit, staying spiritually unified, being bound together by the bond which is peace.

⁴ For you are in the one Body of the Church because of the new birth, even as you are called in one Hope because of your being called of God,

⁵ with one lord, Jesus Christ; one faith, that of Jesus Christ; one spiritual baptism, with God in Christ in you;

⁶ one God, the Father of Jesus Christ and all believers, Who is above all, and yet in and throughout the body of every believer in the Body, in us all.

⁷ So there was given to each of us divine favor according to the measure, the standard, befitting the recipient, that is the gift—that is Christ in you

⁸ For this reason, therefore, it is said that he ascended up, passed through the heavens above the heights and captured the multitude of those who capture, and made available unto men gifts to benefit others.

Those are the first 8 verses of chapter 4.

