A top-down view of approximately 15 hands of various ethnicities and skin tones stacked in a circle, with fingers pointing towards the center. The hands are of different sizes and are wearing various colored sleeves, including blue, black, and white. The background is a light, neutral color.

The Unity of the Spirit and of the Faith

Charles H. Welch

The
UNITY
OF THE
SPIRIT
AND OF THE
FAITH

CHARLES H. WELCH

* * *

Author of:

Dispensational Truth
The Form of Sound Words
Just and the Justifier
In Heavenly Places
Life Through His Name
This Prophecy
and other works



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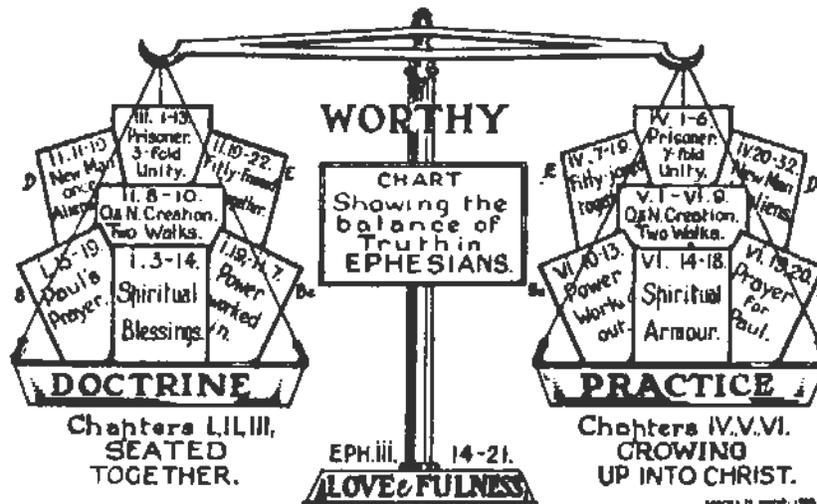
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The Unity of the Spirit and of the Faith

An exposition of the walk that is worthy (Eph. 4-6)

The disposition of subject matter in the epistle to the Ephesians is a perfect balance of doctrine and practice. This can be demonstrated in several ways, and the full structure of the Epistle is set forth in the book *The Testimony of the Lord's Prisoner*, first in the diagrammatic form of a pair of balances, pivoted on the word "worthy" of Ephesians 4:1, then by the literary structure as a whole, followed by a complete series of subdivisions whose verbal correspondences leave no room either for doubt or for alteration. As the subject is important as a Divinely devised safeguard in exposition, we reproduce the diagram below.



Assuming, with full Scriptural warrant that the first three chapters of doctrine (Eph. 1-3) are balanced by the second three chapters of practice (Eph. 4-6), we commence the present study with an enquiry as to the kind of practice which this Epistle enjoins upon all who have had the eyes of their understanding enlightened to know "what is the hope of his calling" (Eph. 1:18). In other words, to walk worthy of the vocation (calling) wherewith they have been called. While the revelation of truth must of necessity come first, and the answering practice must come second, practice is no mere secondary consideration, for greater space is devoted in Ephesians to the walk that is worthy, than to the revelation of a calling that ascends up far above all heavens, goes back before the foundation of the world, and embraces not the seed of Abraham but the Gentiles.

“Whereof ye heard ... which is come unto you, as it is in all the world ... and which was preached to every creature which is under heaven” (Col. 1:5,6 and 23).

In Ephesians 3:1 where the Apostle first introduces himself as the chosen steward of the Mystery, he calls himself “The prisoner of Christ Jesus” (not Jesus Christ as in the A.V.), but when the practical section is reached he changes the title of the Saviour from “Christ Jesus” to “The Lord”,

“I therefore the prisoner of (literally “in”) the Lord” (Eph. 4:1).

The title “Lord” (*Kurios*) stands alone in but one reference in the doctrinal section, namely in Ephesians 2:21 “An holy temple in the Lord” whereas the word “Lord” comes sixteen times in the three chapters devoted to practice. Christ as Lord is equivalent to Christ as “Master” (same word Eph. 6:5,9), as the Saviour Himself observed “Ye call Me Master and Lord: and ye say well; for so I am” (John 13:13). In Ephesians 4, therefore, we are to learn what constitutes a “walk” that is “worthy” of so high a calling and what form this walk and practice shall take, and most important, in what spirit this service is to be performed. This last note, namely the spirit in which this service is to be performed is struck, not in the exhortation to the believer but in the attitude of the Apostle. Paul, invested with the authority as the Delegate and Representative of the Ascended Christ, could hand a man over to Satan (1 Cor. 5:5), could strike an opposer of the Gospel with blindness (Acts 13:10,11), could threaten with a “rod” (1 Cor. 4:21); yet here, in Ephesians 4:1 he who could command, “beseeches”, as he wrote to Philemon saying:

“Though I might be much bold in Christ to enjoin (command Gk. *epitasso*) thee that which is convenient, yet for love’s sake I rather beseech thee” (Phile. 8,9).

This emphasis upon the spirit in which the walk that is worthy should be performed, is further stressed in verse two:

“With all lowliness and meekness, with longsuffering, forbearing one another in love” (Eph. 4:2).

It is useless, nay it is disastrous, to attempt “to keep the unity of the Spirit” and fail to realize “what spirit we are of”. The Apostles were very zealous for their Master’s honour, and asked the Lord whether He would command that fire should come down from heaven to consume the unfriendly Samaritans, but He rebuked them with the searching words

“Ye know not what manner of spirit ye are of” (Luke 9:52-55). It is axiomatic, that “the body without the spirit is dead, being alone” (James 2:17,26), so it is impossible to contend for the truth of the One Body and ignore the most solemn emphasis laid here in Ephesians four on the spirit in which that contention should be waged. It will be observed, in Ephesians 4:2 that there are four spiritual qualities, arranged in two pairs, and that these four are all united together by the words “in love”:

Lowliness and meekness.	Qualities in themselves.
Longsuffering and forbearance.	Qualities called for by others.
In Love.	The all embracing sphere.

In Ephesians 1:23 we meet with the title of the Church, the “Body” for the first time in this epistle, and this is followed in chapter two with a reminder of “the spirit that now worketh in the children of disobedience” which once dominated those who were now members of the Body of Christ. In Ephesians 2:16 the One Body is ineffective and inoperative unless it be associated from the start with the One Spirit of verse eighteen. The One Body is a reconciled company, made so by the cross. This blessed unity is jeopardized if “we, the both” do not have “access by One Spirit unto the Father” (Eph. 2:16,18). The One Body in Ephesians 4:4 is immediately followed by the One Spirit and if the One Spirit be absent, all the emphasis upon the One Body will not keep, but rather destroy “the unity of the Spirit” which the Apostle besought the believer to preserve. Moreover, the all embracing words “in love” meet us at critical points in this Epistle.

- (1) Our election before the foundation of the world was “in love” (1:4).
- (2) Our comprehension of the mighty scope of this calling is a consequence of our being “rooted and grounded in love” (3:17).
- (3) Our walk that is worthy will be “in love” (4:1,2).
- (4) Our resistance to the deception and craftiness of the Devil, is found in speaking the truth “in love” (4:18).
- (5) The body edifies itself “in love” (4:16).
- (6) The whole walk of the believer is expressed in the words,
 “Walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet smelling savour” (5:2).

Any rigid insistence upon our rights, any withholding of forbearance and longsuffering in the light of this list, and especially the last, must turn our inflexibility into fleshly obstinacy. Our zeal for the truth will be but a camouflage for our own hurt feelings; our endeavour to keep the unity of the Spirit will but bring into being a faction and a schism.

While the composition of the unity of the Spirit and the consequent unity of the faith form the two foci of this fourth chapter of Ephesians, the fact is, that at verse 17 the Apostle returns to restate the need to keep the unity in the right spirit, (the words “the vanity of their mind” being set over against “lowliness” or “humility of mind” as the same word is translated in Acts 20:19). Let us examine a little more closely the words “lowliness”, “meekness”, “long-suffering” and “forbearance” so that we may take them with us, as it were, to remain constantly beside us when we have to deal with some features that are considered controversial. We must contend earnestly for the faith but must at the same time avoid as the plague being contentious, “For the wrath of man worketh not the righteousness of God” (Jas. 1:19,20) where James associates swiftness of hearing with slowness of speaking. How much harm has been done by that hastily written letter. If we *must* write, save the letter until next day, and instead of posting it, burn it may be good advice.

LOWLINESS. Gk. *tapeinophrosune*. *Tapeinos* is used in classical Greek of low lying land, or smallness of stature, as well as lowliness, but in the N.T. *tapeinos* is used only of mental and moral states. “Lowly in heart”, “low degree”, “low estate”, “cast down”, “base” and “humble” are the translations given in the A.V. in Matthew 11:29; Luke 1:52; Rom. 12:16; 2 Cor. 7:6; 10:1 and James 4:6.

Tapeinophrosune is not found in classical Greek for as the idea of virtue was invested with military prowess and courage, “meekness” would be construed as “weakness” rather than a quality to be desired. But the Apostle warns the believer in Ephesians 4:17-19 to “henceforth walk *not* as other Gentiles walk in the vanity of their mind”.

The true inwardness of this “lowliness of mind” is found by comparing such passages as Philippians 2:3, 2:8, 3:21 and 4:12:

“Let nothing be done through strife or vainglory; but in lowliness of mind (*tapeinophrosune*), let each esteem other better than themselves”.

“And being found in fashion as a man, He humbled Himself (*tapeinoo*)”.

“Who shall change our vile body (lit. body of humiliation *tapeinosis*)”.
“I know both how to be abased (*tapeinoo*)”.

No member of the One Body can ever stand on his dignity or maintain his rights when he contemplates the tremendous

condescension of his Lord. To act with all lowliness is but our poor response. The Apostle however is not satisfied with this, he supplements it with the word “meekness”.

MEEKNESS. Gk. *praotes*. Parkhurst says “The most probable of the Greek derivations of this word seem to be from *rhaos* for *rhadios* easy”. A meek person is “easy to be entreated” (Jas. 3:17). Seeing that Moses was “very meek” (Num. 12:3) and seeing that Moses was law-giver and leader for forty of the most testing years of Israel’s history, there can be no thought that “meekness” is but a synonym for “weakness”. A weak man blusters and shows off, puts on an appearance of strength, is unapproachable; a meek man is “easy to be entreated” and needs no such camouflage. He can be “made all things to all men” without losing face. In Matthew 21:5 Christ is described as a King coming in meekness, and in Psalm 45 as The King, Who girds on his sword on his thigh and rides in majesty, whose arrows are sharp in the heart of the King’s enemies, nevertheless is depicted as riding prosperously because of “truth and meekness and righteousness”. In Matthew 11, at verse twenty, the approaching rejection of the Saviour becomes evident, yet,

“At that time Jesus answered and said, I thank Thee, O Father, Lord of heaven and earth, because Thou has hid these things from the wise and prudent, and has revealed them unto babes. *Even so, Father:* for so it seemed good in Thy sight” (verses 25,26).

He could then call upon all who pass that way in service to take His yoke upon them and learn of Him, for said He “I am meek and lowly in heart” (Matt. 11:29). Meekness bows before the sovereignty of the Lord of heaven and earth, which in the eyes of those who lack the spiritual vision will be misconstrued as weakness and lack of “spirit”.

This “meekness” is on two occasions called for when dealing with erring brethren:

“Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted” (Gal. 6:1).

“In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth” (2 Tim. 2:25).

These passages should be supplemented by a comparison of Colossians 3:12; 1 Timothy 6:11; Titus 3:2 and Galatians 5:23. Longsuffering and forbearance, which are added to lowliness

and meekness in Ephesians 4:2, necessarily indicated a reaction to the attitude of others. We read "Love suffers long and is kind" (1 Cor. 13:4). Some suffer long and see to it that others suffer too! Colossians 1:11 links longsuffering not with a martyred look, but with joyfulness, and just as lowliness of mind is but a faint reflection of the Saviour's great condescension, so our longsuffering is but an echo of the longsuffering of the Lord (1 Pet. 3:20; 2 Pet. 3:15). Forbearance is in the Greek *anochē* "a holding back" and is also translated "suffer", "bear with" and "endure". To walk worthy of the calling revealed in Ephesians is no easy task, only as the love of Christ is kept steadily before the mind can any hope to walk,

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

and moreover, the very presence of the words "longsuffering" and "forbearance" warn us that opposition, misunderstanding, unjust charges and hurtful attitudes will be experienced by any who seek to "keep the unity of the spirit in the bond of peace".

"When He was reviled, (He) reviled not again:
When He suffered, He threatened not" (1 Pet. 2:23).

THE WALK THAT IS WORTHY

We have looked at the condition of heart and spirit that should characterize all the activities of those who have responded to the high calling of God, and fortified with this knowledge, we now consider the opening exhortation made in Ephesians 4:1:

"Walk worthy of the vocation wherewith ye are called".

The word "worthy" is in the original *axios*. This word is derived from *ago* and means, strictly, "weighing as much" and axiology is the philosophy of values. The idea implied by the word "worthy" is found in the three basic Prison Epistles. Let us see these passages together before we proceed with our study of Ephesians 4.

Ephesians	"Walk worthy of the vocation" (Eph. 4:1).
Philippians	"Only let your conversation be worthy (as it becometh) of the gospel of Christ" (Phil. 1:27).
Colossians	"Walk worthy of the Lord" (Col. 1:10).

The idea of balance, of bringing the beam of a balance to a level or horizontal position is evident in the use of *axios* in Romans 8:18 where the words “to be compared” are added by the translators as an extension of the meaning. Parkhurst gives a quotation from Homer,

“But now we’re not a *poise*
To Hector single”.

For this reason we have used the figure of a pair of scales to set forth the structure of the Epistle to the Ephesians, where three chapters of revelation or doctrine are balanced by three chapters of walk or practice, and although it may be an ideal that no man will reach in this life, yet the desire of all who are “blessed with all spiritual blessings in heavenly places in Christ” should be that their walk or manner of life be “comparable”. Ephesians 4:1 links the worthy walk with “the vocation wherewith ye are called”. From the point of view of literary style, the words “the *vocation* wherewith ye are *called*” may sound better than “the calling wherewith ye are called” but for the purpose of truth, the relation of the noun (*klesis*) with the verb (*kaleo*) should be preserved.

Klesis occurs eleven times in the N.T. and is translated “calling” ten times, and “vocation” once. The occurrences in the Prison Epistles are:

Ephesians	“The hope of His calling” (Eph. 1:18).
	“Walk worthy of the vocation” (Eph. 4:1).
	“In one hope of your calling” (Eph. 4:4).
Philippians	“The prize of the high calling” (Phil. 3:14).
2 Timothy	“Called us with an holy calling” (2 Tim. 1:9).

As one examines and ponders upon the character and sphere of this “calling” the need for supernatural grace to attempt to walk worthy of it immediately appears, and makes the sequel of Ephesians 4:2 obvious and inevitable. How can we contemplate this high, this holy, this heavenly calling, without immediately recognizing that our walk must be with all lowliness and meekness, and our attitude to our fellow pilgrims of like frailty, must be with longsuffering and forbearance and all in love. The thirteenth chapter of the first Epistle to the Corinthians could well be read and prayed over by each of us as a daily exercise. We should remember that the word “charity” has lost much of its original meaning, and that the word *agape* so translated is the word used of the “love” of both God and man. Sometimes a new translation of a well known passage will stimulate thought and make the old words

live anew. We give Moffatt's translation, without advocating a general use of this version:

“Love is very patient, very kind.
Love knows no jealousy;
Love makes no parade,
gives itself no airs,
is never rude,
never selfish,
never irritated,
never resentful;
Love is never glad when others go wrong,
Love is gladdened by goodness,
always slow to expose,
always eager to believe the best,
always hopeful, always patient”
(1 Cor. 13:4-7).

It is in this spirit that the Apostle urges us to walk worthy of our calling, and to endeavour to keep the Unity of the Spirit, “in love”.

ENDEAVOUR TO KEEP

We have observed something of the spirit in which the practical outworking of our high calling should be considered; we now arrive at the actual work itself. This is described as an “endeavour”, as a “trust”, and is defined as a “unity” which is to be kept “in the bond of peace” (Eph. 4:3).

“ENDEAVOURING”. Here is the first specific injunction laid upon the member of the One Body. He is to endeavour to do something. *Spoudazo*, “endeavour”, has an atmosphere of seriousness in the classical usage. *Spoudaiologeō* “speak seriously”, talk on serious subjects or “eagerness”, “weight” or “importance”. The word appears in several different forms in the N.T. We give a sample only here:

<i>Spoudazo</i>	“Was forward”, “study”, “be diligent”.
<i>Spoudaios</i>	“More forward”.
<i>Spoudaios</i>	(long o) “Instantly”, “more carefully”.
<i>Spoude</i>	“Haste”, “business”, “earnest care”.

The word, as will be seen, is used in the exhortation of 2 Timothy 2:15 “Study to show thyself approved unto God a workman ...”, the word “workman” being used of “labourers” (Matt. 20:1); and “workmen of like occupation” i.e. silversmiths (Acts 19:25). This practical and worthy outcome of our holy calling leads to a real, serious, earnest diligence.

Make it your serious business says the Apostle to keep the unity of the Spirit. *This has first claim upon us.* It may be that others will put first and foremost other necessary aspects of Christian service, but we dare not belittle or set aside the urgency of this exhortation, because we may be misunderstood by some of our brethren. Anticipating our findings in this field we look further in this chapter, and find that the gifts of apostles, prophets, evangelists, pastors and teachers, were given,

“For the perfecting of the saints ... for the *edifying* of the body of Christ”

“Till we all come in the *unity* of the faith”

“Maketh increase of the body unto the *edifying* of itself in love”.

Each believer must of necessity attempt to settle, as before the Lord, the question “Lord, what wilt Thou have me to do?” (Acts 9:6). Notice the two dominant words “Lord”, “me”. Many a believer has merited the rebuke administered to Peter, when he turned from contemplating the ministry indicated by the words “Feed My sheep”, to the enquiry “Lord what shall this man do?” Many a believer justly merits the rebuke “What is that to thee? follow thou Me” (John 21:21,22).

Over fifty years ago it was borne in upon us that we should devote all the energy, grace and ability that God may have given us to furthering, in our small measure, the exclusive ministry of the Prisoner of Jesus Christ, when he said:

“To make all men see what is the fellowship (dispensation R.V.) of the mystery” (Eph. 3:9).

We soon came under the censure of those whose conception of Christian service was begun and ended in the running of Gospel campaigns. One criticism, intended as a rebuke, helped to confirm us in our narrow course. The criticism was “you don’t *preach* the Gospel, you *teach* it”! Whatever we did, and under whatever auspices, the *teaching* of the Word, the *building up* of the body of Christ, the *keeping* of the unity of the Spirit, came uppermost, and toward the closing phase of this witness became crystallized in the name given to the meeting place entered in 1943, namely

“The Chapel of the OPENED BOOK”.

Addressing himself to the Ephesian saints, the Apostle put first and foremost the endeavour to keep the unity of the Spirit. The added words “in the bond of peace” omit in the

A. V. the article, and should read, literally, “the bond of *the* peace”, referring, not to peace in general, but to some specific peace, known already to the reader of this epistle. The words which are key words of Ephesians 4, “one body”, “one spirit” and “peace” and the “new man” are imbedded in Ephesians 2. The unity we are enjoined to *keep* is not something that *we* have made, but something already made by the blood of Christ, and this makes the failure to keep it such a solemn thing.

“That He might reconcile the both unto God in one body” (2:16).

“Through Him we the both have access by one Spirit unto the Father” (2:18).

“He is our peace ... so making peace” (2:14).

“For to create in Himself of the twain one new man so making peace” (2:15).

The unity we are enjoined to keep is the result of the breaking down of the middle wall of partition, and this middle wall was a symbol of the division that existed between the two companies, the circumcision and the uncircumcision; the “enmity” contained in ordinances (Eph. 2:15), uses the same word as is found in Acts 16:4, there translated “decrees” which recognized and perpetuated the difference between the Hebrew Christian and the Gentile Church, as can be seen in Acts 15:19 and the comment that immediately follows:

“For *Moses* of old time hath in every city them that preach him, being read in the *synagogues* every sabbath day” (Acts 15:21).

The words “keep the unity of the Spirit” are often used in a sense quite foreign to their purpose. An evangelical Church of England speaker at a convention, may agree with an evangelical Baptist, that in order to keep the unity of the Spirit neither of them would touch upon the subject of water baptism. This however cannot possibly be the intention of the Apostle, for he includes the controversial item “baptism” in the sevenfold unity which the believer is enjoined to keep “in the bond of peace”. We come to no decision as to how far differing teachers may agree to differ, we only object to the damage done to the truth by such a misapplication of Ephesians 4:3, just illustrated.

THE SEVENFOLD UNITY

The items that compose this unity are grouped on either side of the one Lord, Who occupies the central and uniting place.

One Lord
 One Hope One Faith
 One Spirit One Baptism
 One Body One God and Father
 (Eph. 4:4-6).

He, the one Lord stands alone, unsupported, but is the support and uniting factor of all the rest.

We remember with chastened heart but with pardonable gladness, words that appeared in the first article that we wrote for *Things to Come* at the invitation of Dr. Bullinger in the year 1908, and which remain true to the present day:

“Not Christ as the Son of Man, or “Jesus”, but Christ in resurrection glory; not Christ according to the flesh, but Christ Head of the new Creation. This One is the Centre, the Pivot, and Whose glorious Person is the only element of true unity and growth”.

We might have worded this paragraph better, but we cannot alter or substitute any other than the One Lord here.

THERE IS ONE BODY

The opening member of this unity of the Spirit that we are enjoined to “keep” is “One Body”. This at first might strike us as strange. We might have thought that One Lord or One God would have come first, or perhaps the one hope or one faith. We immediately recognize in this arrangement the mind of the Lord and accordingly consider why One Body takes precedence. First let us obtain any help that may be derived from observing the way the Body is spoken of in Ephesians; then we shall be in a better position to consider its place in the unity of the Spirit:

“And gave Him to be the Head over all things to the Church, which is His body, the fulness of Him that filleth all in all”.

“And that He might reconcile the both unto God in one body by the cross, having slain the enmity thereby”.

“That the Gentiles should be fellow-heirs, and of the same body, and partakers of His promise in Christ by the gospel whereof I was made a minister” (Eph. 1:23; 2:16; 3:6).

These are the occurrences of the Body in the doctrinal section. They are echoed in the seven occurrences of the Body in the practical outworking (Eph. 4:4,12,16; 5:23,28,30). The first occurrence in Ephesians 1:22,23 is of supreme importance in its relation to the super-heavenly section of the

purpose of the ages. No company or calling can be lightly dismissed that approaches the height and scope implied in the words:

“The fulness of Him that filleth all in all”.

The second reference brings with it full justification for its place in the unity, *it is a reconciled company*. Arising out of the breaking down of the middle wall of partition that divided the circumcision from the uncircumcision, “the both” (it should be noted that the article “the” is used in the four references “the both” and “the twain” in Eph. 2:14,15,16 and 18) are now a Body in which these opposing members find complete reconciliation. The reconciliation is not a mere matter of agreement; it has not been brought about by compromise or avoidance of controversial issues; it is “by the cross” by which the enmity was “slain”, and the reconciliation thus brought about has been not merely with one another, but “to God”. Moreover, this new company is called “one new man” and it is a new creation, the words of verse 15 “to make” being the Greek word *ktizo* which occurs in Ephesians four times, as follows:

“His workmanship *created* in Christ Jesus unto good works” (2:10).

“For to *create* in Himself of the twain one new man, so making peace” (2:15).

“Which from the beginning of the world hath been hid in God, Who *created* all things by Jesus Christ” (3:9).

“The new man which after God is *created* in righteousness and true holiness” (4:24).

The third occurrence of the word Body, namely that in Ephesians 3:6 is not the simple word *soma* “body” but *sus-soma*, the prefix *sun* “together with” being added. In this verse, the unity is emphasized by a threefold emphasis on the word *sun* “together”, which we will try to explain presently. This Body of Ephesians 4:4 is not only the fulness, not only reconciled, but is part of a fellowship that is set forth as follows. First, without going far afield for proof, we suggest that the words “by the Spirit” at the end of Ephesians 3:5 should stand at the head of verse 6, much as the words in Daniel 2:4 “In Syriac” do not tell us that all Chaldeans spoke their mother tongue, but indicate that at this point, the language of Daniel changes from Hebrew to Syriac, and continues so until the end of the seventh chapter. The original reads in Ephesians 3:5 *En pneumati* “In spirit”, as it does in Eph. 2:22, where it is translated “through the Spirit”. There, this reconciled Body is likened to a Temple builded together for an habitation of God “in Spirit”. This passage is linked

together by the structure with Ephesians 4:16, where the same Greek word translated “fitly framed together” is translated “fitly joined together”, a further emphasis upon the nature of this One Body.

Returning to Ephesians 3:5, 6, we read:

In Spirit the Gentiles are Joint-heirs, a Joint-body, Joint-partakers.

Not only so, but the peculiar revelation made to and by Paul is in view. This joint company are not partakers of any and every promise made in the Scriptures, but are:

“Joint-partakers of His promise in Christ by the gospel whereof I (Paul) was made a minister” (Eph. 3:5-7).

It will be seen by this brief analysis, that there are cogent reasons why any who contemplate keeping the unity of the Spirit, should recognize the character of the One Body, without which no unity can be expressed or enjoyed. In Ephesians 4:12, 16 and 5:23, 28 and 30, this character of the One Body is incipient in all its practical usages.

ONE SPIRIT

However true it must remain that the unity of the Spirit must begin where God begins with One Body in which the conflicting “both” are reconciled to Himself, it will die at birth if it is not commenced and maintained in the right spirit. So immediately following the One Body comes One Spirit for as James has taught in another context, “The body without the Spirit is dead”, and many a unity devised by man is dead for that one essential omission.

We have already seen that the One Body of Ephesians 4:4 looks back to the company of Ephesians 2:16. We now observe that in Ephesians 2:18 we have the one Spirit and in a continuation of the reconciliation associated with the twain unto God, we have access of the both by one Spirit unto the Father. The One God and Father of all brings this sevenfold unity to its close. It is a goal however that must be traversed step by step, advancing from the One Body to the One Spirit, and so through each successive step to the close. It is vain to stress One God and Father of all if there be division or omission of any step along the prescribed road. The word “Spirit” translates the Greek *pneuma*, and the Hebrew *ruach*, both of which are accommodations in language to represent on the lower plane of human comprehension that which lies above it,

for *ruach* and *pneuma* mean literally “breath” as in Psalm 146:4, or “wind” in John 3:8. The word “Ghost” should, if possible, be avoided, its modern connotations being misleading; and every occurrence of the title “The Holy Ghost” should read, as the margin of the R.V. suggests, “Or Holy Spirit, and so throughout this book”. The “spirit” can be placed over against “the letter” or over against “the flesh” and can indicate the very heart and substance of anything. When Revelation 11:8 says that Jerusalem is *spiritually* called Sodom and Egypt, it means that intrinsically that is what Jerusalem had become. When James and John wished to call down fire from heaven upon the Samaritans, because of their attitude to the Lord, He rebuked them, and said “Ye know not what manner of spirit ye are of” (Luke 9:55). Alas, how many times must this have been said of those attempts to maintain a unity, but without “the Spirit” that is so essential. In Ephesians, the Spirit refers to:

- (1) “The Holy Spirit of promise” the seal and the earnest (Eph. 1:13). Without this, no unity is worth either the name or the trouble.
- (2) “The spirit of wisdom”. This wise and revealing spirit given for the acknowledgment of Christ (see margin) is necessary if we are to “know the hope of His calling” (Eph. 1:17, 18), and equally necessary if we are ever to keep that unity in which there is “one hope of our calling” (Eph. 4:4).
- (3) The One Spirit through Whom we have access, is the One Spirit of the unity (Eph. 2:18). It presupposes the One Body in which reconciliation has been effected, and reconciliation must be followed by access to be complete.
- (4) The Temple is fitly framed together that it may be an habitation of God “in Spirit” (Eph. 2:22) and this is projected into chapter four where in the One Body we find the members “fitly joined together”, the one anticipating the other (Eph. 2:21 and 4:16).

In Romans chapter 8 we have an outline of the place that the Spirit must occupy in the life of the redeemed:

- Romans 8: 9 The sphere of all blessing is “in (the) Spirit”.
 ,, 8:10 The Spirit is life because of righteousness.
 ,, 8:11 The Spirit quickens, see also Ephesians 2:5.
 ,, 8:15 The Spirit of adoption.
 ,, 8:23 Anticipates resurrection glory.
 ,, 8:24 Leads on to “Hope” as the One Spirit is followed by “The one hope of your calling” in the unity of the Spirit.

Earlier, during the period when in the church every member seemed possessed of some spiritual gift, miracles, prophecy, discerning of spirits, divers tongues, healing etc., the Apostle drew attention to the fact that though there are diversities of gift, there is but one Spirit:

“All these worketh that one and the self same Spirit, dividing to every man severally as He will” (1 Cor. 12:4-11).

THE ONE HOPE

We have not these miraculous gifts, but the relation of “Spirit” and “Body” is still as important, and still enforced. The seven members of this blessed unity stand as separate entities, except the one hope of our calling, and that is linked with the preceding reference to the One Body and the One Spirit by the Greek adverb *kathos* “even as”. In chapter 4:32 the Apostle uses it again, saying,

“Forgiving one another, *even as* God for Christ’s sake hath forgiven you”.

and again in chapter 5, verse 25:

“Husbands love your wives *even as* Christ also loved the church”.

We forgive *even as* He forgives. We love *even as* He loves, but with what does the Apostle connect the one hope of our calling? “*even as* ye are called in one hope of your calling”. Perhaps the answer awaits us in the remoter context of the epistle to the Colossians.

“To the which also ye are called *in one body*” (Col. 3:15).

In Ephesians 4 it is stated that there is a calling wherewith we have been called, and it is implied that we are called in One Body and One Spirit, even as we have been called in one hope of our calling – as though we can no more separate the Body from the Spirit, than we can separate “hope” from its corresponding calling. This is emphasized by the fact that it was a part of the Apostle’s prayer for the Ephesian saints that they may know what is the hope of His calling, for every calling has its one special aspect of hope.

While it may not be wise to attempt an exhibition of the different phases of “the blessed hope”, we do know that there are at least three distinct phases and aspects of the Second Coming of Christ.

- (1) He will be manifested in glory, and this in association with “Things above, where Christ sitteth at the right hand of God”. This is the *Epiphaneia* (Col. 3:1-4).
- (2) He will descend from heaven, and some of His believing people will meet Him “in the air” (1 Thess. 4:16, 17). The operative word here is *Parousia*.
- (3) His feet shall stand in that day upon the mount of Olives (Zech. 14:4) fulfilling the word of the angel in Acts 1:11 “This same Jesus shall so come in like manner” and in direct relation with the enquiry of the apostles as to the restoring of the kingdom to Israel. The *Apocalypse* or Revelation is the key word here.

It is therefore most important that those who seek to keep the unity of the Spirit should not confuse these phases of “hope”.

THE ONE LORD

In Isaiah 45:5 we read:

“I am the LORD, and there is none else, there is no God beside Me”

and in verse 6 this is repeated.

Again in verse 14 we read “There is none else, there is no God”. In verse 18 the LORD is said to have created the heavens, GOD Himself that formed the earth, and the verse ends again with the words “I am the LORD; and there is none else”.

Yet once again in verses 21 and 22 we read:

“Who hath told it from that time? have not I the Lord? and there is no God else beside Me; a just God and a Saviour; there is none beside Me.

Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else”.

Here the God of Israel, the Saviour, the Creator is God alone, there is “none else”, “none beside Him”. Now some reader may intervene and say “Why all this elaborate insistence? The statements are plain, the inferences obvious”. Yes, it may be so to some, but all have not that readiness to perceive, for when we come to verse 23 we meet a challenge to our faith “I have sworn by Myself”. The pronoun “I” can refer to none other than the One Who speaks in verse 22 “I” am

God, and there is none else. "I" have sworn . . . Now, Isaiah 45:23 is introduced into Philippians 2:10,11:

"That unto ME every knee shall bow, every tongue shall swear"

"At (or in) the name of Jesus every knee should bow . . . and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father".

The word "swear" is exchanged for "confess" which makes no material difference. The words "Of things in heaven, and things in earth, and things under the earth" are an addition, expanding the idea of His universal Headship, and "to the glory of God the Father" are added by the inspired Apostle who knew quite well that the passage in Isaiah from which he quoted, declared that "there was none else", no God beside Himself. "Confessedly great", said the same writer, "is the mystery of godliness: GOD WAS MANIFEST IN THE FLESH" (1 Tim. 3:16), Who was, nevertheless, such an One as "Who only hath immortality, dwelling in the light which no man can approach unto: whom no man hath seen nor can see" (1 Tim. 6:16), for He alone will "appear", He alone is King of kings and Lord of lords (1 Tim. 6:14, 15). The LXX translates the name Jehovah by the Greek word *Kurios*, and this title is unreservedly used of the Saviour (Matt. 3:3; 12:8; 22:43). We are compelled in the presence of these Scriptures to face the alternative, namely:

- (1) Either the Lord Jesus Christ is the Jehovah of the O.T. or there are two Lords, one for the O.T. and one for the N.T. which alternative is intolerable.
- (2) God as God in His absolute and unconditional Being, limited neither by space nor time, does not enter into the teaching of the O.T., Creation as well as Redemption being the prerogative of Christ (Heb. 1:10).
- (3) When "the end" comes, the Son Himself, after He has subdued all things unto Himself, then delivers up a perfect kingdom, subjecting Himself unto Him that put all things under Him, that God "even the Father" may be all in all (1 Cor. 15:24-28).

We repeat "confessedly great is the mystery of godliness" and we make no claim to have done more than direct the reader to the Book. Our conclusion is that the "God" of the O.T. and the "Jesus" of the N.T. is one and the same, a mystery not to be resolved until "the end".

What does stand out however, and is our immediate concern, is the glorious Person Who is the Centre, the One Lord

in creation, in Israel, and in the unity of the Spirit we are enjoined to keep. We may not be able “to find out God unto perfection” but nothing can excuse us from maintaining the one Lord of this great unity, Who is by His very position in this unity the One Mediator.

ONE FAITH

We now descend, as it were, by three more steps to the concluding members of this unity (see page 11), the first of the three being “one Faith”. This as will be observed is in balance with the “one Hope”. The one Faith is presently given a fuller examination, where in verse thirteen we read of “the unity of the faith”, but this will be considered in the right place. Just as the one Hope is not a universal hope but especially related to our “calling”, so we shall see that this “faith” has its own special connections. The first occurrence of faith in Ephesians is in chapter one verse 15, where we find something parallel with the wording of Ephesians 4:4. The words “even as” in 4:4 translate the Greek *kathos kai* and verse 15 uses the strange expression *ten kath humas* “the according to you” faith in the Lord Jesus. In Acts 17:28 we have literally “the according-to-you-poets” referring to the Aratus, a native of Cilicia, and in Acts 18:15, Gallio the Roman deputy somewhat superciliously said to the Jews:

“If it be a question of words and names, and of the law *which is according to you*, look ye to it.”

These examples make us realize that Paul is indicating in Ephesians 1:15 that, because he had heard that they entertained the faith which had particular reference to their newly revealed high calling, he could now go on and pray for them regarding the hope of that particular calling. The unity of the faith, explained in Ephesians 4:13, leads on to the perfect man, a term that awaits our examination presently. The Greek word translated “faith” is derived from *peitho* to persuade, as in Romans 8:38 and comes by hearing the word of God. *Peitho* enters into the “obedience” of faith (Gal. 3:1), the “confidence” (Phil. 1:6) and the “assurance” that comes by its persuasion, and of course enters into that significant conclusion of Romans eight where he says “I am persuaded”. The basic character of faith is seen in the reasoning of John in 1 John 5:9-12:

“If we receive the witness of men, the witness of God is greater ... he that believeth not God hath made Him a liar . . .”

ONE BAPTISM

It is possible that the six other members of the unity cause little or no controversy, but with baptism it is otherwise. An honest appraisal of this sevenfold unity will not tolerate any interference with the word "one". There are not, and cannot be *two* Lords, neither can there be in this unity *two* Bodies or *two* Spirits. The word "one" must retain its simple meaning throughout. Speaking in general terms therefore, we are immediately faced with a choice. If in this unity of the SPIRIT there is but ONE Baptism, and if in the New Testament there are at least two baptisms, i.e. one "of the Spirit" the other "in or with water", which must we choose? For choose we must. The structure of the unity puts the one Hope over against the one Faith, which is easy to accept and perceive. The fact that the one Spirit corresponds with the one Baptism is therefore a weight in the scale. The words *baptizo* and *bapto* are found in the LXX, Naaman "dipped himself seven times in Jordan" (2 Kings 5:14). This occurrence seems to favour the baptist's belief that baptism must be by immersion. In Leviticus 4:6 the "dipping" of the priest's finger is in order that he may "sprinkle" which might be claimed as a proof for "infant sprinkling". The epistle to the Hebrews speaks of the Tabernacle and its ceremonial as being "a figure for the time then present . . . meats and drinks and divers baptisms (washings A.V.) and carnal ordinances". Under the law baptisms were in constant employment, and the provision of the laver for the washing of the feet and hands of the priest was an integral part of the symbolic furniture. In Joshua 3:15 another typical use of baptism is introduced, "The feet of the priests that bare the ark were dipped (*baptized*) in the brim of the water", and in Joshua 4:9 "Joshua set up twelve stones in the midst of Jordan in the place where the feet of the priests which bare the ark of the covenant stood". This approaches the doctrine of substitution, in type. The call of John the Baptist to Israel, to a baptism of repentance, needed no explanation. Nothing associated with a "church" can possibly be read into that. While John baptized many who had sins to confess, he awaited the evidence that was promised that during his baptism with water he would recognize the Messiah:

"He that sent me to baptize with water, the same said unto me, Upon Whom thou shalt see the Spirit descending, and remaining on Him, the same is He which baptizeth with the Holy Ghost" (John 1:33).

Some time after the Saviour was baptized by John in Jordan He spoke of another and future baptism saying:

“I have a baptism to be baptized with; and how am I straitened till it be accomplished!” (Luke 12:50).

This is associated with a “cup” that He must drink, and looked forward to the sufferings and death of the cross, when He could truly say “All Thy waves and Thy billows are gone over Me” (Psa. 42:7). Here therefore we have a series of “baptisms”, but there are others. The apostles were told by the Lord:

“John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence” (Acts 1:5).

Is this the baptism of Ephesian 4:5? When Peter saw that his hearers were convicted at the preaching of the Word after Pentecost, he said:

“Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2:38).

Is this the one baptism that we are to keep? Ananias is described as “a devout man according to the law”, and he said to Paul:

“Arise and be baptized and wash away thy sins” (Acts 22:16).

Does this “one baptism” of Ephesians four “wash away sins”?

A BAPTISM OF IDENTIFICATION

There is another and different kind of baptism, which is found in the Scriptures that has not been discussed yet. Writing in the epistle to the Corinthians, the Apostle said:

“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; and were all baptized unto Moses in the cloud and in the sea” (1 Cor. 10:1, 2).

“Baptized unto Moses”! Here is a baptism that had no connection with “washing”, “remission of sins” or “gift of the Holy Ghost” but was a baptism of the whole redeemed nation unto their leader Moses. Moreover, one feature of this baptism that is emphasized in the Old Testament records is that *water was excluded*.

“And the children of Israel went into the midst of the sea *upon dry ground*” (Exod. 14:22; 15:19).

“He turned the sea into *dry land*; they went through the flood *on foot*” (Psa. 66:6).

“He rebuked the Red Sea also, *and it was dried up*: so He led them through the depths *as through the wilderness*” (Psa. 106:9).

Here is a typical baptism that set aside most definitely the element of water, and united the nation as one together with Moses. It is this aspect of baptism that constitutes the One Baptism of Ephesians four so sacred a trust to the members of the One Body. Just as “the circumcision of Christ” in Colossians 2:11 cannot mean that the literal fleshly rite was to be perpetuated in the present dispensation, so “buried with Him in baptism” which follows does not refer to water baptism, but to the spiritual equivalent of the Red Sea where water was purposely excluded. The One Baptism of Ephesians four refers to the uniting of the members of the One Body by the grace of God, with the death, burial and resurrection of the Saviour, and has no reference to any rite or ceremony whether of washing, dipping or sprinkling. Inasmuch as, out of all the many modes and purposes of the different baptisms mentioned in Scripture we must keep but *one*, there can be no doubt as to its nature and purpose here. It is the one Baptism that identifies the members with the Head, that stresses the union of the believer with his Lord.

ONE GOD AND FATHER

In chapter 3 of Ephesians, Paul records his great closing prayer, before opening up the practical exhortation which commences with chapter 4:

“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” (Eph. 3:14,15).

The Revised Version omits the words “of our Lord Jesus Christ” as do the critical texts and *The Companion Bible*. The Revised Version also reads “every family” for “the whole family” and in the margin puts for family “Greek, fatherhood”. *Patria* here translated “family” is the word used in the LXX where it occurs many times. The English word “family” occurs but once in the N.T. namely in the passage before us (Eph. 3:14, 15). So while Israel could boast of “The Fathers” (Rom. 9:5) the Church of the One Body is the *patria* or family named with the heavenly Father’s name, and find their *patris* (country) in heavenly places where Christ sits (Col. 3:1). We

observed that the reference to the One Hope is preceded by “even as” and followed by a reference to a calling, no addition or comment is made of the One Lord, the One Faith; or the One Baptism, but the reference to the One God is extended and reads:

“One God and Father of all, Who is above all, and through all, and in you all”.

A day is coming when God will be all in all (1 Cor. 15:28). This will be brought about by the work of the Son of God who will at long last deliver up a perfect kingdom to the Father. One section of that movement that is directly connected with the Church of the Mystery is referred to in Ephesians 1:9, 10 where the purpose of God is:

“That in the dispensation of the fulness of seasons He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him”.

The glorious goal that “God may be all in all” is reflected in the Church, as we read in Ephesians 1:22, 23:

“And hath put *all things* under His feet, and gave Him to be the Head over *all things* to the church, which is His body, the fulness of Him that filleth *all in all*”.

To this end, we read in Ephesians 4:10

“He that descended is the same also that ascended up far above all heavens, that He might fill *all things*”.

What God will be *when the goal of the age is reached*, the Saviour in relation with the Church of the one Body, *is now*: where Christ is all, and in all (Col. 3:11):

“The one God and Father is the Father of “all”, He is above “all”, He is through “all”, and in you “all””.

A possible rendering of the last clause “in you all” is “in all things *to you*”, just as in Ephesians 1:22 He Who is destined to be “over all” in the future has been given to be “Head over all things *to the Church*” now. When the Apostle gave us the charter of the Church in Ephesians 1:3-14, he opens with the Will of the Father, follows by the Work of the Son and concludes with the Witness of the Spirit. In the Unity of the Spirit the order is reversed, One Spirit, One Lord, One God and Father; but God in all the plenitude of His wondrous character is seen working His sovereign will whether before the foundation of the world, since Acts 28, or when the end is

reached. What a comfort to realise He can say to each one of us "I am in all things *to you*"! To which we can reply "If God be for us, who *can* be against us?" This brief and exceedingly inadequate examination of that sacred trust which we are graciously called upon to keep brings the first part of the practical exhortation of Ephesians 4 to a close.

THE THREE MEASURES

Not only are there three unities in Ephesians four, namely:

- (1) The Unity of the Spirit (Eph. 4:3)
- (2) The Unity of the Faith (Eph. 4:13)
- (3) The Whole Body (Eph. 4:16)

but there are also three interrelated measures,

- (1) The Measure of the gift of Christ (Eph. 4:7)
- (2) The Measure of the stature of the fulness of Christ (Eph. 4:13)
- (3) The Measure of every part (Eph. 4:16).

It will be observed that at verse 7, we are called to halt for a moment by the adversative "but". This word has the office of calling a halt, and compelling one to make sure that the argument in process is understood. "But" generally indicates some change in the teaching that is important, and likely to be missed. The stress in verses 4-6 is upon unity, but there is always the danger that we forget that however vast the "unity" may be it is nevertheless composed of "units". A million, is after all a million "ones", and the Apostle is evidently concerned that the "ones" shall not be lost in a crowd.

THE MEASURE OF THE GIFT OF CHRIST

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

"Every one" means "all". "Every one of us" means "each". *Ekastos* the Greek word here translated "every" should be translated "each". *Ekas*, which does not occur in the New Testament, means "afar off", "not near" as being separated or considered distinct from others. While therefore the unity of the Spirit indicates an embracing whole the individuality of each member is recognized and must be respected. The Revised Version is sensitive to this distinction and translates "But unto each one of us". *Ekastos* is found again in verse 16 and where the A.V. is "according to the effectual working in

the measure of every part”, the R.V. reads “according to the working in due measure of *each several part*”, and so in the remaining occurrences of *ekastos* in this epistle namely in Ephesians 4:25; 5:33 and 6:8. In this passage before us each member of the Body is given grace according to the measure of the gift of Christ. It would be pardonable if the reader assumed that the words of Romans 12:6 were the same as those used in Ephesians 4:7, but that is not so:

“Having then gifts differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith” (Rom. 12:6).

Here the word “gift” is *charisma*, a word used in 1 Corinthians 12:4, 9, 28, 31; 1 Tim. 4:14 and 2 Tim. 1:6 for the supernatural gifts of healing, tongues, miracles etc. This word *charisma* is avoided by Paul in the Prison Epistles, the word used in Ephesians 4:7 being *dorea*, which while used of the gifts of the Holy Ghost and the heavenly gift (Acts 2:38; 8:20; 10:45; Heb. 6:4) does not specifically indicate miracles, healings etc., but as James says “Every good gift and every perfect gift cometh from above”, where the words *dosis* and *dorema* are employed. We shall see presently (in Eph. 4:11) that the gifts were “men”, men especially endued, but men, rather than miraculous sign gifts which have no place in the Mystery. The Lord alone knows “the measure” of the gift which “each one of us” has received, and we do well to remember this, both for ourselves and in our judgment of one another. In the parable of Matthew 25:14-30 the Lord decides which servant shall have five talents, or two talents, or one talent, “to every man according to his several ability”. Here again the word “every” in verse 15 should read “each”. It would be natural to expect that the Apostle in Ephesians 4 would proceed to indicate the differing “gifts”, but we find instead that he

- (1) Quotes a Psalm (Psa. 68:18).
- (2) Refers to captivity being led captive (Eph. 4:8).
- (3) Enlarges upon the Ascension (Eph. 4:9, 10).
- (4) Adds “That He might fill all things” (Eph. 4:10),

and only when he has thus “ascended” and “descended” with Christ, does he come back to the “gifts”, resuming his teaching with the words “And He gave” (Eph. 4:11). It is evident that this apparent interruption in the Apostle’s teaching is intentional, and must be important. We can anticipate, even before examining this portion of his teaching that he is insisting on the fact that these gifts are given by the Ascended

Christ, with all that the Ascension stands for. The signs and miracles that accompanied the gospel of the kingdom (Matthew 10) were given by the Christ on earth, and belong to a different category. Let us turn to Psalm 68, and see the original Scripture quoted by the Apostle here.

PSALM 68

The passage quoted from Psalm 68 reads:

“When He ascended up on high, he led captivity captive, and gave gifts unto men”.

The relevance of a quotation depends, not only upon the original purpose of the passage cited, but the attitude of mind of the person quoting it. For example, who would quote the words of Deuteronomy 30:11-14 and attempt to “prove” the doctrine of justification by faith from them, yet the Apostle Paul, trained as he had been in the love and tradition of his fathers, felt no hesitation in thus using Scripture:

“But the righteousness which is of faith speaketh on this wise,
Say not in thine heart, Who shall ascend into heaven?
(*That is, to bring Christ down from above*)
Or, Who shall descend into the deep?
(*That is, to bring up Christ again from the dead.*)
But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: *That is, the word of faith, which we preach* (Rom. 10:6-8).

The “logic” here is Rabbinical rather than Greek or modern, and we must remember that such dealing with Scripture while acceptable to the hearer at the time of writing, does not justify the employment of such handling of the Word of God by any of us who have not the superintendence of the Holy Spirit. It is to be observed that the words “ascend” and “descend” which come in Deuteronomy 30:12, 13 recur in Ephesians 4:8-10, and appear to have led Paul to the quotation of Psalm 68, although this Psalm obviously contains no reference to the dispensation of the Mystery. The reader who consults *The Companion Bible*, should add to the structure of Psalm 68, which is given on page 781 the word “ride” at K4 and at K32-35

“Extol Him that rideth upon the heavens”
“To Him that rideth upon the heaven of heavens which were of old”
(Psa. 68:4 and 33).

Following verse 4 we read that

“He bringeth out those that are bound with chains” and “The rebellious” who “dwell in a dry land” (verse 6)

and associated with the reference to the ascension on high we have

“Thou hast led captivity captive”
“The rebellious also, that The Lord God might dwell among them”
(verse 18).

While these allusive references would probably have led the Apostle’s thoughts from contemplating the Ascended Christ to the Psalm that uses the words “Thou hast ascended on high”, the operative words appear to be those that we have not yet quoted.

“Thou hast received gifts for men” (Psalm 68:18); for verses 8-10 of Ephesians 4 can be put between brackets (. . .) and we can read straight on from verse 7 “the measure of the gift of Christ”, to “And He gave some apostles”. Why then does Paul hold up his narrative to make this strange quotation from Psalm 68? The reason seems to be that he was desirous that the reader should realize that, while “the twelve” were called to their apostolic office during the earthly ministry of Christ (Matthias being in mind all the while as Acts 1:22 and John 15:27 suggest), here was a new order of apostles, associated with a new dispensation, namely the dispensation of the Mystery given by the ascended Christ from heaven.

We now come to verse 9:

“The lower parts of the earth” (Eph. 4:9).

Many commentators, including *The Companion Bible*, think this to be a reference to Hades, but that is not a necessary meaning. The genitive “of” is sometimes used in apposition, as for example,

“If our earthly house *of* this tabernacle” (2 Cor. 5:1).

This should read “If our carthly house, *that is to say*, this tabernacle”; so Ephesians 4:9 should read “The lower parts, *that is to say*, the earth”, which translation is given by Dr. Bullinger in *Figures of Speech*, page 995*.

John 3:13 has a similar argument, saying

“No man hath ascended up to heaven, but He that came down from heaven”,

*The discrepancy between *The Companion Bible* here, and *Figures of Speech*, does not mean that Dr. Bullinger contradicted himself. The Doctor died before the Gospel of John was completed, and the comment in the C. B. referring this to Hades, was made by those who undertook the completion of this great work.

for the truth at stake is not that Christ was originally in heaven before time began, but that as a climax to His finished work, to accomplish which “He came down from heaven”, He ultimately ascended and sat down at the right hand of God. The expressed purpose for this double movement is stated in Ephesians 4:10:

“That He might fill all things”.

This looks back to Ephesians 1:10 and 22, 23:

“That in the dispensation of the fulness of times He might gather together in one (Gk. *ana kephalomai* “head up”) all things in Christ, both which are in heaven, and which are on earth; even in Him”.

“And hath put all things under His feet, and gave Him to be the Head over all things to the Church, which is His Body, the fulness of Him that filleth all in all”.

“The measure of the gift of Christ” in Ephesians 4:7 is usually taken to refer to His gifts apportioned according to His will, and to mens’ several ability, and not to Himself, the Unspeakable Gift of God; but if we ponder the parallel passage of verse 13, we may have to reconsider this interpretation:

“Unto the measure of the stature of the fulness of Christ”.

This certainly refers to Christ Himself and not merely to His gift or our response. *We* are not our own standard, but *He* is, we are to “grow up into Him in all things” (verse 15). So we come back to verse 7 and look again:

“But unto each one of us is given grace according to the measure of the gift of Christ”.

HE was given to be head over all things to the church (Eph. 1:22), HE is compared and contrasted with the contributions made by the Corinthians (2 Cor. 8:9), HE is God’s Unspeakable Gift (2 Cor. 9:15). Might not this passage be saying to us, as the Lord said to the Samaritan woman:

“If thou knewest the gift of God, and Who it is that saith unto thee, Give Me to drink . . .” (John 4:10).

Should we read this passage in the light of Romans 8:32,

“He that spared not His Own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?”

The gifts that the Apostle had in mind were not primarily the gifts of healing, tongues or other miraculous gifts, but:

“He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers”.

These gifts were “men” not “supernatural gifts”, although of course, none could thus function apart from grace. Turning back to 1 Corinthians 12, where miraculous gifts are in view, we read:

“God hath set some in the Church, first apostles, secondly prophets, thirdly teachers, after that miracles . . . Are all (1) apostles? Are all (2) prophets? are all (3) teachers? are all (4) workers of miracles? . . .” (1 Cor. 12:28, 29).

It will be noted that when Paul enumerates these gifts or offices in 1 Corinthians 12:28, he writes the words *proton, deutron, triton*; and while he omits the words of enumeration in Ephesians 4:11, he retains the same order. This may seem trivial but these are the words “which the Holy Ghost teacheth” and when we compare (as 1 Cor. 2:13 enjoins) with the order given in Ephesians 4, we cannot but perceive an *intended difference*. Now in Ephesians 2:20 “Apostles and prophets” are called a “foundation” ministry, and were not repeated; but in 2 Timothy we have the ministry which succeeded this foundation ministry, namely the evangelist and the teacher:

“Do the work of an evangelist, make full proof of thy ministry. For I am now ready to be offered” (2 Tim. 4:5, 6).

This accounts for the “evangelist”, the only “apostolic succession” countenanced by Scripture. What of the “teacher”?

“The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also” (2 Tim. 2:2).

“Apt to teach” (2 Tim. 2:24).

The bishop was a man, who among other characteristics such as “good behaviour” and “given to hospitality” was also “apt to teach” (1 Tim. 3:2). The teacher today is not supernaturally endued, but he dedicates a God-given aptitude for teaching to the Lord for His service, but his “aptness” does not make him infallible. The relation between these gifts of men may be exhibited thus:

A	Apostle	Supernaturally endowed
B	Prophet	A foundation not repeated
A	Evangelist	A lesser ministry to continue
B	Teacher	until the end

The "prophet" spoke without "The Book". The teacher must find his text and subject in the written Scriptures. The word "teacher" is equated with the word "pastor", and the word "pastor" is the word usually translated "shepherd". There are no "sheep" in the church of the One Body, but John's Gospel ministers to the "other sheep" called during the present period (John 10:16)*, and these must be brought in. As John 3:12 suggests, if any one will follow on to know the Lord, he may be led to believe "heavenly things" and enter into the full faith of the witness of Ephesians. Providing that a man does not shirk his responsibilities, or hide the truth of the One Body for private reasons, a member of the Body of Christ, who fully endorses the distinctive teaching of the Mystery could, without compromise, be engaged in a "John 3:16 ministry" as is suggested by the added word "pastor" or "shepherd".

For the PERFECTING . . . for EDIFYING

This ministry of the Ascended Christ concentrates upon the "perfecting", the "edifying" of the Body of Christ, and on the attaining unto the unity of the faith and to the stature of the perfect man. Even though the evangelist is added to the number (as compared with 1 Corinthians 12:28) even then, the preaching of the gospel to the unsaved is not mentioned. That Paul and his associates had a most blessed gospel to preach needs no proof, and without the preaching of the gospel and the resultant saving of sinners, there would be no church to edify. Nevertheless we do well to note what service is laid upon us here. The walk that is worthy impinges directly upon the unity of the Spirit. Keep *that*, and blessing will follow; neglect *that*, and even though you wear yourself out running evangelistic campaigns, you will fail. In like manner, it appears from Ephesians 4:12-16 that the first call upon the ministry of the Ascended Christ is the edifying of the Body of Christ. We must allow God to know what is best, and avoid a critical attitude, being sure that no soul will be lost because of the obedience of the believer. Let us examine the words used in Ephesians 4:12, 13.

* See Booklet *John and the Mystery*

Perfecting. First of all we must be aware that two different Greek words are employed in these verses. “Perfecting” of verse 12 is the Greek *katartismos* whereas “perfect” of verse 13 is the Greek *teleios*. The first word suggests re-adjustment after a rupture, the second suggests growth from childhood to maturity. *Katartismos* “perfecting” does not occur elsewhere in the New Testament but it is derived from the verb *katartizo* which occurs fourteen times. The first occurrence is suggestive, it is in Matthew 4:21 where it is translated “mending” and in Galatians 6:1 it is translated “restore”. Galen, the ancient Greek physician, and other writers use the word for the re-setting of a broken bone. The first item therefore in the ministry here visualized takes note of a *dislocation*, and that without this “re-setting” process positive witness will be rendered abortive.

At Acts 28 a disruption in the revealed programme of the ages took place. Israel, the appointed channel of blessing, were set aside for a period, and as nothing had been revealed in the Scriptures as to what God would do in such an event, it became necessary that a further revelation of that which had hitherto been kept secret should be made. This had been done and Paul as the Prisoner of Jesus Christ for us Gentiles was the first to receive the new revelation, and the first of a new order of apostles given by the Ascended Christ to make the good news known. In this “re-adjusting” of the saints the gospel as revealed in Ephesians, Philippians, Colossians and 2 Timothy formed an essential part. To this Paul refers when he speaks of “the gospel of your salvation” and “the mystery of the gospel” in Ephesians 1:13 and 6:19. This “perfecting” or “re-adjusting” would lift the believer to “heavenly places far above all”, and would set his affections on things above, where Christ sitteth (Col. 3:1, 2). This re-adjusting would also make changes in “the hope”. The believer would need to be enlightened as to “the hope” of his calling (Eph. 1:18) before he could seek to walk worthy of that calling (Eph. 4:1, 4). This work of re-adjustment is a “work of the ministry”. Writing later to Timothy, the Apostle stresses the fact that ministry is a “work”.

“A workman that needeth not to be ashamed” (2:15).

“Meet for the Master’s use, and prepared unto every good work” (2:21).

“That the man of God may be perfect (Gk. *artios*, root of *katartizo* “perfect” already considered) throughly furnished unto all good works” (3:17).

“Do the work of an evangelist” (4:5).

Ministry here in Ephesians 4:12, is the Greek *diakonia* which gives the word *diakonos* “deacon”. *Diakonos* is usually derived from *diakonis* “one who is dusty from running” and whether this derivation be substantiated or questioned, the fact remains that a “deacon” was really a “minister”, one who “served”, and not a “Minister” with a capital M as one who occupies a place apart.

The lowliness of mind inculcated in the opening of Ephesians 4 is here in operation. Martha was cumbered with much “serving” (Luke 10:40). Widows complained that they were neglected in “the daily ministrations” which evidently included “serving tables” (Acts 6:1, 2). The Lord reminded the apostles that whosoever would be great among them should be their minister (Mark 10:43). The word *diakoneo* is used of Christ Himself where He said “The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many” (Matt. 20:28) and He put the question to His followers saying:

“For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? but I am among you as He that serveth (*diakoneo*) (Luke 22:27).

There is no “lording” over the saints here by a separate class, all that minister were “fellow-members” of One Body and as we shall see in verse 16 “every part” contributes to the goal of verse 12 “the edifying of the Body of Christ”.

Edifying. (Gk. *oikodome*). A number of words borrowed from “house” and “building” are found in the epistles of Paul.

<i>Oikeios</i>	“Household of faith” “of God” (Gal. 6:10; Eph. 2:19).
<i>Oikeo</i>	“If so be that the Spirit of God dwell in you” (Rom. 8:9).
<i>Oikia</i>	“An house not made with hands” (2 Cor. 5:1).
<i>Oikodomeo</i>	“All things edify not” (1 Cor. 10:23).
<i>Oikodome</i>	“In Whom all the building” (Eph. 2:21).
<i>Oikonomia</i>	“The dispensation of the grace of God” (Eph. 3:2).
<i>Oikonomos</i>	“Stewards of the mysteries of God” (1 Cor. 4:1).
<i>Oikos</i>	“The house of God” (1 Tim. 3:15).

In addition, the word is combined with:

<i>Peri</i>	concerning “kindred” (Luke 1:61).
<i>Para</i>	beside, “stranger” “sojourn” (Luke 24:18; Acts 7:6).
<i>Kata</i>	against or intensive; “dwell” “habitation” (Mark 5:3).
<i>En</i>	in “dwell” (Rom. 8:11; Col. 3:16).
<i>Epi</i>	up “build upon” “build up” (Eph. 2:20; Col. 2:7).
<i>Sun</i>	with “dwell with” “build together with” (1 Pet. 3:7; Eph. 2:22).
<i>Meta</i>	with or after “carry away” (Matt. 1:17).

THE EDIFYING OF THE BODY OF CHRIST

The list of words that are a combination of the word *oikos* may not be very easy reading, but it does show how much the idea of “house and home” enters into the purpose of redemption; and the words “perfecting”, “edifying”, “stature”, “grow up” and “increase” carry the mind further, and show how near the heart of God is this upbuilding ministry which has in mind the attaining unto “the unity of the faith” which follows the injunction to “keep the unity of the Spirit” (Eph. 4:3 and 13).

A perfected and edified church is essential to this attainment, and to the examination of this new goal we must now give all our attention.

THE UNITY OF THE FAITH

The word “in” in Ephesians 4:13 should be altered to read “into” or “unto”, thus “Till we all come into or unto the unity of the faith”, and the word “come” would be better read as “attain”, leaving the wider significance of “come” to translate the Greek *erchomai*.

Katantao (to attain unto) is used in Philippians 3:11 and in Acts 27:12 and it will be seen that the context of these two later references implies an element of uncertainty. The reference in the Acts is connected with the voyage of the Apostle to Rome, which ended in shipwreck. Paul had warned the master and owner of the ship that he perceived the voyage would be with hurt and much damage, but because the haven (Acts 27:12) was not commodious to winter in, the majority advised departing:

“If by any means they might attain to Phenice and there to winter”.

Alas, even though “the south wind blew softly” the ship was caught in a tempest, and was ultimately broken to pieces. This terrible experience of the Apostle would not be easily forgotten and so, when he used identical language in Philipians concerning the attainment “If by any means” of the “out-resurrection”, he knew that there was an element of uncertainty in the very words, adding:

“Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus” (Phil. 3:11, 12).

It is possible alas to make “shipwreck” of faith (1 Tim. 1:19).

It is possible to “err from the faith” (1 Tim. 6:10).

It is possible for faith to be “overthrown” (2 Tim. 2:18).

The unity of the faith is something beyond the act of faith upon hearing the Word of truth, the gospel of salvation (Eph. 1:13) it is rather “the apprehending that for which Christ has apprehended us”. The conjunction *kai* translated “and” (in Ephesians 4:13) often bears the meaning “even” (see for a few examples, 1 Cor. 15:24; Eph. 5:12; Phil. 4:16; 2 Pet. 2:1). *Kai* – the conjunction of annexation, uniting things strictly co-ordinate (Dr. Bullinger’s *Critical Lexicon*).

“Till we all attain
UNTO the unity of the faith even of the knowledge of the
Son of God
UNTO a perfect man
UNTO the measure of the stature of the fulness of Christ.”

We see the goal is threefold, “unto” three times, and this threefold goal is reached by a series of seven steps, indicated by the word “of”:

“Till we all attain
UNTO the unity
OF the faith,
OF the knowledge
OF the Son of God,
UNTO a perfect man
UNTO the measure
OF the stature
OF the fulness
OF Christ”.

In the things of every day life, we are obliged to make a dif-

ference between “faith” and “knowledge”, but if the One we believe is utterly trustworthy, then to say “I *believe* what God says, but I cannot say I *know* it to be true” is a contradiction. The unity of the faith is the knowledge of the Son of God, even as the unity of the Spirit places the One Lord in the centre.

THE FAITH

“The Faith” often refers to a body of doctrine.

“A great company of the priests were obedient to the faith” (Acts 6:7).

“Exhorting them to continue in the faith” (Acts 14:22).

“He . . . now preacheth the faith which once he destroyed” (Gal. 1:23).

“Some shall depart from the faith” (1 Tim. 4:1).

“I have kept the faith” (2 Tim. 4:7).

“The faith of God’s elect” (Titus 1:1).

“The common faith” (Titus 1:4).

It will be seen that we can only “keep” the unity of the Spirit with its “one faith” if we attain unto the unity of the Faith. Some items of the Truth are impressed upon us by continual repetition, but on the other hand some items stand out by their unique position. In the earlier epistles of Paul, Christ as the Son is a constant factor, sometimes using the full title “His Son Jesus Christ our Lord” (Rom. 1:3), sometimes “The Son of God” as in Romans 1:4, sometimes just “His Son” (Rom. 1:9). In the prison epistles there are only two references to “The Son”:

“The knowledge of the Son of God” (Eph. 4:13).

“The kingdom of His dear Son” (Col. 1:13).

In contrast with this “The Son” is named thirteen times in the epistle to the Hebrews. That the Apostle revered and honoured Christ as the Son of God is evident in those places where he names Him:

The Gospel of God is “concerning His Son” (Rom. 1:3).

It is “The gospel of His Son” (Rom. 1:9)

It pleased God at Paul’s conversion “to reveal His Son” in him, that he might preach “Him” among the Gentiles (Gal. 1:16). It was *this* that he designated as “the faith” he once destroyed (Gal. 1:23), and it was “by the faith of the Son of God” that Paul lived and served.

The word “knowledge” in Ephesians 4:13 is the Greek *epignosis* and this word calls for a careful examination. *Epignosis* is translated “knowledge” and “acknowledge” in the A.V. and there is good reason to remember this second translation when reading the A.V. The Oxford English Dictionary is a witness to the fact that in early English “knowledge” and “acknowledgment” were one and the same. The Te Deum which uses the word “acknowledge” – “We acknowledge Thee to be the Father of infinite Majesty” was quoted in 1535 “We knowledge Thee”, which today would not be accepted as good English. The first definition given by the Oxford Dictionary is “acknowledgment, confession, recognition” and in a secondary sense “the fact of knowing a thing, state or person”. Parkhurst says of *epignosis* and *epiginosko*:

“In some instances one would translate the verb to *understand*, in Acts 12:14 it is to perceive,” and of Acts 28:1 he says “I doubt it should not be referred to the sense *recognize*”.

In Matthew 7:16 and 20 we read “Ye shall know them by their fruits”. This cannot mean that we can only be sure that a fig is not a thistle or grapes do not grow on thorns if we have taken a course in horticulture or biology. The most illiterate peasant can “recognise” a grape or a fig, and this conception adheres to every occurrence. In Scripture there can be no true “knowledge” without “acknowledgment”. So an attic stored with encyclopaedias is an attic stored with lumber, and a mind simply stored with “texts” may be a mind that is nevertheless dead or blind. Only as we acknowledge a truth can we be said to know it.

Epiginosko is translated in the A.V. “acknowledge” in the following passages:

“Let him acknowledge” (1 Cor. 14:37); “Acknowledge ye them” (1 Cor. 16:18); “What ye read or acknowledge, and I trust ye shall acknowledge” (2 Cor. 1:13, twice); “As also ye have acknowledged us in part” (2 Cor. 1:14).

Epignosis is also translated in the A.V. “acknowledgment”:

“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom “for” or “In the acknowledgment of Him” (margin Eph. 1:17).

“To the acknowledgment of the mystery of God” (Col. 2:2).

“If God peradventure will give them repentance to the acknowledgment of the truth” (2 Tim. 2:25).

“The faith of God’s elect, and the acknowledgment of the truth” (Titus 1:1).

Let us ponder the implication of the marginal rendering of Ephesians 1:17. The apostle prays that the Ephesian believers may be given a spirit of wisdom and revelation – but how will this wise and revealing spirit be revealed:

“In the acknowledgment of Him”.

It must have been the sad experience of many of our readers, that, after apparently endorsing the principle of Right Division, and seeing the unique character of the Dispensation of the Mystery, some brother or sister drew back, and either denied the truth professed, or became indifferent, the reason often being not so much lack of knowledge; but failure to *acknowledge* what they had already seen. A similar line of teaching is found in the parallel prayer of Colossians 1:9, 10, where the central text endorsed by the editors, whose accepted initials are GLTTrAWH*, reads “increasing *by* the acknowledgment or knowledge of God”, instead of, as in the A. V., “increasing in”. In verse 9 the prayer is that the believer may be “filled with the knowledge of His will in all wisdom and spiritual understanding”, and this goes on to say that “increase” depends upon how far this “knowledge” will lead on to “acknowledgment”. Yet one more illustration of this important principle is found in 2 Tim. 2:25:

“In meekness instructing those that oppose themselves; if God peradventure will give them repentance unto (*eis*) the acknowledging of the truth” (2 Tim. 2:25).

THE SON OF GOD

While the titles Jesus Christ and Christ Jesus are found throughout the epistles of Paul, Ephesians 4:13 is the only occurrence of the title “The Son of God” in the Prison Epistles (Eph. Phil. Col. 2 Tim.). It is not enough that we believe “there is one God” for as James tells us, the devils believe this and tremble. The Son of God is “God manifest in the flesh” and as such He is the One Mediator without Whom the acceptance of Ephesians 1:6, the access of Ephesians 3:12, the sevenfold unity of the Spirit of Ephesians 4:3-6 and the unity of the faith can have no ground or meaning. Job uttered the age long cry for such a Mediator, when he said:

“He is not a man, as I am, that I should answer Him, and we should come together in judgment. Neither is there any daysman betwixt us that might lay his hand upon us both” (Joh 9:32, 33).

*Griesbach (G), Lachmann (L), Tischendorf (T), Tregelles (Tr), Alford (A), Westcott and Hort (WH).

The A.V. margin over against the word “Daysman” reads “Umpire” and the LXX reads *mesites* Mediator, someone who could fully represent God and man. This office Christ as The Son of God most gloriously fills. In Job 19, this suffering servant of God exclaims “I know that my Redeemer liveth” (verse 25), where the word translated Redeemer (*Gaal*) means “One who is next of kin” and so “has right to redeem” (See Ruth 2:3, 20; 4:1-6). Toward the close of the book of Job a new figure emerges, namely Elihu. He said to Job:

“Behold I am according to thy wish IN GOD’S STEAD: I also am formed out of the clay” (Job 33:6).

It is Elihu, the typical mediator, who alone introduces into the dilemma of the book of Job the idea and provision of a ransom (Job 33:23, 24). Writing to Timothy, the Apostle Paul declared that this doctrine of the one Mediator was especially the testimony of the present time.

“For there is one God, and one Mediator between God and men, *Himself* man, Christ Jesus; Who gave Himself a ransom for all, the testimony to be borne in its own time” (1 Tim. 2:5, 6).

It is stated categorically by the Saviour:

“No man cometh unto the Father, but by Me” (John 14:6).

The acknowledgment of the Son of God implies this great office of Kinsman Redeemer and Mediator.

Let us observe the place accorded to the Son of God in the ministry of Paul, and then we shall the better appreciate the unique reference we are considering in Ephesians 4:13.

“When it pleased God . . . to reveal His Son in me, that I might preach Him . . .” (Gal. 1:15, 16).

Here in these few words Paul’s conversion and ministry are seen to resolve around “His Son”.

“The life which I now live in the flesh I live by the faith of the Son of God, Who loved me and gave Himself for me” (Gal. 2:20).

Here is the secret of this man’s extraordinary life.

“When the fulness of the time was come, God send forth His Son, made of a woman, made under the law, To redeem . . .” (Gal. 4:4, 5).

The very focus of the ages is here seen to be the coming into the flesh of the Son of God. The epistle to the Hebrews abounds with the excellencies of Christ as “The Son”. God

has spoken "in Son" as distinct from speaking "by the prophets". God has said "Thou art My Son" as distinct from angels. To the Son He saith "Thy throne, O God is for ever and ever". Christ as a Son is distinguished from Moses as a Servant. Jesus the Son of God is a great High Priest Who has passed through the heavens (Heb. 1:2, 5; 3:5, 6; 4:14). In the epistle to the Romans Christ is the very core of the Gospel, as the Son of God with power He was set forth at the resurrection. The Gospel is "The Gospel of His Son". By the death of His Son, reconciliation is effected; and where the law failed, God sending His own Son in the likeness of sinful flesh, gloriously succeeded. The goal of redemption includes, as no small member, the conformity of the believer to the image of His Son, and our eternal security is assured by the fact that God spared not His Own Son (Rom. 1:3, 4, 9; 5:10; 8:3, 29, 32).

If we were to extend our investigations to include the Gospel and Epistles of John we should fill a page of quotations, all of which could be headed up under the one text:

"He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12).

In the sevenfold unity of the Spirit, the central figure is the "One Lord". The disposition of the subject of Ephesians 4:13 may be set out as follows:

UNTO the unity of the faith, and of the acknowledgment of
the Son of God
UNTO a perfect man
UNTO the measure of the stature of the fulness of Christ.

We must therefore accept this leading, and give attention to "the perfect man" and to the "measure associated with the stature and fulness of Christ".

The first of the three goals in the unity of the faith we have seen is "The acknowledgment of the Son of God". The second goal is expressed simply as "unto a perfect man".

UNTO A PERFECT MAN

The word translated "perfect" is the Greek *telios*, and is of a group that all derive the root idea of "finishing", not finishing in the sense of cessation or leaving off, but of reaching a goal completely. Let us take the opportunity of acquainting our-

selves with this most important key word. *Telos*, the noun form is translated “end”.

“He that endureth to the end” (Matt. 10:22).

“To see the end” (Matt. 26:58).

“The end of those things is death” (Rom. 6:21).

“Christ is the end of the law for righteousness” (Rom. 10:4).

“Then cometh the end” (1 Cor. 15:24).

Telos is translated by the words “end”, “ending”, “custom” and “uttermost”. The rather strange word “custom” (Matt. 17:25) seems to have the idea of “settling” the matter of tribute, but this is conjectural, and need not take up our time. No support either from basic meaning or usage can be found to support the translation of Philippians 1:6 that has been suggested:

“He which hath begun a good work in you, will *discontinue* it”,

for “accomplishment” not “cessation” is the basic meaning of *telos* “end”.

The verbal form *teleioo* translated “fulfil” and “finish” several times is mostly translated “perfect”.

“The third day I shall be perfected” (Luke 13:32).

“I have finished the work” (John 17:4).

“By works was faith made perfect” (Jas. 2:22).

Teleios, the word used in Ephesians 4:13, the perfect man, and set over against “children” is translated “of full age” in Hebrews 5:14, and is over against the word “babes”, and leads to the exhortation “Leaving . . . let us go on unto perfection” (Heb. 6:1). The word *epiteleio* employed in 2 Corinthians 7:1 may, by its rather unusual application, help us if we give the reference a fuller consideration:

“Let us cleanse ourselves from all filthiness of the flesh and spirit, *perfecting* holiness in the fear of God”.

To try to understand this passage apart from the context could lead to spiritual disaster. In the closing verses of 2 Corinthians 6 the Apostle had asked:

“What fellowship hath righteousness with unrighteousness and what communion hath light with darkness?”

He had urged the need for separation from uncleanness with the subjoined promise:

“And I will be a Father unto you, and ye shall (manifestly) be My sons and daughters, saith the Lord Almighty.

Having therefore these Promises

dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit”, perfecting, or *taking Holiness* (the fact in Christ) *to its logical conclusion* (in experimental sanctification) (2 Cor. 6:14-7:1).

Again, perfection or perdition are the two foci of the Epistle to the Hebrews. They could either “Go on unto perfection” (Heb. 6:1) or they could “Draw back unto perdition” (Heb. 10:39). Here once again we must be sure of our terms before we can build a doctrine upon them. The two expressions “Leave . . . let us go on” and “If any man draw back” suggest alternations. The word “draw back” is ominous, as it is the same as that used of the defection of Peter in Galatians 2:12:

“For before that certain came from James, he did eat with the Gentiles: but when they were come, he *withdrew* and separated himself, fearing them which were of the circumcision”.

Perdition is a word that is, in common speech, a synonym for “Hell”, but Hebrews has no such idea that any believer can possibly become “unsaved”. The word is found in an un-doctrinal context, where it is translated “waste” (Matt. 26:8). The example of Israel in the wilderness as enlarged upon in Hebrews 3, shows how a “redeemed” people could “fail to enter” the land of promise, and it is a sad fact that the redeemed may be other than “fruitful”, they may “draw back to waste”.

The “perfect” man therefore is full grown, having not only “senses” but having “senses exercised”. He has attained his majority and is in this respect “finished”. Both the Saviour on the cross when He said “It is finished”, and Paul in 2 Timothy when he said “I have finished my course”, use this word *teleo* (John 19:30 and 2 Tim. 4:7). The root word *tele* has come into our language in such words as telephone, telegram, telescope, and television, when in each case distance is the common denominator. Telephone means “speak at a distance”, telegram means “write at a distance”, telescope and television both mean “to see something that is at a distance”.

We must now turn our attention to the word “man”, the goal of the unity of the faith being “the perfect man”. In Colossians 1:28, where Paul is not thinking of any man in particular, he uses the word *anthropos* “that we may present every man perfect in Christ Jesus” but in Ephesians 4:13 the word

“man” is not the Greek *anthropos*, but *aner*. Paul freely uses *anthropos* in Ephesians (it occurs nine times) but here in this passage he chose *aner*, which occurs in Ephesians 5:22, 23, 24, 25, 28 and 33, where it is translated five times by the word “husband” and this is its meaning, a “man” as opposed to a “woman”, a “husband” as opposed to a “wife”. Now there is a company of the redeemed who will constitute The Bride of the Lamb and Paul himself in an epistle written before Acts 28, did not hesitate to use the figure of marriage, writing to the Corinthians and saying:

“I have espoused you to one husband (*aner*), that I may present you as a chaste virgin to Christ” (2 Cor. 11:2).

Here the word *aner* “husband” refers to Christ, and the church is represented as an espoused virgin. It is therefore impossible to believe that the Church of the One Body is at the same time the Bride, for the Apostle could not and would not make such a mistake as to appear to teach that the “Bride” is the perfect “Husband”. The Church of the One Body must be distinguished from the Bride, and the essential distinguishing mark is the adoption of this title “The perfect *Man* or *Husband*”.

THE MEASURE

The “perfect man” conforms to a scriptural “measure” in three ways:

- (1) Gifts in this church must be “according to the measure of the gift of Christ” (Eph. 4:7).
- (2) The perfect man must “measure up to” the stature of the fulness of Christ (Eph. 4:13).
- (3) The increase of this body will be “according to the effectual working in the measure of every part,” and not otherwise (Eph. 4:16).

The stature. In classical Greek *helikia*, among other allied meanings, referred to “The flower or prime of life from about 18 to 50” and when applied to the body, it spoke of growth and stature as a sign of attaining full age. *Helikos* was used as a contrast with *mikros* “small”. Job contemplated growing old in his nest, and multiplying his “days” as the sand (Job 29:18) the LXX here using the word *helikia*. The New Testament translates *helikia* “stature” five times (Matt. 6:27; Luke 2:52; 12:25; 19:3; Eph. 4:13), and “age” three times (John 9:21, 23; Heb. 11:11). It will be seen that “stature” which could be measured by so many cubits, and “age” in the sense of matur-

ity and period of child bearing, are both included in this term. The stature of Ephesians 4:13 is equated with “the fulness of Christ”. This “fulness” belongs very essentially to the dispensation of the Mystery.

THE FULNESS

Just as the unity of the Spirit and the bond of peace look back to something accomplished by grace, which is now to be safe-guarded (Eph. 4:1-6 with Eph. 2:13-18), so the “measure of the stature” of the perfect man is “the fulness” of Christ, and this looks back to the breath-taking title of the Church of the high calling:

“The Church which is His body, the fulness of Him that filleth all in all” (Eph. 1:23).

This “fulness” is associated in Ephesians 1:20-23 with a position “far above all principality and power” and in Ephesians 4:10 with the Lord’s ascension far above all heavens “that He might fill all things”. This too is the burden of the prayer of Ephesians 3. In chapter 1 the Apostle states the fact that the church of the One Body is “the fulness” of Christ. In chapter 3, he prays that this may be experimentally realised “That ye might be filled with (up to) all the fulness of God (Eph. 3:19), even as the Temple that was an habitation of God “in spirit” may be realised by the answer to the prayer:

“That Christ may dwell in your hearts by faith” (Eph. 3:17).

Each calling, whether enjoyed on earth, the heavenly city, or far above all, shows forth the glory of the Lord; and just as at the present time principalities and powers in heavenly places are learning from the Church something of the manifold wisdom of God (Eph. 3:10), so the church of the One Body, when it is manifested with the Lord “in glory”, will be “the fulness” of Him, Who in His turn filleth all in all. Such is the unity of the faith. It can only be “comprehended with all saints”, but its breadth and length and depth and height will never be fully realised until “that day”.

NO MORE CHILDREN

We come back to earth in verses 14 and 15 of Ephesians 4, where, in contrast with the stability that comes through being rooted and grounded, is the tossing to and fro, the being carried about by every wind of doctrine, the sleight of men, the cunning

craftiness, the lying in wait to deceive. “Tossed to and fro” refers to the “raging” (Luke 8:24) and the “waves” (Jas. 1:6) of the sea. Jude speaks of the false teachers and their dupes, as being “carried about of winds”, “raging waves of the sea” (Jude 12, 13), and over against the blessed assurance of the changeless Christ “The same yesterday, and today and for ever” (Heb. 13:8) he puts the warning:

“Be not carried about with divers and strange doctrines” (Heb. 13:9).

Paul writing to Timothy, speaks of those who hold faith and a good conscience, and of others having put this away “concerning faith have made shipwreck” (1 Tim. 1:19). This matter is so serious that we must not go on to the next feature of Ephesians 4, without acquainting ourselves with the revealed nature of this enemy of our faith. “Sleight of men”, “cunning craftiness”, “lie in wait to deceive”; “the adroitness of men who are dexterous in devising error” is Moffatt’s translation.

Kubeia, the “cube” in English, translated “sleight”, means “to play at dice” and evidently had in mind the loaded dice of the gamesters.

Panourgia, “craftiness”. Strictly speaking this means readiness to do anything, but it always has a sinister meaning, even as the innocent words “to do” can, in slang, mean “to do” anybody a deceitful turn. The word *panourgia* occurs only five times (Luke 20:23; 1 Cor. 3:19; 2 Cor. 4:2; 11:3; Eph. 4:14) and *panourgos* once (2 Cor. 12:16). Craftiness, crafty and subtlety are the translations of the Authorised Version. It is a testimony to the nature of man, that the words he uses scarcely ever rise in value, but often degenerate. A cube is all square, but playing at dice can be an evil. “Cunning” can refer to the skill of a “craftsman”, but both “cunning” and “craft” can be insidious. So with art, artful, designing and fabrication. The reader cannot be too much on guard against the misuse of terms. They can be and often are the Devil’s weapons.

Methodeia, “lying in wait” (to deceive). This word though it bears an evil meaning, comes from *methodeuo* which means methodical, systematic, and *methodos* which means an enquiry “into scientific subjects”. *Methodeia* occurs but once elsewhere, namely in Ephesians 6:11, where it is translated “the wiles” of the devil, evidently looking back to this passage. One translation of the words *pros ten methodeion tes planes* is “With a view to a systematizing of error”. A creed

may be of value, it may be on the other hand stereotype error and enslave the mind. It is evident that in this dreadful passage Paul has in mind a carefully, craftily, cunningly constituted trap for the unwary. What is his remedy? The attaining unto the unity of the faith, where Christ is all on the one hand, and the growth and increase of the Body of Christ on the other.

“But speaking the truth in love, may grow up unto Him in all things” (verse 15).

There is no word here that means “speaking”; we have *aletheuo* which occurs only elsewhere in Galatians 4:16 “Because I tell you the truth”. Alford says it is almost impossible to express it satisfactorily in English. We cannot in English use the verb “to truth”, we cannot say “truthing in love”, but it means something more than being sincere, for one can be sincerely in error.

TRUTH IN EPHESIANS

“The word of truth, the gospel of your salvation” (Eph. 1:13).

“The truth is in Jesus” (Eph. 4:21).

“Created ... in true holiness” (holiness of truth) (Eph. 4:24).

“Speak every man truth” (Eph. 4:25).

“In all goodness ... and truth” (Eph. 5:9).

“Your loins girt about with truth” (Eph. 6:14).

Here we have “truth” imbedded in the Gospel, and “truth” the first member of the whole armour of God. We are to “be the truth” and we are to “speak the truth”. All that we believe, are, and do, so far as the new creation is concerned, is “according to the truth in Jesus”. All this emphasis upon truth is because “the lie” *to pseudos* is in view (Eph. 4:25). Perhaps the interrelationship of these references with their contexts can be made evident if set out thus:

Truth in Ephesians

A Eph. 1:13 Truth and the Gospel	Salvation
B Eph. 4:21 Truth and teaching	In Jesus
C Eph. 4:24 Truth and the new man	Created
D Eph. 4:25 The LIE	Repudiated
B Eph. 4:25 Truth, speak it	With neighbour
C Eph. 5:8,9 Truth and light	Fruit
D Eph. 5:11 DARKNESS	No fellowship
A Eph. 6:11 Truth and the whole armour	Conflict

Over against all the wiles of the devil we have one safeguard and one only, the Truth. Any departure from the Truth simply gives place to the devil. This adherence to truth must not only cover every day transactions in the process of daily life, it must mean a faithful adherence to the Truth which constitutes the revelation of our high calling. The first item in the whole armour of God is invisible when in use, but unless the loins are girt about with Truth, the rest of the armour will become so much ironmongery. The Shield of Faith does not cover up lies or “the lie”. The Breastplate of Righteousness will not protect that which is not true. The Sword of the Spirit is nothing if it be not the Word of Truth. It must be remembered moreover, that we are enjoined to “put on” and to “take unto you” the *whole armour* of God. So many urge the young converts with warlike hymns and military terms, when they have only put on “the helmet of salvation”. Such are likely to come to grief if thus clad; they assay to match with the devil and his wiles. The armour is *cap-a-pie* “head to foot”, and includes also “above all” the shield of faith, which is guaranteed to quench all the incendiaries of the devil. The shield here, is not the target or buckler, but a shield comparable to a door *thureos*, a large oblong shield which provided a complete covering. It is a moot point, as to whether “above all” here refers to this important function of this type of shield, or whether it means “Whatever you do, do not forget the all protective covering of the Shield of Faith”. In either case the importance of the Shield of Faith cannot be underestimated.

Returning to verse 12 of chapter 6, we must consider two apparent difficulties. Paul makes it clear from his references that he was fully acquainted with Greek athletes and he knew that those who took part in the contest were stript naked. The very word gymnasium perpetuates the idea, for the Greek word *gymnos* means naked (Matt. 25:36). To speak of “wrestling”, therefore, clad in complete “armour” seems incongruous. The other difficulty is that when we realise that “in high places” is *en tois epouranios*, and is the fifth and last occurrence of “in heavenly places” we may be excused for questioning how it is possible to believe that Satanic forces are actually arrayed against the believer “in heavenly places” where Christ sits at the right hand of God. It will help us if, before we attempt an explanation of these terms, we compare “spiritual” with “spiritual” and see how the Apostle has used the idea of “armour” elsewhere:

“The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armour of light. Let us walk

honestly as in the day; not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof" (Rom. 13:12-14).

"The armour of righteousness on the right hand and on the left" (2 Cor. 6:7).

"They that sleep, sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love, and for an helmet the hope of salvation" (1 Thess. 5:7,8).

It will be seen by these references that Paul uses the figure of armour, without rigidly adhering to the consequent figure of a soldier or a military conflict. The works of darkness are put over against the armour of light and the second mention drops all references to armour, and says "Put ye on the Lord Jesus Christ". Further, the battle envisaged in Romans 13:13 is against one's own self and the possible lusts of the flesh. The same insistence upon "darkness" and "that day", upon "sobriety" and "drunkenness", is found in 1 Thessalonians 5:4-8. There is no incongruity therefore in the Apostle's employment of armour to equip us for wrestling, or to quote a lesser authority, Hamlet may be excused for "taking *arms* against a *sea* of troubles, and by opposing, end them". The problem raised by the conflict reaching even to "heavenly places", yields to an appreciation of the flexibility of Greek construction. To take another passage as an illustration. We hope the reader of these lines is a believer in the *personal* return of the Lord Jesus Christ, that the words of Acts 1:11 "This same Jesus ... shall so come in like manner" cannot and must not be spiritualised away. Yet the believer may be confronted with 2 Peter 1:19 by one who does not believe that the Second Coming will be a literal event, but takes place when "Jesus comes into your hearts", and the quotation from 2 Peter 1:19 appears to confirm this:

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts".

The words "in your hearts" should read with the words "take heed", the rest being put into parenthesis thus "Whereunto ye do well that ye take heed (...) in your hearts". Acts 1:15 is an obvious case in point, for no one believes that Peter stood up and said the number of names together were about an hundred and twenty, what he said was "Men and brethren

etc.". So we come back to Ephesians 6:12 and discover with whom we wrestle and with whom we do not, and where this struggle takes place and where it does not, which can be set out thus:

- A We wrestle *not* against flesh and blood. Negative
- B But against principalities
against powers Positive
against the rulers of the darkness of THIS WORLD
against spiritual wickedness
- A We wrestle *not* ... in heavenly places. Negative

Our foes are spiritual, the sphere is this world. We have no enmity against flesh and blood, neither, blessed be God, does warfare enter into the heavenly places where Christ sits "*far above all principality and power*" (Eph. 1:21). An illustration borrowed by Israel's experience may help here. Deuteronomy chapters one and two speak of the entry of Israel into the land of promise, the opposition of various people and the way in which the opposing nations were to be treated:

Esau:

"Ye are to pass through the coast of your brethren the children of Esau, which dwell in Seir; and they shall be afraid of you: take ye good heed unto yourselves therefore:

Meddle not with them ..."

Moab:

"Neither contend with them".

Added note: Moab, dispossessed the Emims, a people great and tall like the Anakims, even as Esau dwelt in the stead of the Horims.

Similarly, Israel were to avoid conflict with the children of Ammon, and again, these Ammonites inherited a land held by "giants" like the Anakim and called Zamzummims. Here we have an O.T. illustration of the use of Ephesians 6:12 "We wrestle not against flesh and blood" for Esau, Ammon and Moab were blood relations with Israel each descended from Abraham. A dramatic change however comes in Deuteronomy 2:24.

"Rise ye up, take your journey, and pass over the river Arnon; behold, I have given into thine hand Sihon the Amorite, King of Heshbon and his land; begin to possess it, and *contend* (same as word "meddle" in verses 5 and 19) with him in battle".

This is a picture of the principalities and powers who would prevent the Church of the One Body entering into their

inheritance. Israel however did not immediately do battle with Sihon King of Heshbon, but sent “words of peace” asking permission to “pass through” promising to keep the high way, and to pay for meat and drink, humbly closing this appeal with the words:

“Only I will pass through on my feet” (Deut. 2:24-28).

We are pilgrims in this world, having few rights or claims and are not expected to “meddle” with the affairs of the world around us. It is evident from the references to principalities and powers, that some of the spiritual beings are in harmony with the purpose of grace, and some are ranged against the Lord and His Church (Eph. 1:21; 3:10; 6:12; Col. 2:10,15 and Romans 8:38). The antagonistic powers in Ephesians 6:12 are called:

“The rulers of the darkness of this world, spiritual wickedness”.

Moffat translates this:

“Angelic Rulers ... the potentates of the dark present, the spirit forces of evil”.

Alford discusses the problem of “heavenly places” and says:

“Their opposing wickednesses are now under ‘the prince of the power of the air’ (Eph. 2:2), and the ‘darkness’ referred to in Romans 13 and 1 Thessalonians 5, is here explained as pertaining to ‘The rulers of the darkness of this world’, from whose ‘authority’ we have been blessedly delivered” (Col. 1:13).

Finally, the period of this conflict is “the evil day” to which the “evil days” of Ephesians 5:16 are a prelude. The attitude of the believer is not so much one of combat, but that of “standing” and “withstanding”.

“That ye may be able to *stand against* the wiles of the devil” (Eph. 6:11).

“*Withstand* in the evil day, and having done all to stand” (verse 13).

“*Stand* therefore” (verse 14).

The Authorised Version margin reads over against “having done all” “Or, *having overcome all*” (Eph. 6:13). Strictly speaking there is no warrant for either rendering and the translators have no difficulty when they meet the same Greek word in Philippians:

“*Work out* your own salvation ... for it is God Which *worketh in* you both to will and to do of His good pleasure” (Phil. 2:12,13).

The structure* of the epistle to the Ephesians places Ephesians 1:19-2:7; the mighty power “worked in” *energeo* (verse 19) in correspondence with 6:10-13 the mighty power “worked out” *katergazomai* (verse 13). The power at the disposal of the believer is threefold: *dunamis* “power”, also *kratos* “might” and *ischus* “power or strength” (Eph. 1:19,20), and is nothing less than the power that raised Christ from the dead and set Him “far above all”. The Apostle returns to this same mighty power in Ephesians 6:10 “Finally, my brethren, be strong (*dunamoo*) in the Lord, and in the power (*ischous*) of His might (*kratei*)”.

KRATOS

A threefold power wrought in, is a threefold power worked out. Doctrine and Practice reaching a perfect balance. “What manner of persons ought we to be?”

Finally, we have a prayer inserted for Paul (Eph. 6:18-20) which echoes and partly answers the prayer for the Ephesians in Ephesians 1:15-19.

Paul’s prayer for the Ephesians:

“That He may give”
“That ye may know”
“The hope, riches, power of the Mystery”.

Ephesians prayer for Paul:

“That utterance may be given”
“That He may be made known”
“The mystery of the gospel”.

* See Diagram on page 1.

A SUMMARY

Ephesians 4 to 6 is the practical outworking of the doctrine of Ephesians 1 to 3. Such doctrinal items as:

- (1) "The Prisoner of Jesus Christ" (3:1).
- (2) "Principality and power, the prince of the power of the air" (1:21-2:2).
- (3) "Raised us up together" (2:6).
- (4) "So making peacc" (2:14,15).
- (5) "The word of truth". Salvation (1:13).
- (6) "Children of disobedience and wrath" (2:3).
- (7) "Foreordained walk in good works" (2:10).
- (8) "The creation of the one new man" (2:15).
- (9) "The reconciled one body" (2:16).
- (10) "The access in one Spirit" (3:12).
- (11) "The Temple fitly framed together" (2:21,22).

find their echo in Ephesians 4 to 6:

- (1) "The Prisoner of the Lord" (4:1).
- (2) "Principalities and powers, rulers of darkness" (6:12).
- (3) "Awake ... arise from the dead" (5:14).
- (4) "The bond of peace" (4:3).
- (5) "The loins girt about with truth". Conflict (6:14).
- (6) "Children of light" (5:8).
- (7) "Walk worthy of the calling" (4:1).
- (8) "Put on the new man" (4:24).
- (9) "There is One Body" (4:4).
- (10) "One Spirit" (4:4).
- (11) "The Body fitly framed together" (4:16).

We have ranged these numbers under identifying numerals, and commend the comparative study of each pair to the believer who would "endeavour to keep the unity of the Spirit in the bond of peace", for such related doctrines are the very stuff of our witness.

We offer this practical study of the Word with the prayer of Paul in Philippians 1:9 "And this I pray, that your love may abound yet more and more in KNOWLEDGE and in all JUDGMENT: that ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ".

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