

# Ephesians chapter 4 -

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## Introduction

This is the Haftorah of Lev-14-Metzorah-Infected-One, article #1079 but became so large I pulled it out and made this article.

## Eph 4:1-32 – The Whole Chapter

*He exhorts to unity;*

<sup>1</sup> I therefore, the prisoner <sup>A</sup> of the Lord, beseech you that ye walk worthy of the vocation (*klaysis* <sup>G2821</sup>) <sup>B</sup> wherewith ye are called (*kaleo* <sup>G2564</sup>), <sup>2</sup> With all lowliness and meekness, with longsuffering, forbearing one another in love; <sup>3</sup> Endeavouring to keep the unity of the Spirit in the bond of peace. <sup>C</sup> <sup>4</sup> There is one body, and

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<sup>A</sup> See Word-Study-G1198-desmios-Prisoner-Bond-G1199-G1210, article #139

<sup>B</sup> ...**vocation** *klaysis* <sup>G2821</sup> (as in *ecclesia* <sup>G1577</sup>?) ...; *ecclesia* is the called out ones and our vocation <sup>G2821</sup> is our calling. Also *ecclesia* is made of <sup>G1537</sup> and <sup>G2564</sup> *kaleo* which is very close to call.

<sup>C</sup> **bond** *soondesmos* <sup>G4886</sup> of **peace** *eirene* <sup>G1515</sup>. The LXX of *ecclesia* <sup>G1577</sup> is *lahaqah* <sup>H3862</sup> and *qahal* <sup>H6951</sup>. The authority of our calling / vocation is backed by our bond (a legal term) which comes from the heavenly realm (jurisdiction). It is one of peace (by definition)

one Spirit, even as ye are called in one hope of your calling; <sup>5</sup> One Lord,<sup>D</sup> one faith,<sup>E</sup> one baptism, <sup>6</sup> One God and Father of all, who is above all, and through all, and in you all.

*and declares that God therefore gives various gifts unto men;*

<sup>7</sup> But unto every one of us is given grace according to the measure of the gift of Christ. <sup>8</sup> Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. <sup>[Psa 68:18]</sup> <sup>9</sup> (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? <sup>10</sup> He that descended is the same also that ascended up far above all heavens, that he might fill all things.)

*that his church might be edified,*

<sup>11</sup> And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;

<sup>F</sup> <sup>12</sup> For the perfecting <sup>G</sup> of the saints, <sup>H</sup> for the work of the ministry, <sup>I</sup> for the edifying of the body of Christ:

<sup>13</sup> Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect (*teleios* <sup>G5046</sup>) man, unto the measure of the stature (maturity, *helikia* <sup>G2244</sup>) of the fulness of Christ: <sup>14</sup> That we henceforth be no more children, tossed to and fro, <sup>J</sup> and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; <sup>15</sup> But speaking the truth in love, <sup>K</sup> may grow up into him in all things, which is the head, even Christ:

*and grow up in Messiah.*

<sup>16</sup> From whom the whole body <sup>L</sup> fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love. <sup>17</sup> This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles (*ethnos* <sup>G1484</sup>) walk, in the vanity of their mind,

*He calls them from the impurity of the Gentiles;*

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therefore, going to war with the equivalent Edomites / Romans is unwarranted (un bonded). This makes sense because this vocation fits with the attributes one would expect from an Ambassador (which is also our role/function as we are Ambassadors of Messiah).

See Word-Study-H6951-Qahal-H5712-Edah-G1577-Ekklesia-Church-Synagogue , article #[415](#).

<sup>D</sup> One Lord,..." "No man/servant can server two master's" Mat 6:24 & Luk 15:13.

<sup>E</sup> one **faith** (*pistis* <sup>G4102</sup>), in Hebrew it's always *emunah* <sup>H530</sup>

<sup>F</sup> Apostles <sup>G652</sup> = *shalach* <sup>H7971</sup>; **prophets** *profaytace* <sup>G4396</sup>; **pastors** <sup>G4166</sup> = *raah* <sup>H7200</sup>; **teachers** <sup>G1320</sup> or <sup>G1321</sup> = *lamad* <sup>H3925</sup>

<sup>G</sup> **G2677 katartismos** occurs only here, from G2675. **G2675 katartizo** From *kata* <sup>G2596</sup> and a derivative of *artios* <sup>G739</sup>; to complete thoroughly, that is, repair (literally or figuratively) or adjust: - fit, frame, mend, (make) perfect (-ly join together), prepare, restore.

The etymology of **cauterize** (a medical practice of burning the skin because of a wound) has to come from **katartizo**.

<sup>H</sup> See Word-Study-G40-hageeos-H2282-chag-feast-G1859-heorte-feast, article #[143](#).

<sup>I</sup> See The-Ministry-of-Reconciliation-2Co-5-18 article [871](#).

<sup>J</sup> **tossed** *kludonizomai* <sup>G2831</sup> to and **fro** *kludon* <sup>G2830</sup> only found in this verse. See below [Eph 4:14](#)

<sup>K</sup> **Love**. In the previous verse (Eph 4:14) Paul just got through strongly suggesting that you need to stop intellectualizing like children and stop assuming that any Tom, Dick or Harry is looking out for your best interest. So what is love, is it "lvy-duvy-warm-and-fuzzy"? Is it something to, first and foremost, make us feel good and to have that dictate correct doctrine, or is this the mindset of a child? Love as defined by scripture, it is well defined in scripture i.e. "If you love me, Keep the commandments." (Joh 14:15). It's not new, it goes back to the beginning (Exo 20). The consequence of keeping the scripture (i.e. acting in love) may certainly cause feelings that can be described as "lvy-duvy-warm-and-fuzzy", but that is not the primary reason why we do it.

<sup>L</sup> **Whole body**. At one level, a reasonable interpretation of this is the Two Houses operating in *echad* (as one).

<sup>18</sup> Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: <sup>19</sup> Who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness. <sup>20</sup> But ye have not so learned Christ; <sup>21</sup> If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: <sup>22</sup> That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; <sup>23</sup> And be renewed in the spirit of your mind;

*to put on the new man;*

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

*to cast off lying;*

<sup>25</sup> Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another. <sup>26</sup> Be ye angry, and sin not: let not the sun go down upon your wrath: <sup>27</sup> Neither give place to the devil. <sup>28</sup> Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth.

*and corrupt communication.*

<sup>29</sup> Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. <sup>30</sup> And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. <sup>31</sup> Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: <sup>32</sup> And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.

## More Detailed Commentary

### Eph 4:14 – be no more children, tossed to and from, every wind of doctrine

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

#### No more children

The **perfect man** (Eph 4:13) is to be an “Adult of Israel” instead of remain a child. It's not a question of age, it's a question of maturity in righteous doctrine for example to acquire good patterns of hermeneutical exegesis and identifying the weightier matters.

#### Every wind of doctrine

It is childish to adopt a conspiracy theory mindset because it shows lack of faith in the belief and trust of your covenant with YHVH who is your welfare provider.

Example 1. It is my testimony that the doctrine of antinomian Christianity and rabbinical Judaism have seemingly conspired to ignore these most important things...

- a.) The House of Israel (in contrast to the House of Judah, the terms are not interchangeable),
- b.) The Bill of Divorce given to the House of Israel terminating their covenant with YHVH,

- c.) That Yeshua came but for The Lost Sheep of the House of Israel saving them from eternal separation from YHVH, thereby allowing them to return, back to our heavenly father and be in covenant with him.
- d.) in summary discounting, dismissing and trivializing the most awesome thing one could have, which is their covenant / contract with YHVH the Creator of the Universe.

**Example 2.** It is my testimony that the doctrine and ideology of WFB Conservatism is to accept, in principle, what has become America's default religion i.e. the religion of socialism. When, if ever, does this ideology recognize first and foremost the Creator given unalienable and absolute rights of the individual? These rights necessarily come from ancient Israel's covenant with YHVH which happened at Mt. Sinai from which comes the law form of Torah. Because WFB Conservatism is not anchored in Torah it is just one more example of Americans being "carried about with every wind of doctrine".

### **“the sleight of men, and cunning craftiness, whereby they lie in wait to deceive”**

What does the commercial say “life comes at you fast”. You can choose to piss-moan-and-complain and play the victim all you want but this does not change the reality that Paul is speaks to. Part of our maturity is to get over that and deal with it and to remember that YHVH reserves the right to test you so you better bring you're A game.

### **“Tossed to and fro” my Midrash**

Tossed to and fro has a reference to the waves of the sea i.e. admiralty / maritime law form. The Birth Certificate (BC) which was created for you by your parents at birth (as a child) put you in this law form (more accurately it enabled you to very easily be attached to your strawman). I don't know how successful I could argue that Paul knew this or that this is what he meant at a high level, but it makes for a good sermon today. The sermon I would make is that we need to grow up (be adults / perfect men Eph 4:13) and take back control of the BC / strawman. That we do so as instructed by Torah, through the authority of Yeshua and in righteousness. It needs to be done in honor, with respect, giving due process, in shalom, and under the fear of Elohim so as to perform pure religion.<sup>M</sup>

### **Eph 4:17 –Gentiles (*ethnos*) in contrast with Greek (*Helen*)**

<sup>17</sup> This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles (*ethnos*<sup>G1484</sup>) walk, in the vanity of their mind,

### **walk not as other Gentiles**

Paul can't seem to make up his mind about the Gentiles...let me explain. Here are a sample of verses from Paul's other epistles that all of which use similar verbiage where he makes the point that there is no difference between Jews and Greeks...

- **Rom 1:16** "...to the Jew first, and also to the Greek *Helen*<sup>G1672, N</sup>

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### <sup>M</sup> **Jas 1:25-27 – Connecting perfect law (and by implication perfect man [Eph 4:13] with pure religion**

<sup>25</sup> But whoso looketh into the **perfect** (*teleios*<sup>G5046</sup>) law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. <sup>26</sup> If any man among you seem to be religious, and bridled not his tongue, but deceiveth his own heart, this man's religion *is* vain. <sup>27</sup> **Pure religion** and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

<sup>N</sup> See Rom-01-14-17-be-not-ashamed-of-the-Gospel-to-the-Jew-first, article #1317.

- **Rom 2:9-10** re. their works "...Jew first, and also of the Gentile *Helen*<sup>G1672</sup>;"
- **Rom 10:12** "...no difference between the Jew and the Greek *Helen*<sup>G1672</sup> ...";
- **Gal 3:28** "There is neither Jew nor Greek *Helen*<sup>G1672</sup> ...";
- **Col 3:11** "Where there is neither Greek *Helen*<sup>G1672</sup> nor Jew,...";
- **1Co 10:32** "Give none offence, neither to the Jews, *Yehuda*<sup>G2453</sup> nor to the Gentiles *Helen*<sup>G1672</sup>, nor to the church *ekklesia*<sup>G1577</sup> of God"

But in Eph 4:17 he warns the Ephesians (presumably the "*Helen*") not to walk in the way of the *ethnos*<sup>G1485</sup> which is very close to what Yeshua said in Mat 10:5. So what gives, why some times the Gentiles are treated with great respect (comparing them to Jews) but in apparent contradiction they are spoken of unfavorably?

**Mat 10:5-6 – Go not the way of the Gentiles *ethnos*, but go to the Lost Sheep of the House of Israel**

<sup>5</sup> These twelve Jesus sent forth, and commanded them, saying, **Go not into the way of the Gentiles *ethnos*<sup>G3598</sup>, and into any city of the Samaritans enter ye not: <sup>6</sup> But go rather to the **lost sheep of the house of Israel.****

See Mat-15-21-28-Salvation-is-only-for-the-House-of-Israel, article #[427](#).

**ToDo:** Consider adding more details commentary of **Eph 4:18-32**.

## Word Study *Helen* vs. *Ethnos* °

**G1672 *Hellen* greek(s) 20, 74%; gentile(s) 26%**

Ἑλληνη

From [G1671](#); a *Hellen* (*Grecian*) or inhabitant of *Hellas*; by extension a *Greek speaking* person, especially a non-Jew: - Gentile, Greek. **???**

### Total KJV Occurrences: 27

**greeks**, 13 [Joh 12:20](#), [Act 14:1](#), [Act 18:4](#) (2), [Act 18:17](#), [Act 19:10](#), [Act 19:17](#), [Act 20:21](#), [Act 21:28](#), [Rom 1:14](#), [1Co 1:22-24](#) (3)

**greek**, 7 [Act 16:1](#), [Act 16:3](#), [Rom 1:16](#), [Rom 10:12](#), [Gal 2:3](#), [Gal 3:28](#), [Col 3:11](#)

**gentiles**, 5 [Joh 7:35](#) (2), [Rom 3:9](#), [1Co 10:32](#), [1Co 12:13](#)

**gentile**, 2 [Rom 2:9-10](#) (2)

WordStudy

° This section pulled from Biblical-Word-Study-and-Commentary-on-ones-Legal-Status, article #[210](#).

## Ἑλληνιστής

*Hellēnistēs*; gen. *Hellēnistou*, masc. proper noun. A Hellenist, i.e., a Jew by birth or religion who speaks Gr., used chiefly of foreign Jews and proselytes whether converted to Christianity or not ([Act 6:1](#); [Act 9:29](#); [Act 11:20](#) [TR]), and in later editions *Héllēnas*.

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*Héllēn*; gen. *Héllēnos*, masc. proper noun. Greek. Distinction should be made, however, between the Greeks (*Héllēnes*) and the Grecians (*Hellēnistaí* [G1675]). The Greeks were the Greeks by birth ([Act 16:1](#), [Act 16:3](#); [Act 18:17](#)), or else Gentiles as opposed to Jews ([Rom 2:9-10](#)), while the Grecians (*Hellēnistaí*) were foreign Greek-speaking Jews as distinct from those in Palestine who were called Hebrews ([Act 11:20](#)). The Greeks and Hebrews first met when the Tyrians sold the Jews to the Greeks ([Joe 3:6](#)). Greece is noted prophetically in [Dan 8:21](#) where the history of Alexander and his successors is rapidly sketched. [Zec 9:13](#) foretells the triumphs of the Maccabees over the Graeco-Syrian Empire, while Isaiah looks forward to the conversion of the Greeks, among other Gentiles, through the instrumentality of Jewish missionaries ([Isa 66:19](#)). After the complete subjection of the Greeks by the Romans, and the absorption into the Roman Empire of the kingdoms which were formed out of the dominions of Alexander, the political connection between the Greeks and the Jews as two independent nations no longer existed.

[Rom 1:14](#) speaks of "the Greeks and the barbarians" through which latter word reference is made to all those who are not Greeks. The implication is that the Greeks were sophisticated or wise while the others were ignorant. In [Act 18:17](#), the Greek inhabitants of Corinth are mentioned in distinction from the Jews. This distinction was often in the broadest sense referring to all those who used the Gr. language and customs whether in Greece, Asia Minor, or other countries. As Gr. was the prevailing language, the name "Greek" was often used to designate as Gentiles all those who were not Jews ([Act 16:1](#), [Act 16:3](#); [Act 19:10](#), [Act 19:17](#); [Act 20:21](#); [Act 21:28](#); [Rom 1:16](#); [Rom 2:9-10](#); [Rom 3:9](#); [Rom 10:12](#); [1Co 1:22-24](#); [1Co 10:32](#); [1Co 12:13](#); [Gal 2:3](#); [Gal 3:28](#); [Col 3:11](#)). In [Act 11:20](#) the TR has *Hellēnistás* (G1675), Greek-speaking Jews. In [Joh 7:35](#), the dispersion of the *Hellēnōn* (Greeks) is the dispersed among the Gentiles (cf. Sept.: [Isa 9:11](#)). Greeks are also spoken of as Gentile converts to Judaism or Greek proselytes ([Joh 12:20](#); [Act 14:1](#); [Act 17:4](#); [Act 18:4](#)).

LXX+ search: **G1672**: Isa 9:11, Dan 8:21, 10:20, 11:2, Joe 4:6, Zec 9:13; **G1673**: Jer 26:16, 27:16

## G1675 Hellenistes grecians

## Ἑλληνιστής

From a derivative of [G1672](#); a *Hellenist* or **Greek speaking Jew**: - Grecian.

KJC Occurrences: 3: grecians, 3 [Act 6:1](#), [Act 9:29](#), [Act 11:20](#)

## Other

**G915 barbaros** <sup>KJC:6</sup> **barbar(ian)(ians)(out)**<sup>6</sup>

βάρβαρος

Of uncertain derivation; a *foreigner* (that is, *non Greek*): - barbarian (-rous).

**KJV** 6 **barbarian**, 3 [1Co 14:11](#) (2), [Col 3:11](#), **barbarians**, 2 [Act 28:4](#), [Rom 1:14](#), **barbarous**, 1 [Act 28:2](#)

From Word-Study-G915-barbaros-Barbarous-and-its-connection-to-Cestui-Qui-Trust”, article#[503](#).