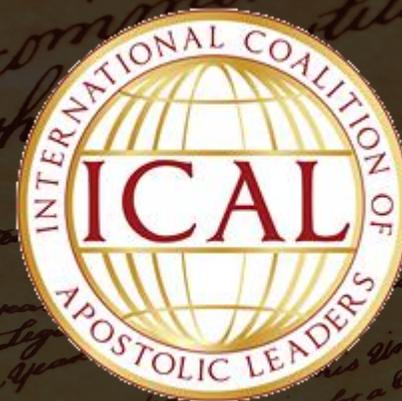


CONSTITUTION OF THE EKKLESIA

“From Theology to Life-style”

Dr. Ron Cottle

With Dr. Thomas Hale



2019

EPHESIANS 4:1-16

THE CONSTITUTION OF THE EKKLESIA

Ephesians
4:11-16

Ephesians
4:7-10

Ephesians
4:4-6

Ephesians
4:1-3

A-P-E-S-T: PURPOSES & RESULTS

Maturing of Persons
Enhancing of Ministry
Building Up of the Ekklesia

DIVERSITY OF GIFTS

Son's Gifts
Given as Possessions
DOMATA

BASIS OF UNITY - 7 ONES

Body – Spirit – Hope – Lord – Faith – Baptism – God
Father of All
Over All • Through All • In All

CALL TO UNITY - 4 STEPS

1. Live Worthily of Your Calling
2. Conduct Life With Gentleness
3. Operate in Patience
4. Work to Maintain Unity

EXEGESIS OF EPHESIANS 4:1-16

UNITY OF THE SPIRIT

I. CALL FOR UNITY (1-3)

Verse 1: “I therefore, the prisoner (*desmios*) of (*en*) the Lord (*kurios*), beseech you that you (all) walk (*peripateo*) worthily (*axios*) of the vocation (*tes kleseos*) wherewith (*es*) you (all) were called (*eklethe*).”

EXEGESIS OF EPHESIANS 4:1-16

UNITY OF THE SPIRIT

I. CALL FOR UNITY (1-3)

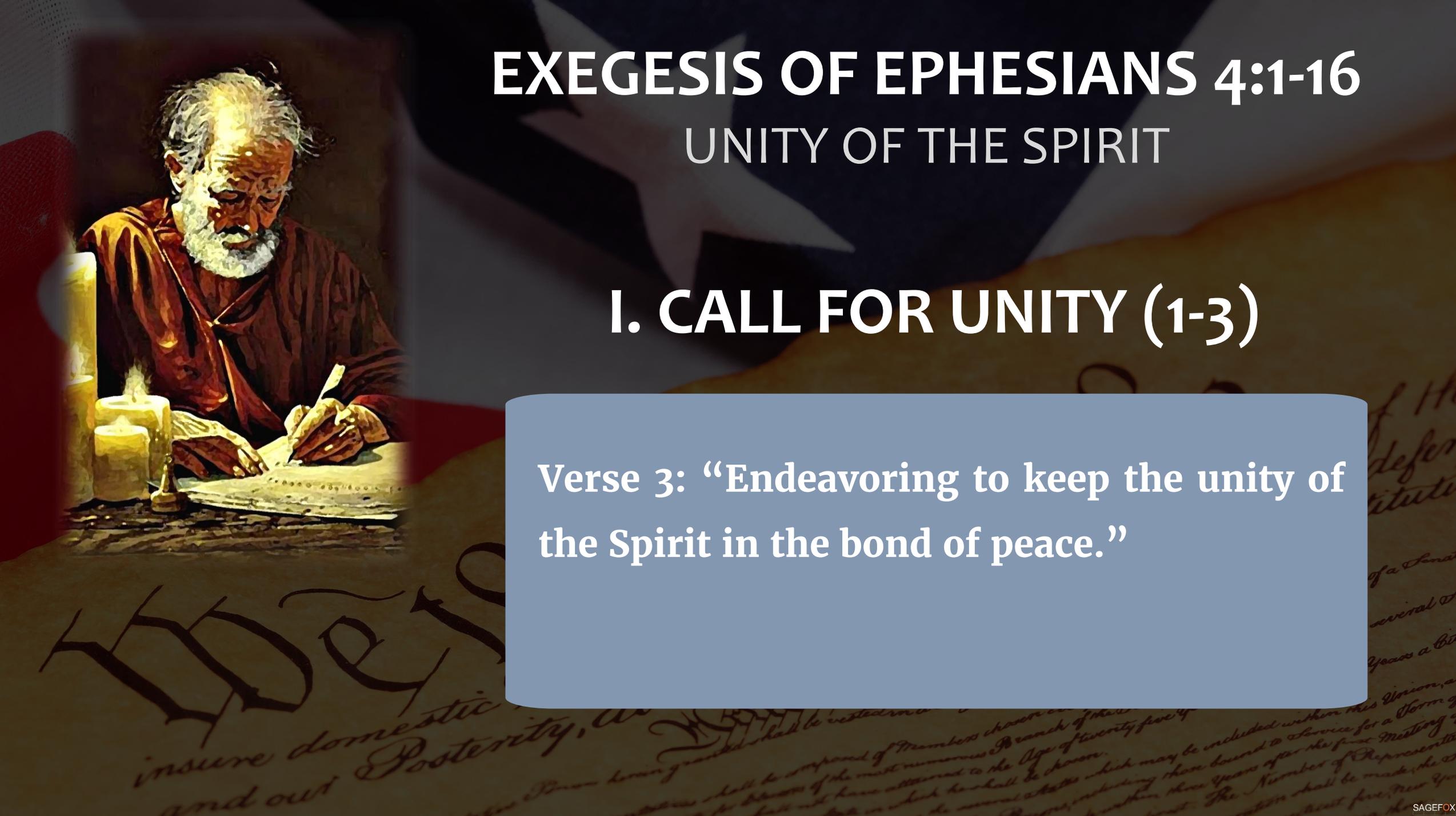
Verse 2: “With all lowliness and meekness with longsuffering, forbearing one another in love.”

EXEGESIS OF EPHESIANS 4:1-16

UNITY OF THE SPIRIT

I. CALL FOR UNITY (1-3)

Verse 3: “Endeavoring to keep the unity of the Spirit in the bond of peace.”



EXEGESIS OF EPHESIANS 4:1-16

BASIS OF UNITY

II. BASIS OF UNITY (4-6)

Verse 4: “(There is) one body and one Spirit, even as you were called in one hope of your calling.”

EXEGESIS OF EPHESIANS 4:1-16

BASIS OF UNITY

ONE BODY



Ekklesia

ONE
SPIRIT



Pneuma

ONE
HOPE



Elpis

EXEGESIS OF EPHESIANS 4:1-16

BASIS OF UNITY

II. BASIS OF UNITY (4-6)

Verse 5: “One Lord, one faith, one baptism,”

EXEGESIS OF EPHESIANS 4:1-16

BASIS OF UNITY

ONE LORD



Kurios

Master, Owner,
Supreme in
authority

ONE
FAITH



Pistis

Trust, Conviction,
Persuasion

ONE BAPTISM



Baptō

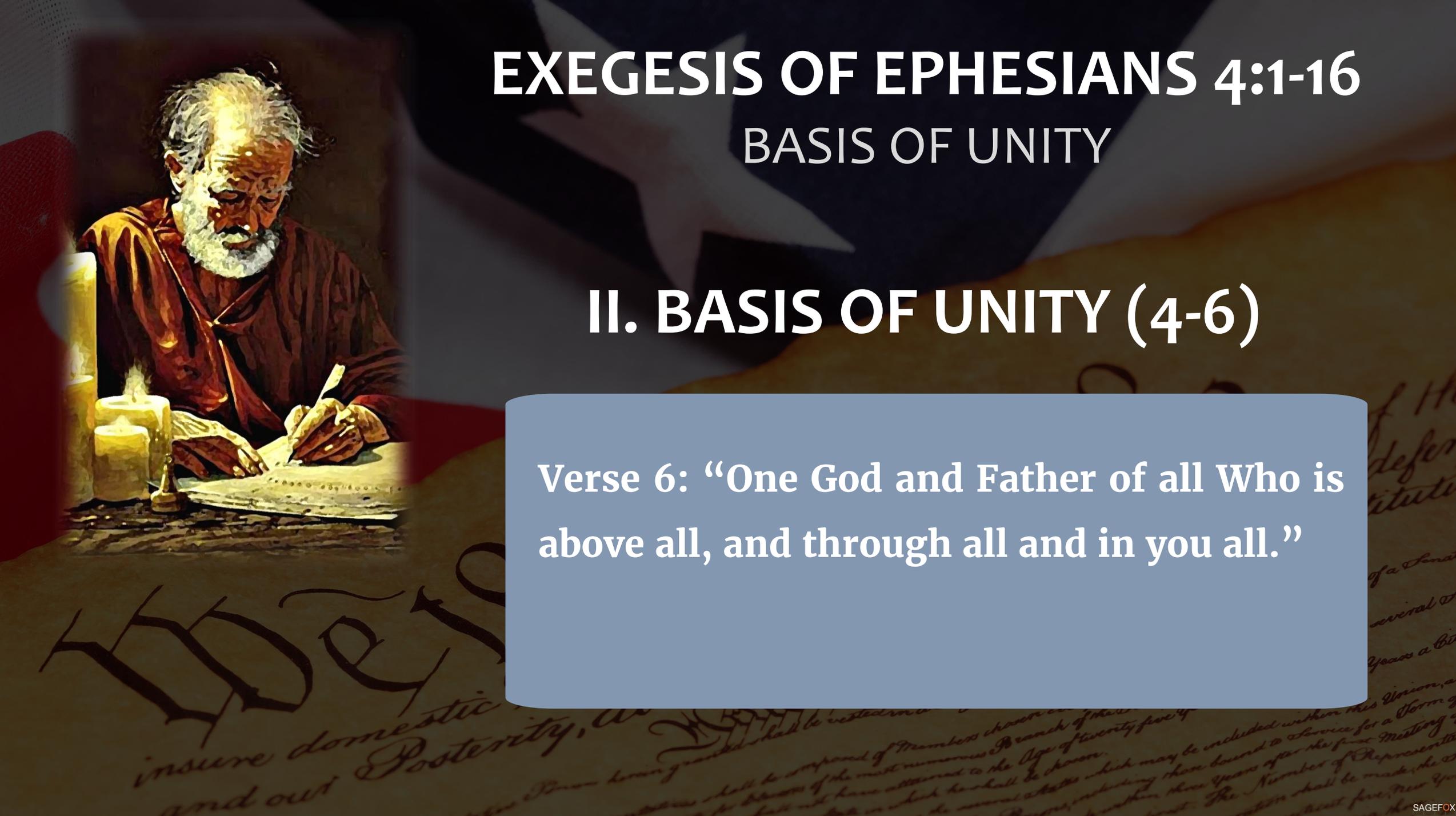
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EXEGESIS OF EPHESIANS 4:1-16

BASIS OF UNITY

II. BASIS OF UNITY (4-6)

Verse 6: “One God and Father of all Who is above all, and through all and in you all.”



EXEGESIS OF EPHESIANS 4:1-16

BASIS OF UNITY

OVER ALL



Epi

Supreme

THROUGH
ALL



Dia

By the Means Of

IN
ALL



En

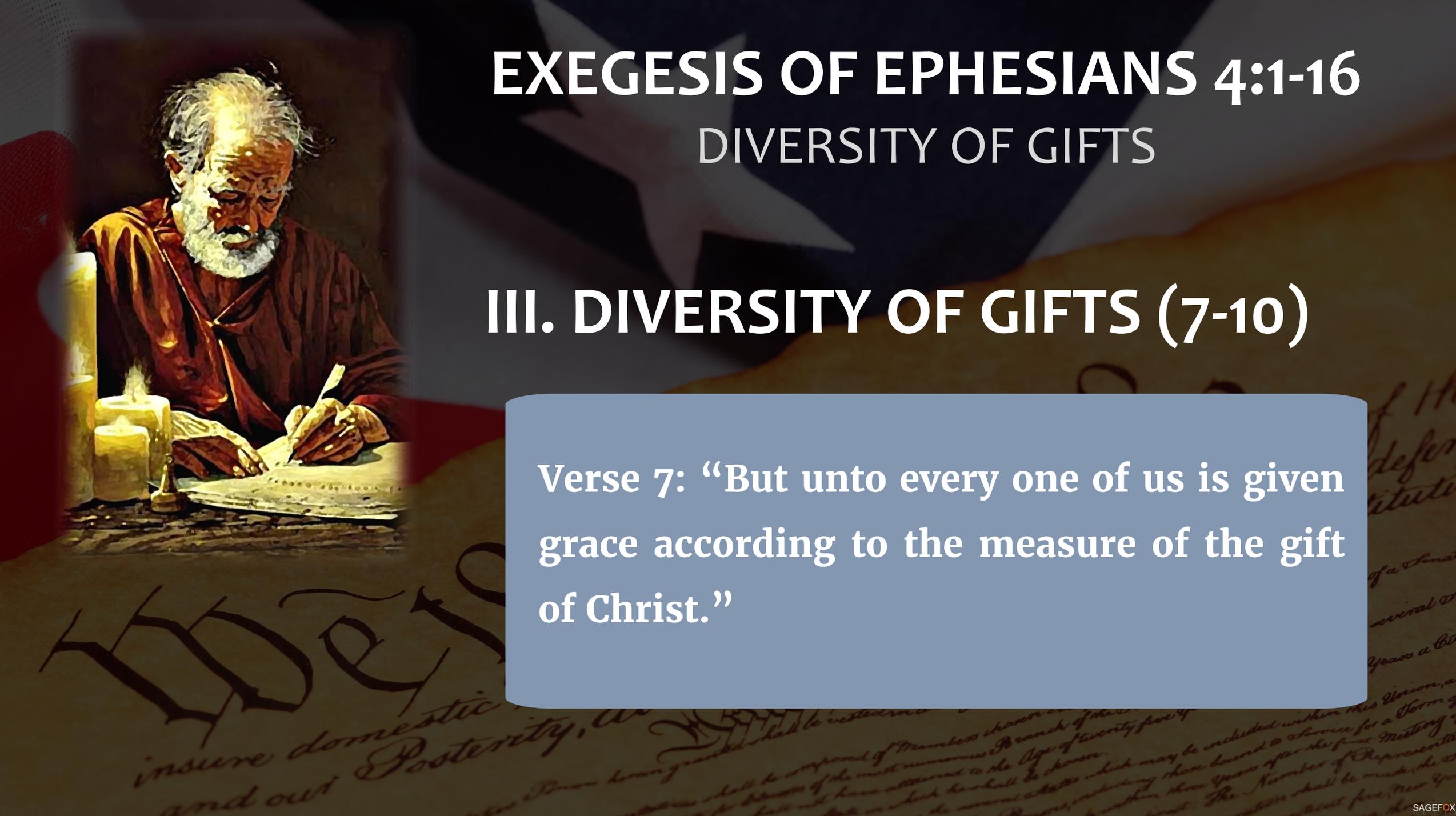
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EXEGESIS OF EPHESIANS 4:1-16

DIVERSITY OF GIFTS

III. DIVERSITY OF GIFTS (7-10)

Verse 7: “But unto every one of us is given grace according to the measure of the gift of Christ.”



“

Whatever the gift that each of us has, it accords with the measure (metron) applied by the Giver, Christ.

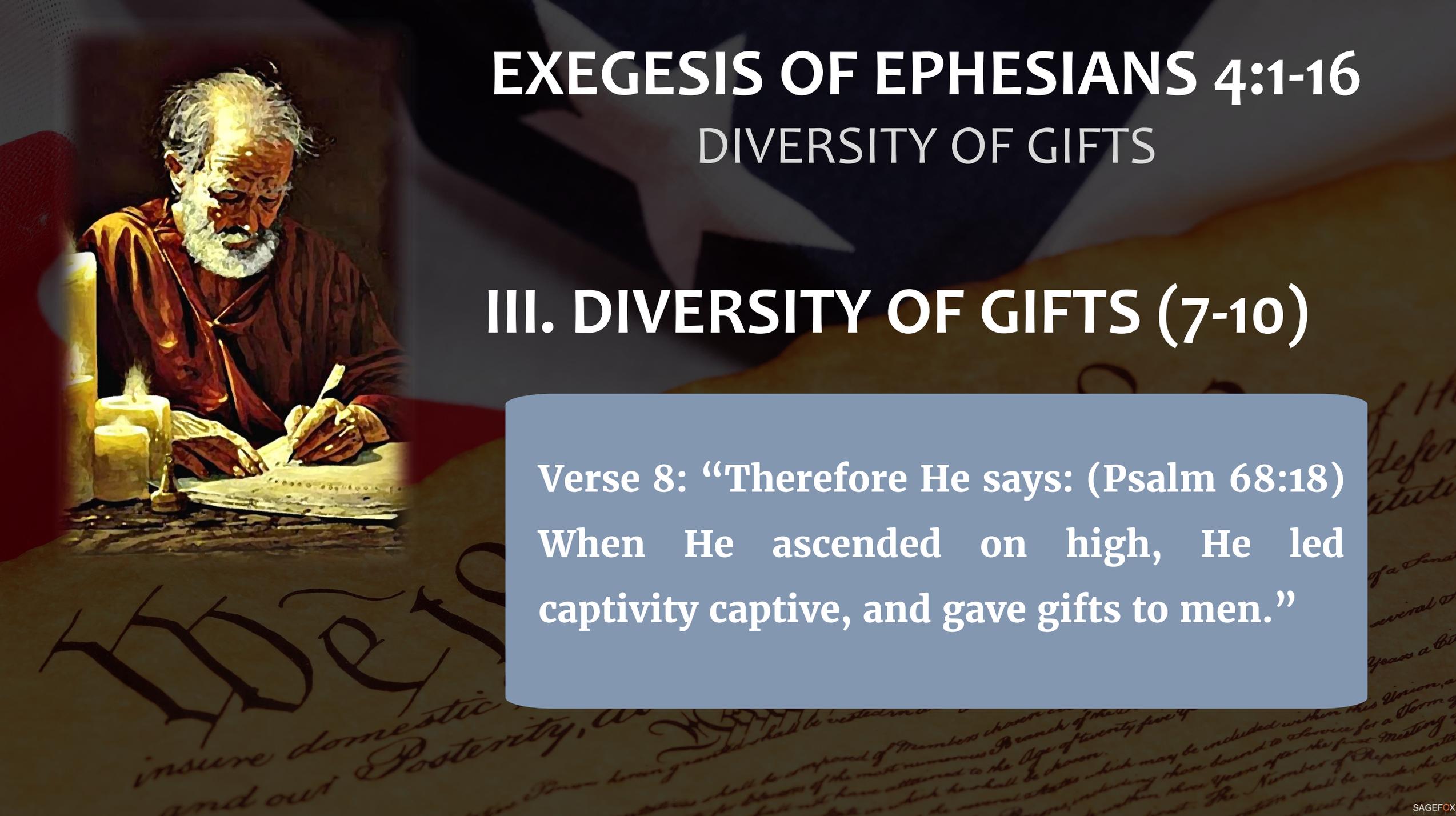
R.C.H. Lenski

EXEGESIS OF EPHESIANS 4:1-16

DIVERSITY OF GIFTS

III. DIVERSITY OF GIFTS (7-10)

Verse 8: “Therefore He says: (Psalm 68:18)
When He ascended on high, He led
captivity captive, and gave gifts to men.”



“

They are gifts which He now divides among men and which also benefit those who have strayed away. Thus the apostle understands the words when he changes *elabes* (receives, takes up) into *edoke* (gives, bestows). The gifts are the *domata* coming down from the Exalted One upon His congregation (*Ekklesia*)...His gifts are like the spoils of His victory over sin, death, and Satan.

Keil - Delitzsch

EXEGESIS OF EPHESIANS 4:1-16

DIVERSITY OF GIFTS

III. DIVERSITY OF GIFTS (7-10)

Verses 9–10: (“Now this, He ascended—what does it mean but that He also first descended into the lower parts of the earth? He who descended is also the One who ascended far above all the heavens, that He might fill all things.”)

“ These two verses make it clear that Messiah Jesus is the One being referenced here. He descended into hell and then ascended far above all heavens that He might fill-up (*plerōma*) all things.

Dr. Ron Cottle

EXEGESIS OF EPHESIANS 4:1-16

A-P-E-S-T LIST

IV. THE SON'S GIFTS (11-16)

Verse 11: “And He gave some apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;”

THE FIVE-FOLD GIFTS

A-P-E-S-T



APOSTLE



PROPHET



EVANGELIST



SHEPHERD



TEACHER

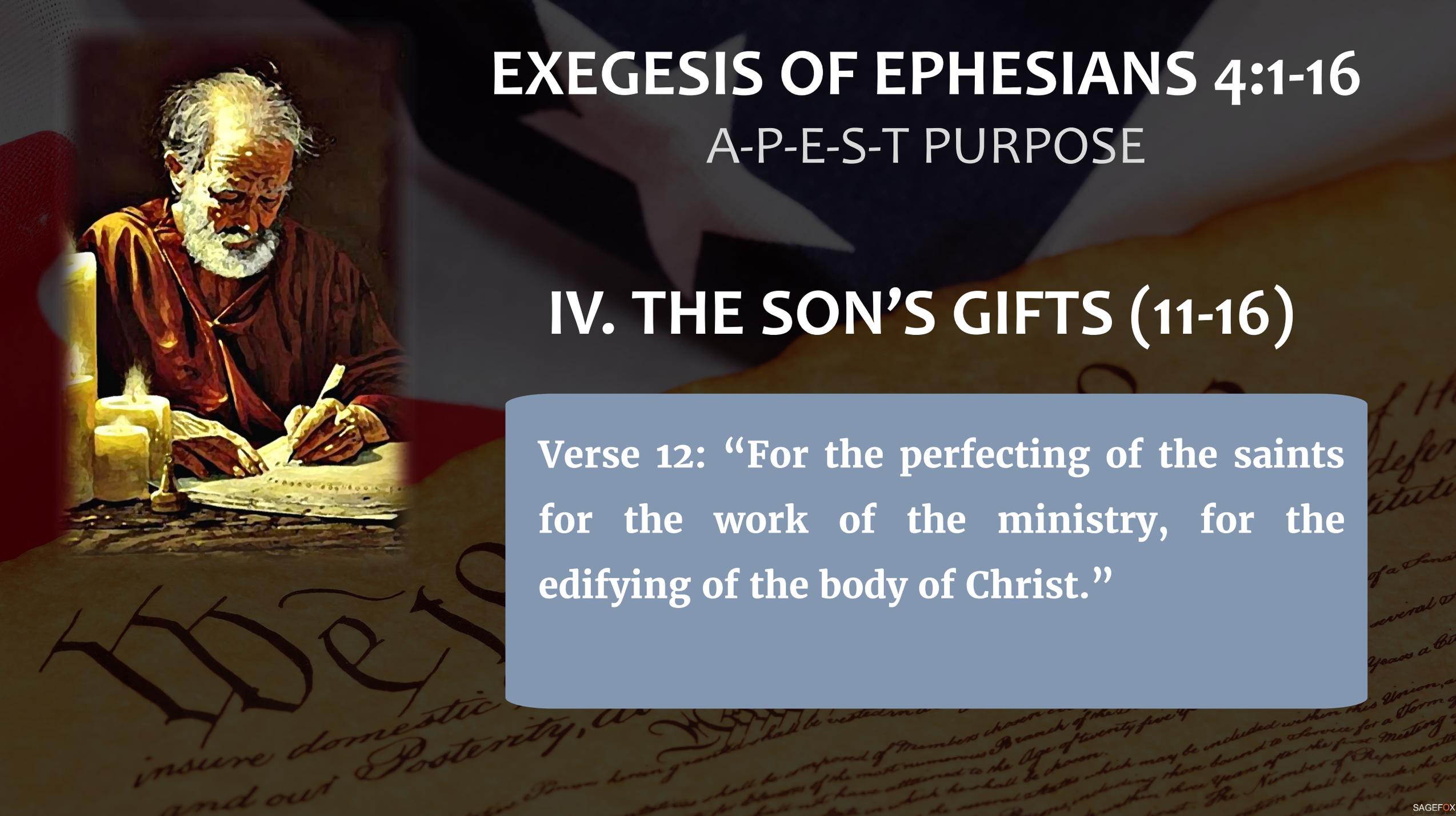
But note carefully – this is not institutionalism – these are men.
Still today, God gives apostolic men and women as the foundation
and origination of Christian ministry. (Dr. Ron Cottle)

EXEGESIS OF EPHESIANS 4:1-16

A-P-E-S-T PURPOSE

IV. THE SON'S GIFTS (11-16)

Verse 12: “For the perfecting of the saints for the work of the ministry, for the edifying of the body of Christ.”



“ Here is the clearest statement of the purpose of the gifts. All are servants of God to the Body by whom it is “built up.” These are the builders; the entire Body is aligned and equipped by them to do the actual work.

Dr. Ron Cottle

KATARTISMOS

Alignment



The basic meaning of *katartismos* is alignment as in the resetting of a broken bone (Galatians 6:1 — restore) or the arranging of soldiers in a regiment.

“

The ministry, therefore, belongs to the people of the *Ekklesia* not only as something to be received, but as their responsibility to provide. Therefore, the responsible task of apostles, prophets, evangelists, shepherds, and teachers within the *Ekklesia* is to align and prepare these saints for their work of ministry.

Dr. Ron Cottle

EXEGESIS OF EPHESIANS 4:1-16

A-P-E-S-T RESULTS

IV. THE SON'S GIFTS (11-16)

Verse 13: “Till we all (*hoi pantes*) come in the unity (*henotēta*) of the faith, and of the knowledge (*epignōseōs* - understanding) of the Son of God, (corporate Son, this is the Ekklesia – Romans. 8:19) unto a perfect (*andra teleion*) man, unto the measure (*metron*) of the stature (*hēlikias*) of the fullness (*plērōmatos* – replete overflow) of Christ:”

EXEGESIS OF EPHESIANS 4:1-16

A-P-E-S-T RESULTS

IV. THE SON'S GIFTS (11-16)

Verse 14: “(So) that we (henceforth – from that point forward) be no more children (*nēpioi* – babes), tossed to and fro, and carried about with every wind (*anemos* – storm) of doctrine, by the underhandedness (*kubeia*; cube – dice or dice-playing) of men, in cunning craftiness (*panurgia*) of deceitful plotting (*methodias*).”

EXEGESIS OF EPHESIANS 4:1-16

A-P-E-S-T RESULTS

IV. THE SON'S GIFTS (11-16)

Verse 15: “But speaking the truth (*alētheuontes*) in love (*en agapē*), may grow (up) into Him (in) all things, which is (*estin* – as a matter of fact) the head, even Christ:”

“ This means that we grow up in relation to Him, the Head, as a proper, full-grown Body. The Body of any Head should correspond to the Head – the Body cannot remain an infant when it has a full-grown Head. “In everything” (*ta panta*) means in every respect.

Dr. Ron Cottle

EXEGESIS OF EPHESIANS 4:1-16

GOAL OF EKKLESIA

IV. THE SON'S GIFTS (11-16)

Verse 16: “From whom the whole body, joined and knit together by what every joint supplies, according to the effective working by which every part does its share, causes growth of the body for the edifying of itself in love.”

“

Here it is: “until we, the whole number, arrive at the oneness of the faith and of the full understanding of the Son of God, (Corporate Son of God” – This is the *Ekklesia*, not Jesus.), as a full-grown man, at an age-measure marked by the fullness (*plerōma*) of Christ!

Dr. Ron Cottle

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