

Ephesians 4:11-12

Ephesians 4:9-12

Christ has:

1. ascended on high above the heavens (plural),
2. taken the rebels captive,
3. gave the plunder to men by selecting some and gifting them with (plundered?) authority and abilities.

Christ's purpose is to fill the whole universe with the authority of his victory.

- One of the ways Christ is doing that today (in the age of the triumphant procession (2 Cor. 2:14) is through the gifted people listed here who will be speaking to the saints in a progressive way.
- Christ will fill all things by providing his people with the things necessary for them to grow and for the body of Christ (church) to grow and reach maturity.

There are many gifts given by Christ, but these are mentioned here because they provide the church what is needed to grow and develop the other gifts:

1. teaching of Christ and his Word,
2. Avoidance of false teaching.

This results in all the Saints finding their place and serving correctly.

- 1 Cor. 12:4-11 list a variety of gifts:
 - message of wisdom,
 - message of knowledge,
 - faith,
 - gifts of healings,
 - miraculous powers,
 - prophecy,
 - distinguishing between spirits,
 - different kinds of tongues,
 - Interpretation of tongues.
- 1 Corinthians 12:27-31 restates a list of gifts:
 - Apostles
 - Prophets
 - Teachers
 - Workers of miracles
 - Gifts of healings
 - Ability to help others
 - Administration
 - Speaking in tongues
 - Interpretation of tongues
- 1 Peter 4 lists a variety of gifts given “to serve others”:
 - Hospitality
 - Speaking
 - Serve
- Romans 12 lists different gifts according to the grace given us:
 - Prophesying
 - Serving

- Teaching
- Encouraging
- Contributing to the needs of others (giving)
- Leadership (governing)
- Mercy
- Here in Ephesians is a list of gifted people given by the ascended Christ.

These gifts will overlap but the progression is simple.

These four/five gifts will:

1. Reveal the mystery, revelation, word of God (Apostle, Prophet).
2. These are foundational.
 - a. Declare the revelation of God's word (Prophet, Evangelist)
 - b. Teach the revelation of God's word (Pastor, Teacher)

4:11 – “And he gave the apostles, the prophets, the evangelists, the shepherds and teachers,”

	2532 [e]	846 [e]	1325 [e]	3588 [e]	3303 [e]	652 [e]		3588 [e]	1161 [e]	4396 [e]	3588 [e]
	Kai	autos	edōken	tous	men	apostolous		tous	de	prophētas	tous
11	Kai	αὐτὸς	ἔδωκεν	τοὺς	μὲν	ἀποστόλους	,	τοὺς	δὲ	προφήτας	,
	And	He	gave	some	indeed	[to be] apostles		some	now	prophets	some
	Conj	PPro-NM3S	V-AIA-3S	Art-AMP	Conj	N-AMP		Art-AMP	Conj	N-AMP	Art-AMP

	1161 [e]	2099 [e]		3588 [e]	1161 [e]	4166 [e]		2532 [e]	1320 [e]		
	de	euangelistas		tous	de	poimenas	kai	didaskalous			
δὲ	εὐαγγελιστάς	,	τοὺς	δὲ	ποιμένας	καὶ	διδασκάλους	,			
now	evangelists		some	now	shepherds	and	teachers				
Conj	N-AMP		Art-AMP	Conj	N-AMP	Conj	N-AMP	Conj	N-AMP		

- Verses 4:11-16 will now interpret and apply the meaning of “gave gifts to men.”
- Pastor” shares the article (definite article) with “teacher” which makes this a list of only 4 gifts not 5, the last one being the gift of “pastor/teacher”. The wording in the Greek requires a strong overlapping of the Pastor and the Teacher. Most ancient lists like this included overlap in the positions identified.
- All four/five gifts are gifts of proclaiming
- All of these gifts have authority based on:
 - The message they were proclaiming was God's message
 - The individual was gifted by the ascended Christ to proclaim God's message as an Apostle, Prophet, Evangelist, Pastor/Teacher.
- None of the gifts have authority from:
 - Man,
 - Another “gifted” man
 - Jewish Law,
 - An Ordaining Institution (seminary),
 - A Head Church,
 - Roman Government
- The Apostles and the Prophets are foundational gifts as is seen in Ephesians 2:20 and 3:5. They are mentioned first in 1 Cor. 12:28

"APOSTLES" (*apostolos*)— from the verb “*apostello*” meaning “to send”. Refers to commissioned messengers backed by their senders authority.

1. Apostle is used in three ways in the NT:

- a. A messenger sent from someone – Philippians 2:15;
- b. The Twelve Apostles appointed by Jesus – 1 Cor. 15:5; Revelation 21:14;
- c. Others in the NT - James (Jesus' brother) Gal. 1:19; 2:9; 1 Cor. 15:7; Barnabas, Acts 14:4, 14; Acts 9:27; Silas and Timothy 1 Thessalonians 2:6; Andronicus and Junias (or, female Junia) in Romans 16:7 (possibly).

2. Heb. 3:1 Jesus is an apostle.

3. Rom. 1:1 – Paul begins many of his letters this way

4. Acts 1:21 - Historical witnesses of Christ so they could testify to the events and interpret the historical events.

5. Requirements:

- a. Paul argues for his apostleship in 1 Cor. 9:1-3 saying “Have I not seen the Lord.” 1 Cor. 15:6-8 Jesus appeared to 500 plus others
- b. Sent out by Jesus
- c. Accompanied by signs and wonders and mighty works 2 Cor. 12:12 but also, fruit of the ministry as in converts 1 Cor. 9:2

6. Apostles were to:

- a. proclaim the revelation,
- b. teach (Acts 2:42, “devoted themselves to the apostles’ teaching”);
- c. heal (Acts 5:12);
- d. limited administrative responsibilities which were to quickly be handed off (Acts 6:1; See Paul’s ministry),
- e. Discipline (Acts 5:1; 1 Cor. 5:1);
- f. Oversight of the churches (Acts 15:36; 1 Cor. 4:15);
- g. Major doctrinal decisions (Acts 15:6)

7. Today we turn to the apostle’s writings, the N.T. for doctrine, example and church government.

"PROPHET" (*prophetas*)— spoke for God and may have been a carryover from the Old Testament until God had finished speaking the new revelation. Prophets were the mouth piece of God.

“Prophet” occurs 149 times in the NT. “To prophecy” occurs 28 times in the NT.

1. Concept of a prophet is captured in Exodus 7:1 and 4:15-16. A prophet can then be one who supernaturally receives and passes on a message from God. This message does not have to predict the future. Abraham (Gen. 20:7) and David are among the OT prophets.

2. Teaching the written word of God (OT or NT) is not prophesying, it is teaching or proclaiming.

3. There were female prophets, or woman who prophesied, in the OT (Huldah, 2 Chr. 34:22), Anna (Luke 2:36)

4. Prophets in the Bible received their message by external voice of God, internal voice of God, vision, dream, images, etc.

5. The test of a true prophet:

- a. Speak in the name of the Lord (Deut. 18:20-22),
- b. Prediction visibly fulfilled (Deut. 18:22),
- c. Produce a sign to confirm (Deut. 13:1, 2),
- d. Must agree with previous revelation (Deut. 13:1-5)

6. The content of a prophetic message (1 Corinthians 14:3-7 and on:

- a. Rebuke,
- b. Encouragement,
- c. Revelation,

- d. Specific information for a specific occasion,
 - e. Authenticate God's leader
7. The NT has proportionately the same amount of references to prophets and prophecy as the OT
 8. Jesus was a prophet (Deut. 18:15-19)
 9. John the Baptist
 10. Caiaphas in John 11:51
 11. Referred to in Eph. 2:20; 3:5; 4:11
 12. Referred to 1 Corinthians 12:28; 1 Cor. 11-14
 13. Agabus foretells the future twice - Acts 11:28 and 21:9, 11
 14. Judas and Silas were prophets - Acts 15:32
 15. It would both appear and be consistent that the ministry of the Apostle and the Prophet has ceased, just like it did in the OT after Malachi. But, even before the coming of John the Baptist there was the ministry of Simeon and Anna in Luke 2:25.
 16. The cessation of the Apostle and the Prophet (and the signs and revelation that accompanied them) does not require the cessation of the presence and manifestation of the Holy Spirit (gifts and utterance) in the church. (Read 1 Corinthians 13:8-13).
 17. First Corinthians 14 gives instructions to the church for the use of tongues and prophecy.

"EVANGELIST" (*euangelistas*)—one who proclaims the good news. The evangelist proclaimed the gospel which he had received from the apostles. A missionary who brought the gospel into new regions. Heralds or messengers. Only mentioned again in Paul's writings in 2 Timothy 4:5 which appears to include planting churches and establishing of congregations (Romans 1:11-15).

"SHEPHERDS" (*poimenas*)— one who leads sheep to food and protection of sheep that were put in the shepherd's charge.

1. Peter address this position in 1 Peter 5:1-4 when he addresses the “elders” and tells them to be “shepherds of God’s flock serving as overseers.” Peter calls himself an “elder” and calls Jesus the “chief shepherd”
2. Pastoring would apparently include is Bible teaching as in John 21:15-17 where Jesus tells Peter 2x to “feed” my sheep (lambs) and 1x to “shepherd (*poimaine*) my sheep”.
3. In the OT(Jeremiah 23:2-4, In Jer. 23:18-22) shepherds were to declare God’s message accurately.
4. May refer to the “overseer” position in local congregations elsewhere in the NT Philippians 1:1 along with elders.
5. Acts 20:17, 28; 1 Peter 5:1-2; John 21:16 - “Shepherd” is used in these verses.
6. They manage the church in 1 Thes. 5:12 and Romans 12:8.

"TEACHER" ("didaskalos")- a teacher. They were to explain Scripture, the gospels (Jesus) and the new revelation. Jewish synagogues had “teachers” who provided biblical instruction and also trained others to do the same. The “teacher” in the church was probably fulfilling the role of the Jewish teacher. The Teacher is linked with the Pastor by a single definite article in the Greek which indicates a close association between the two men or with in one man in the local congregation. The teacher is seen in Acts 15:35; 18:11, 25; Rom. 2:20, 21; Col. 3:16; Heb. 4:12. When applied to teaching apostolic doctrine see: 1 Cor. 4:17; Rom. 16:17; 2 Thes. 2:15; 2 Tim. 2:2; 3:10. Specially chosen men in 2 Tim. 1:13-14; 2:1-2; 1 Tim. 3:2; 5:17; Titus 1:9. Teachers also urged people to live what they heard Ephesians 4:20-21

"PERFECTING", "EQUIPPING", "QUALIFICATION" ("katartismos")-The word was a technical medical term for setting of a bone. It describes the act by which people or things are properly conditioned

and made ready for service, work, function. This word was also used to describe the work of Greek philosophers or teachers.

4:12 – “to equip the saints for the work of ministry, for building up the body of Christ,”

	4314 [e]	3588 [e]	2677 [e]		3588 [e]	40 [e]		1519 [e]	2041 [e]	1248 [e]	1519 [e]
	pros	ton	katartismon		tōn	hagiōn		eis	ergon	diakonias	eis
12	πρὸς	τὸν	καταρτισμὸν	τῶν	ἀγίων	, εἰς		ἔργον	διακονίας	, εἰς	
	toward	the	perfecting	of the	saints	for		[the] work	of ministry	for	
	Prep	Art-AMS	N-AMS		Art-GMP	Adj-GMP		Prep	N-ANS	N-GFS	Prep

	3619 [e]		3588 [e]	4983 [e]		3588 [e]	5547 [e]				
	oikodomēn		tou	sōmatos		tou	Christou				
	οἰκοδομὴν		τοῦ	σώματος	τοῦ	Χριστοῦ	,				
	[the] building up	of the	body	-		of Christ					
	N-AFS		Art-GNS	N-GNS		Art-GMS	N-GMS				

to prepare [katartismos] God's people for works of service so that the body of Christ may be built [oikodoma] up

Three purposes listed here that are to be the result of the five gifts from verse 11:

1. PREPARE SAINTS - "To ["pros"] prepare God's people" - Other translations: "to equip the saints", "for perfecting of the saints", "to fit his people", "in order to fully equip", "in order to get his holy people ready", "that Christians might be properly equipped"

2. SAINTS PERFORM - "For ["eis"] works of service" - Other translations: "for the work of the ministry", "for their service", "to labor in their appointed service", "for the work of serving", "ready to serve as workers",

3. CHURCH IS BUILT - "So that ["eis"] the body of Christ may be built up" - Other translations: "for building up the body of Christ", "for the edifying of the body of Christ"

- Note: the organization of the prepositions has recently been challenged. There has been an attempt to read the five gifts were given to: 1- prepare God's people, 2- do works of service, 3- build up body. This places all the demand on the clergy in a sense. This view is not supported by the rest of scripture nor the context that began in 4:7 "to each one"

"**katartismos**" is only used here in the Greek NT. It means 'perfecting', 'equipping', "qualification", The word was a medical technical term for the setting of a bone. The noun describes the dynamic act by which persons or things are properly conditioned. *katartismos* (καταρτισμός) denotes a fitting or preparing fully in Ephesians 4:12. The verb form of this word is used in these ways:

1. Mat. 4:21 - "They were in a boat with their father Zebedee, preparing their nets."
2. Heb. 11:3 - "By faith we understand that the universe was formed at God's command."
3. Gal. 6:1 - "If someone is caught in a sin, you who are spiritual should restore him gently."
4. Notice Paul's attitude in 1 Thessalonians 3:10, "Night and day we pray most earnestly that we may see you again and supply what is lacking in your faith."
5. Notice what is included in this benediction in Hebrews 13:20, "May the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that

great Shepherd of the sheep, equip you with everything good for doing his will, and may he work in us what is pleasing to him, through Jesus Christ."

Concerning the Greek word katartizo or kartartismos:

- **Wuest** writes in his **Word Studies in the Greek New Testament** about Ephesians 4:12: These gifted men are given the church "for the perfecting of the saints." The word "perfecting" is *katartizo*, "to equip for service." These gifted men are to specialize in equipping the saints for "the work of the ministry," that is, for ministering work, in short, Christian service. This is in order that the Body of Christ, the church, might be built up, by additions to its membership in lost souls being saved, and by the building up of individual saints.
- **Kittel's Theological Dictionary** has a paragraph that says: Along the same lines καταρτισμός is used at Eph. 4:12, in the context of the edifying of the body of Christ, to denote the equipment of the saints for the work of ministry. The establishment of the community in work for the kingdom of God in the widest sense thus constitutes for Paul a material precondition of the upbuilding and consequently the actualization of the community.
- **Brown's Dictionary** then discusses the use of the word in the New Testament (NT): New Testament Of this group of words only *katartizo* is used at all frequently in the New Testament (13 times), while *artios* (2 Tim.3:17), *katartisis* (2 Cor. 13:9), and *katartismos* (Eph.4:12) occur only once each. 1. At Matt. 4:21 and Mk. 1:19, *katartizo* is found in the secular sense of repairing fishing nets. In addition to this, the New Testament also uses *katartizo* in the same way as the LXX: the meaning here is to prepare (Heb.10:5, a citation of Ps. 40:6; Matt. 21:16, citing Ps. 8:3 LXX; Rom. 9:22), to establish, to form (Heb.11:3), to equip (Heb. 13:21; 1 Pet.5:100. As in the Old Testament, God is the subject of sentences which express his power to strengthen and establish. 2. Of particular importance are those passages in which *artios* and its derivatives are used in connection with the preparation and equipment of the believer and the church, for the service of God and their fellowmen. The adj. *artios* occurs only at 2 Tim. 3:17, together with the perfect pass. Participle *exertismenos*. . . *artios* here does not imply perfection, as was originally thought, doubtless because of the variant reading *teleios*, perfect, in Codex D. Rather it refers to the state of being equipped for a delegated task. So too, in Eph. 4:12 *katartismos* refers to the preparation of the church for becoming perfect, but not to this perfection itself, as can be seen from the use of *teleios* (complete, mature). . . The terms *artios* and *katartismos* thus have not so much a qualitative meaning as a functional one

"ergon" or 'work' as in 'ergon diadonias' (works of ministry). The work is an ongoing activity.

1. The saints being "prepared" is not the purpose but the means to the end.
2. Paul had said in 4:7 "to each one of us grace has been given" and "this is why" "it was he who gave" the five gifts mentioned in 4:11. Because "each one" has "works of service" to do.
3. 1 Corinthians 15:58, "Therefore, my dear brothers, stand firm. Let nothing move you. Always give yourselves fully to the work of the Lord, because you know that your labor in the Lord is not in vain."
4. Philippians 2:30, "
5. 1 Thessalonians 1:3, "
6. 2 Timothy 4:5, "

"Buiilding" (*oikodoma*) - means 'building', 'building up', edification'. The word is an expression of development.

1. The image of building a temple has been used already by Paul (2:21). Now the 'building' is a body.
2. This verb "for building" is used in Greek for building houses and temples. It is also used in a figurative sense as Paul does here for the establishment of nations or individuals.

3. Jeremiah 24:6 - "I will bring them back to this land. I will build them up and not tear them down."
4. Jeremiah 31:4 - "I will build you up again and you will be rebuilt, O Virgin Israel."
5. Jeremiah 33:7 - "I will bring Judah and Israel back from captivity and will rebuild them as they were before."
6. The three previous verses are accomplished by God giving Jeremiah his word to reveal, proclaim and teach (Jeremiah 1:-10)
7. Matthew 16:18

The resurrected Messiah has given his word to the apostle, prophet, evangelist, shepherd and teacher to declare to the people of God so that the community of Christ will be built.

1 Corinthians 12:4, 5, 6, Mentions "gifts" [charismaton], "service" [diakonion] and "working" [energamaton]

Both the concept of size and development are seen here:

1. The apostles and evangelist are clearly aimed at growth in number and expansion of the body
2. The pastor and teacher are clearly aimed at the development and grow in performance of body.

4:13 – “until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Christ,”

3360 [e]	2658 [e]	3588 [e]	3956 [e]	1519 [e]	3588 [e]	1775 [e]	3588 [e]	4102 [e]	2532 [e]
mechri	katantēsōmen	hoi	pantes	eis	tēn	henotēta	tēs	pisteōs	kai
13 μέχρι	καταντήσωμεν	οἱ	πάντες	εἰς	τὴν	ένότητα	τῆς	πίστεως	καὶ
until	we may attain	-	all	to	the	unity	of the	faith	and
Adv	V-ASA-1P	Art-NMP	Adj-NMP	Prep	Art-AFS	N-AFS	Art-GFS	N-GFS	Conj

3588 [e]	1922 [e]	3588 [e]	5207 [e]	3588 [e]	2316 [e]	1519 [e]	435 [e]	5046 [e]	1519 [e]
tēs	epignōseōs	tou	Huiou	tou	Theou	eis	andra	teleion	eis
τῆς	ἐπιγνώσεως	τοῦ	Υἱου	τοῦ	Θεοῦ	, εἰς	ἄνδρα	τέλειον	, εἰς
of the	knowledge	of the	Son	-	of God	unto	a man	a complete	to
Art-GFS	N-GFS	Art-GMS	N-GMS	Art-GMS	N-GMS	Prep	N-AMS	Adj-AMS	Prep

3358 [e]	2244 [e]	3588 [e]	4138 [e]	3588 [e]	5547 [e]
metron	hēlikias	tou	plērōmatos	tou	Christou
μέτρον	ἡλικίας	τοῦ	πληρώματος	τοῦ	Χριστοῦ
[the] measure	of [the] stature	of the	fullness	-	of Christ
N-ANS	N-GFS	Art-GNS	N-GNS	Art-GMS	N-GMS

This verse identifies the goal of the apostle, prophet, evangelist, pastor, teacher in preparing people for the service of building the body.

- This may best be understood as one of the "now/but not yet" concepts
- Notice we return to the theme of 4:1-6, unity. This unity of the body (group) is attained and maintained by the diversity within the body (individuals).
- "Until" - *mechri* means "until, as far as". It is used to point toward the goal. The A,P,E,P,T and their purpose are to continue until this goal is reached.
- "we reach" - *katantasomen* (aorist subjunctive active of *katantao*) means "to come to, to arrive at, to reach, to attain to, to come down to the goal." The goal is three fold: a) unity in faith, b) unity in knowledge, c) mature (fullness of Christ)
- "unity"
- a) "in the faith" - communication of the "one faith" leads people out of their error and ignorance to one hope and one Lord as seen in 4:5. Our goal is to discover, communicate and understand this body of truth called "faith" or "one faith". This is not the activity of believing, but the body of doctrines (truth) revealed by God
- b) "in the knowledge of the Son of God"
- "knowledge of the Son of God" - know Son of God as Savior, - know what the Son of God did, - know what the Son of God taught, - know who the Son of God is, - know Son of God as the One from the Old Testament, - know Son of God as the Eternal God, - know the future of the Son of God.
- Revelation 1:1-3, "I am the Alpha and the Omega, who is, and who was, and who is to come, the Almighty (1:8) . . . the First and the Last . . . the Living One; I was dead, and behold I am alive for ever and ever! And I hold the keys of death and Hades (1:17-19) . . . who holds the seven stars in his right hand and walks among the seven golden lampstands (2:1) . . . who has the sharp, double-edged sword (2:12) . . . whose eyes are like blazing fire and whose feet are like burnished bronze (2:18) . . . who holds the seven spirits of God and the seven stars (3:1) . . . who is holy and true, who holds the key of David. What he opens no one can shut, and what he shuts no one can open (3:7) . . . the Amen, the faithful and true witness, the ruler of God's creation (3:14)."
- Where is a person going to learn about the Son of God? Ans: From the Word received, declared and taught by the Apostle, Prophet, Evangelist, Shepherd, Teacher. "In the beginning was the Word . . . The Word became flesh (1 Jn.1:1,14)
- Paul sought this knowledge of the Son of God in Philippians 3:10
- "Son of God" indicates the full role of the second member of the trinity. The use of the title "Christ" is often limited to his role as Messiah and head of the church.
- c) "become mature" - *teleios* refers to that which has reached the set goal, perfect, mature.
- "man" is not translated into the NIV but is the word "*andra*" which means "mature, full grown man" and not "*anthropos*" which means "man, or mankind or human". Notice the contrast with unstable, directionless infants who have been deceived by men (*anthropos*).
- Together *teleios* and *andra* translate as "into a perfect, full grown man." The singular form of man refers to the group called the church and not to individual people (Ep. 2:15)
- "attaining to the" - means "attain or arrive at a particular state"
- "whole measure of the fullness of Christ" - "whole" is *helikia* which means age, full age, ripeness of full age. It can also refer to stature but is best understood to refer to mature age. - "measure" is *metron*. "fullness" is *plaromatos* and means fullness. See Eph. 3:19
- All these words together: Mature, Whole, Measure, Fullness.
- Mature Manhood = the whole, measure, fullness of Christ.
- We, as a church, are to strive for this perfection. Phil. 3:12 Paul sought this as an individual. Our striving for this apparently unreachable goal will keep us far above the ways of the world. Ultimately it will be completed in heaven, Revelation 19:7.

- Understand the faith (body of truth) and Understand the knowledge of the Son of God and then attain the whole, fullness of Christ.

4:14 – “so that we may no longer be children, tossed to and fro by the waves and carried about by every wind of doctrine, by human cunning, by craftiness in deceitful schemes.”

	2443 [e]	3371 [e]	1510 [e]	3516 [e]	2831 [e]	2532 [e]	4064 [e]	3956 [e]
	hina	mēketi	ōmen	nēpioi	klydōnizomenoi	kai	peripheromenoi	panti
14	ἴνα	μηκέτι	ώμεν	νήπιοι ,	κλυδωνιζόμενοι	καὶ	περιφερόμενοι	παντὶ
	so that	no longer	we might be	infants	being tossed by waves	and	being carried about	by every
	Conj	Adv	V-PSA-1P	Adj-NMP	V-PPM/P-NMP	Conj	V-PPM/P-NMP	Adj-DMS

Conjunction

	417 [e]	3588 [e]	1319 [e]	1722 [e]	3588 [e]	2940 [e]	3588 [e]	444 [e]	1722 [e]
	anemō	tēs	didaskalias	en	tē	kybeia	tōn	anthrōpōn	en
	ἀνέμῳ	τῆς	διδασκαλίας ,	ἐν	τῇ	κυβείᾳ*	τῶν	ἀνθρώπων	ἐν
	wind	-	of teaching	in	the	cunning	-	of men	in
	N-DMS	Art-GFS	N-GFS	Prep	Art-DFS	N-DFS	Art-GMP	N-GMP	Prep

	3834 [e]	4314 [e]	3588 [e]	3180 [e]	3588 [e]	4106 [e]			
	panourgia	pros	tēn	methodeian	tēs	planēs			
	πανουργίᾳ ,	πρὸς	τῇν	μεθοδείαν	τῆς	πλάνης .			
	craftiness	with a view to	the	scheming	-	of deceit			
	N-DFS	Prep	Art-AFS	N-AFS	Art-GFS	N-GFS			

4:15 – “Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ,”

	226 [e]	1161 [e]	1722 [e]	26 [e]	837 [e]	1519 [e]	846 [e]	3588 [e]	3956 [e]
	alētheuontes	de	en	agapē	auxēsōmen	eis	auton	ta	panta
15	ἀληθεύοντες	δὲ	ἐν	ἀγάπῃ ,	αὐξήσωμεν	εἰς	αὐτὸν	τὰ πάντα	
	Speaking the truth	however	in	love	we should grow up	into	Him	in	all things
	V-PPA-NMP	Conj	Prep	N-DFS	V-ASA-1P	Prep	PPro-AM3S	Art-ANP	Adj-ANP

	3739 [e]	1510 [e]	3588 [e]	2776 [e]	5547 [e]				
	hos	estin	hē	kephalē	Christos				
	ὅς	ἐστιν	ἡ	κεφαλή ,	Χριστός ,				
	who	is	the	head	Christ				
	ReiPro-NMS	V-PIA-3S	Art-NFS	N-NFS	N-NMS				

4:16 – “from whom the whole body, joined and held together by every joint with which it is equipped, when each part is working properly, makes the body grow so that it builds itself up in love.”

	1537 [e]	3739 [e]	3956 [e]	3588 [e]	4983 [e]	4883 [e]		2532 [e]	4822 [e]
	ex	hou	pan	to	sōma	synarmologoumenon	kai	symbibazomenon	
16	ἐξ	οὐ	πᾶν	τὸ	σῶμα	, συναρμολογούμενον	καὶ	συμβιβαζόμενον	
	from	whom	all	the	body	being joined together	and	being held together	
	Prep	RefPro-GMS	Adj-NNS	Art-NNS	N-NNS	V-PPM/P-NNS	Conj	V-PPM/P-NNS	

	1223 [e]	3956 [e]	860 [e]	3588 [e]	2024 [e]		2596 [e]	1753 [e]	1722 [e]	3358 [e]
	dia	pasēs	haphēs	tēs	epichorēgias		kat'	energeian	en	metrō
	διὰ	πάσης	ἀφῆς	τῆς	ἐπιχορηγίας	,	κατ'	ἐνέργειαν	ἐν	μέτρῳ
	by	every	ligament	of [its]	supply		according to	[the] working	in	[the] measure
	Prep	Adj-GFS	N-GFS	Art-GFS	N-GFS		Prep	N-AFS	Prep	N-DNS

	1520 [e]	1538 [e]	3313 [e]		3588 [e]	838 [e]	3588 [e]	4983 [e]	4160 [e]	1519 [e]
	henos	hekastou	merous		tēn	auxēsin	tou	sōmatos	poieitai	eis
	ἐνὸς	έκάστου	μέρους	,	τὴν	αὔξησιν	τοῦ	σώματος	ποιεῖται	εἰς
	individual	of each	part		the	increase	of the	body	makes for itself	to
	Adj-GNS	Adj-GNS	N-GNS		Art-AFS	N-AFS	Art-GNS	N-GNS	V-PIM-3S	Prep

	3619 [e]	1438 [e]	1722 [e]	26 [e]						
	oikodomēn	heautou	en	agapē						
	οἰκοδομήν	έαυτοῦ	ἐν	ἀγάπῃ	.					
	[the] building up	of itself	in	love						
	N-AFS	RefPro-GN3S	Prep	N-DFS						