

"Thus saith the LORD,
Let my people go, that
they may serve me."
Exodus 8:1



Back

Jer 17:5-11 NIV



⁵ This is what the LORD says:

"Cursed is the one who trusts in man,^m
who draws strength from mere
flesh
and whose heart turns away from
the LORD.ⁿ

⁶ That person will be like a bush in the
wastelands;
they will not see prosperity when
it comes.

They will dwell in the parched places^o
of the desert,
in a salt^p land where no one lives.

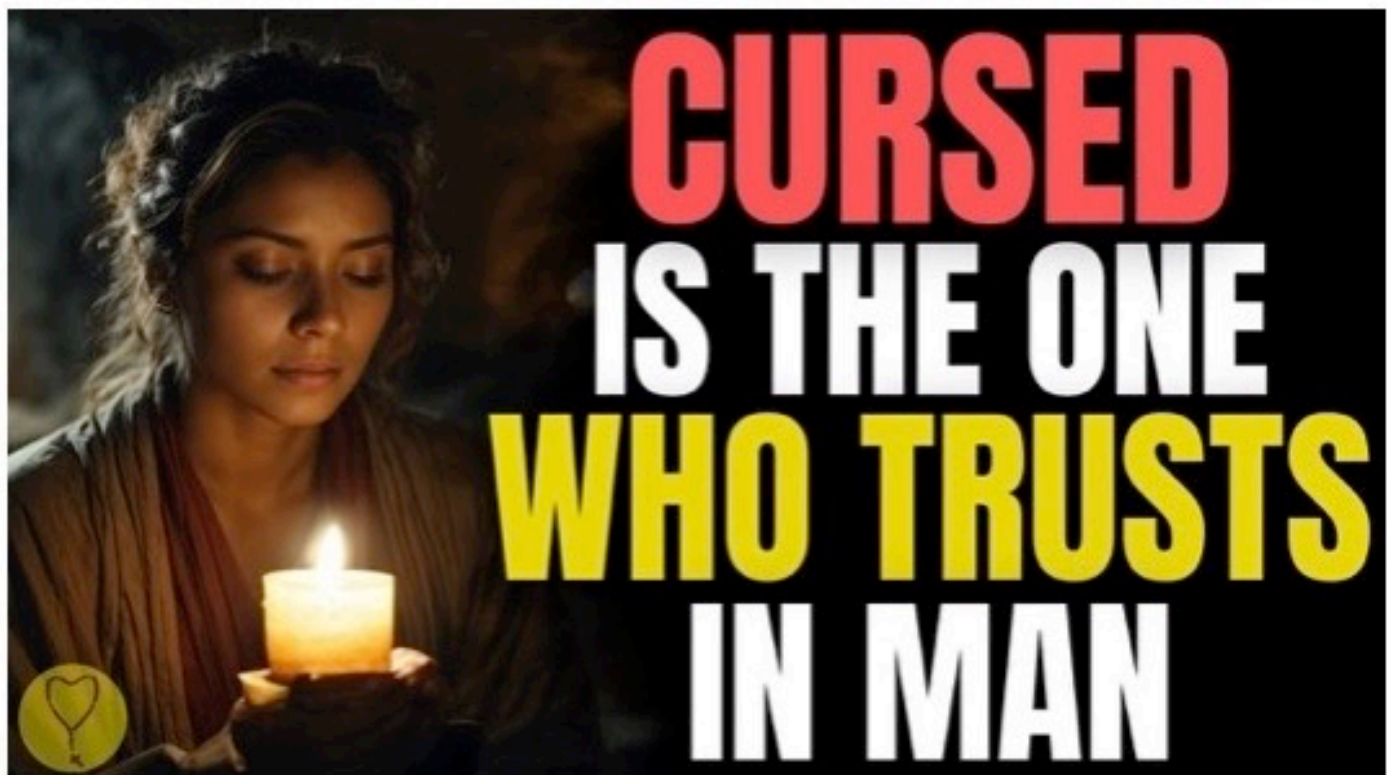
⁷ "But blessed^q is the one who trusts^r in
the LORD,
whose confidence is in him.

⁸ They will be like a tree planted by the
water
that sends out its roots by the
stream.^s

It does not fear when heat comes;
its leaves are always green.

It has no worries in a year of drought^t
and never fails to bear fruit."^u

A thorough searching in Ephesians 4:1-16 by John F. Taylor



**‘Thus says the LORD,
“Let my people go, that they may serve me”, ~Exodus 8:1.**

This instruction had been given to Moses, that he was to go to Egypt’s king: Pharoah, and tell him: “Let My people go, that they may serve Me” because God had chosen Moses to liberate His people from 400 years of slavery.

There’s a parallel circumstance that’s arisen in our modern day church operations where a subtle command of God’s people has constrained and contained us, and we need to be liberated according to the truth of God’s word.

Let the truth be known! Many and various revival and reformation movements have arisen over the centuries, each contributing wonderful, new liberating knowledge for God’s people to ‘walk in’ and aspire to walking in. But how is the Body of Christ operating today in the light of the truth of scripture? This is that search and inquiry.

It’s all about finding out the truth of this scripture: Ephesians 4:1-16. The passage is included here with **grape coloured text**, indicating the key parts of this passage that this study is looking into, attempting to capture fresh knowledge of our Bridegroom’s heart, and seeking to apply this for His glory.

In anticipation of reading and digesting these next pages, please picture the apostle Paul writing to his cherished Ephesian church from a prison cell in Rome.

Ephesians 4:1-16

I therefore, a prisoner for the Lord, urge you to walk in a manner **worthy of the calling to which you have been called**, v2 with all humility and gentleness, with patience, bearing with one another in love, v3 **eager to maintain the unity of the Spirit in the bond of peace**.

v4 **There is one body and one Spirit—just as you were called to the one hope that belongs to your call**— v5 one Lord, one faith, one baptism, v6 one God and Father of all, who is over all and through all and in all.

v7 But **grace was given to each one of us according to the measure of Christ's gift**. v8 Therefore it says: “When he ascended on high he led a host of captives, and he gave gifts to men”.

v9 (In saying, “He ascended,” what does it mean but that he had also descended into the lower regions, the earth? v10 He who descended is the one who also ascended far above all the heavens, that he might fill all things.)

v11 And **he gave** the apostles, the prophets, the evangelists, the shepherds and teachers, v12 **to equip** *the saints for the work of ministry, for building up the body of Christ, v13 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,

v14 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.

v15 Rather, speaking the truth in love, we are to grow up in every way into him who is the head, into Christ, v16 from whom the whole body, joined and held together **by every joint with which it is equipped** (Gk: gen. fem. sing. noun; “contribution, supply”), when each part is working properly, makes the body grow so that it builds itself up in love.

1. “..eager to maintain the unity of the Spirit in the bond of peace..”
~Ephesians 4:3-4.

vv3-4, With this translation and paraphrase from the Greek grammar:
“**you all** being eager with wholehearted participation, guarding as watchmen: **Holy Spirit’s oneness and integral-perfection of unity among yourselves**, in your own relationship of rest with the working-joint of an harmony **which peace brings**, for there is **one Body that’s of pre-eminent and pivotal importance** and **one Spirit likewise** with your calling”.

So, the very foundational truth that the apostle is grounding his instructions upon here, is this uniqueness of Holy Spirit’s unity among us “being eager with wholehearted participation, guarding as watchmen: **Holy Spirit’s oneness**”. That seems to be a grand expectation, but it’s achievable due to the peace that the exercise of our faith brings.

“The Lord is at hand; do not be anxious about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which surpasses all understanding, will guard your hearts and your minds in Christ Jesus”, ~Philippians 4:5b-7, English Standard Version (ESV).

“Don't fret or worry. Instead of worrying, pray. Let petitions and praises shape your worries into prayers, letting God know your concerns. Before you know it, a sense of God's wholeness (peace, and) everything coming together for good (peace), will come and settle you down. It's wonderful

what happens when Christ displaces worry at the center of your life”,
~Philippians 4:5b-7, The Message Version (MSG)

We each surely know the contrast and contradiction between an anxious heart causing forced conversation, and a peaceful, patient conduct bringing unity. The later is the apostle’s expectation of our Christian conduct as we meet together. Then-can-arise, this eager, wholehearted participation, as we guard together as watchmen: Holy Spirit’s oneness with us, and with our God.

2. “But **grace was given to each one of us** according to the measure of Christ's gift”, ~Ephesians 4:7, ESV.

In order to comprehend more fully, to whom the apostle Paul was writing here, we need to review some facts about his establishment of the Ephesian church and his intention and use of this letter which he wrote from a prison cell in Rome.

Ephesus was then a city of about 300,000 people, a provincial capital of the Roman province of Asia, and a vital commercial centre of the Roman Empire being situated on several major trade routes.

Paul first established this church there in AD 53, on his second Missionary Journey. He then had an extended, three-year-stay in Ephesus at one stage of the years AD 54-56. But it wasn’t until AD 60-62 that Ephesians was written.

Therefore, a period of 7 to 9 years had elapsed between the establishment of this church and of the writing and dissemination of this letter. It’s likely that this letter was also copied and sent to house-church-congregations that Paul had established on his missionary journeys, because he used Ephesus as a base.

So, imagine this! After Paul had described many of the supreme honours of our faith and of our position in Christ’s salvation in the preceding chapters, he seems to claim this austere position, like a monk in a monastery with elite knowledge:

“God made known to me the mystery ... which in other ages was not made known to the sons of men as it has now been revealed by the Spirit to His holy apostles and prophets”, ~Ephesian 3:3-5, ESV.

And he’s introduced this profound claim by saying:

“I, Paul, the prisoner of Christ Jesus **for you Gentiles**”, ~3:1.

Paul being “a Jew of the Jews” and a previous Pharisee of the Jewish religion, had been called by God to the Gentiles, to the non-Jewish nations. So, here we see him! claiming this teaching of divine truth to people he’d evangelised, taught and become part of, 7 to 9 years previous.

Whether they were in the city of Ephesus in a large church - for there’s evidence that this church had transformed the 300,000-strong city - or “by the roadside” of Paul’s missionary journeys as house churches, he could address them as being honoured by them.

So, after he’s delved deeply into describing and defining the mysteries of our faith, he appeals to them:

“I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called”, ~Ephesians 4:1, New King James Version (NKJV); because both they and he **knew** that God had called them through the preaching and teaching of the gospel that Paul had bought them, most importantly through his teaching of them for a three-year-period in the Hall of Tyrannus, ~cf. Acts 19:8-10.

Through Paul’s supernatural evangelism of them, through his teaching that followed that, and through his care for them through visits and setting up church elders, they would also have known the necessity of conducting themselves “with all lowliness and gentleness, with longsuffering, bearing with one another in love, endeavoring to keep the unity of the Spirit in the bond of peace”, ~4:2-3.

And he was surely confident that these Christ-followers and trainees of his, **knew** this foundational teaching he’d been teaching them: “There is one body and one Spirit, just as you were called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in you all”, in stark contrast to the pagan world all around them which worshipped many gods, especially the city’s Dianna of Ephesus, had temple prostitution as it’s initiates’ worship and a plurality of “gods for uses” like the Catholic patron saints.

Paul was reinforcing unity: “one body, one Spirit, one hope of your calling” ..and.. a practical divine life “one hope of your calling, one Lord, one faith, one baptism, one God and Father of all who is above all, and through all, and in you all”. What a reminder! And what an introduction he thus claims to this description he makes of the constitution of the Body of Christ:

“**But to each one of us** grace was given according to the measure of Christ’s gift”, ~Ephesians 4:7, NKJV.

Was he claiming these people’s previous knowledge? that they already knew that God had given them grace according to the measure of Christ’s gift? Or was he teaching them something? For he begins this statement with a contrasting conjunction: “**But...**”.

Personally, I like The Message Version’s translation of 4:7 - “**But** that **doesn't** mean **you should all look and speak and act the same**. Out of the generosity of Christ, each of us is given his own gift”. Woo Hoo! Each of us is given his/her own gift.

“**But..** what is **that**? Like: “**that** doesn’t mean” / “But that doesn’t mean”! Well “the that” must be reflective upon verses 4 to 6 where Paul is emphasising unity, but had these 9-or-10-year-old Christians become religious? interpreting a standard of unity as a standard of conduct?

“But **that** (Paul’s call for a practical and divine unity) doesn’t mean you should all look and speak and act the same”, ~spot on MSG Version!

A translation of the Greek grammar of verse 7 can be rendered: “**But that which affords joy** (grace) **was given to each and every one of us** (Paul to his converts, trainees and divinity-followers; and by extension: to us! “**each and every one**” is two adjectives, describing “us”) **after-against** (a preposition) **the measure** (a determiner and accusative noun) **of Christ’s gratuity** (a genative phrase).

“**But that which affords joy was given to each and every one of us after-against the measure of Christ’s gratuity**”, ~4:7, a “me translation”!

With this phrase: “according to the measure of Christ’s **gift**”, means **a gratuity** (Greek *dorea* translated “gift” in the ESV, and here: ‘gratuity’) is like a tip given to a waiter or taxi driver, and/or **the wage given to an employee at the termination of a contract**, which sounds most appropriate here!

Not that our faith in God and followership of Him is like being employed by a contract, God forbid! But that the way Christ obtained our redemption and forgiveness was in essence: a contractual commitment between His Father and Himself! as is attested by the scripture in **Isaiah 53:9-12**.

“And they made his grave with the wicked and with a rich man in his death, although he had done no violence, and there was no deceit in his mouth.

“Yet **it was the will** of the LORD to crush him; He has put him to grief (‘contractual party A’: the Father);

“when his soul makes an offering for guilt (‘contractual party B: the Son)

“he shall see his offspring; he shall prolong his days (party A: the Father);

“the will of the LORD shall prosper in his hand (party B: the Son).

“Out of the anguish of his soul (party B: the Son)

he shall see and be satisfied (party A: the Father);

“by his knowledge shall the righteous one, my servant, make many to be accounted righteous (parties A & B: outcome of the contract!), and he shall bear their iniquities (result of the covenant that’s been established by this “contract-agreement” and it’s fulfilment between the Father and His Son).

“Therefore I will divide him a portion with the many,
and he shall divide the spoil with the strong,
because he poured out his soul to death
and was numbered with the transgressors (party A: the Father) ;
yet he bore the sin of many, and makes intercession for the transgressors
(ongoing covenantal relationship of the Son with us!)”, ~Isaiah 53:9-12, ESV..

So, Paul’s instruction to these Ephesian Christians may become a little clearer, meaning, in effect: “You may think you’re all alike, but not by the **gratuitious gift** you’ve been given, and have received! In fact, each one of you is Hand-crafted”.

It’s interesting that there’s three Greek words that are used for “gift” in just these two verses: 7 & 8! The Greek noun: *charis* translated grace, can mean a gift or gifts; the Greek verb *didōmi* meaning “to give”; the Greek noun *dōrea* meaning “a gift” and the Greek noun *doma* meaning “a gift”. So, why the complexity!

The gifts and their giving all refer to what’s been given as shown in verses 7 to 11, particularly in verse 11: “And **he gave** (past tense: the past tense occasion of His giving is the occasion of His ascension as shown by verses 7 to 10) the apostles, the prophets, the evangelists, the shepherds and teachers..”.

The Greek grammar confirms the “already receipt of the gift” since this verse seven is translated: “**But that which affords joy** (grace) **was given**”, for it’s referring to the giving time of the Christ’s ascension as verses 8 to 10 show.

There is only one ascension of Christ! Some preachers have erroneously claimed that Jesus ascended to heaven between his resurrection **and** fifty days later when He ascended finally, and that this first time, was to offer His blood on the Mercy Seat in heaven.

This claim is interpreted and claimed from the scripture in John 20:17, where Mary Magdalene discovers Jesus at His tomb, alive! But Jesus says to her: “Do not cling to me, for I have not yet ascended to the Father; but go to my brothers and say to them, I am ascending to my Father and your Father, to my God and your God”, ~John 20:17, ESV.

It’s claimed by such preachers that Jesus’s objection to Mary’s approach “Do not cling to me”, means that He would otherwise be defiled by her touching Him before He ascends with the blood of His sacrifice, to offer it on the Mercy Seat.

But a logical analysis of the scripture shows that there’s only one ascension, the one-and-only final ascension, such as is recorded in Mark 16:19 and Acts 1:9-11. Please see the four-page Appendix for the logic that supports **one-and-only-one ascension of Christ**.

These “ascension gifts” or “doma gifts” of apostle, prophet, evangelist, pastor and teacher, result from Christ’s ascension which is His “gratuitous gift”, the gift of his “contract” with His Father and it’s results.

“But that which affords joy was given to each and every one of us after-against the measure of Christ’s gratuity”, ~4:7.

Him being crushed, was Christ’s gratuitous gift to us, for He did this ‘after against the measure of His own life’, after the fulfilment of His “employment contract” with our Father, at the close of His earth-life.

The Father making His Son’s soul an offering for our guilt was Christ’s gratuitous gift to us, for He did this ‘after against the measure of His own life’, after the fulfilment of His “employment contract” with our Father, at the close of His life.

Our Jesus being put to grief by the will of our Father for our sake was Christ's gratuitous gift to us, for He did this 'after against the measure of His own life', after the fulfilment of His "employment contract" with our Father, at the close of His earth-life.

The Father seeing us as Christ's offspring and prolonging His days because of this was Christ's gratuitous gift to us, for He did this 'after against the measure of His own life', after the fulfilment of His "employment contract" with our Father, at the close of His life.

The Father seeing His own will prospering in the hands of His Son was Christ's gratuitous gift to us, for He did this 'after against the measure of His own life', after the fulfilment of His "employment contract" with our Father, at the close of His life.

The Father being satisfied with the anguish of His own Son's soul, e.g. His saying in the Garden of Gethsemane: "Nonetheless, not My will but Your will be done" as He knew He faced extreme torture for our sakes, **was Christ's gratuitous gift to us**, for He did this 'after against the measure of His own life', after the fulfilment of His "employment contract" with our Father, at the close of His life.

The joy that our Father has seen in His Son that He has born our iniquities, our weaknesses; and how this knowledge of how He did that, has justified us is now Christ's gratuitous gift to us, for He did this 'after against the measure of His own life', after the fulfilment of His "employment contract" with our Father, at the close of His life.

And **the ongoing delight of God in us as we become strong in Christ due to this gratuitous gift of His ascension**, showing us that **He has triumphed on our behalf**, has now become **our guarantee of our God's favour**, and **of the provision of what affords us His joy** and of our **eternal security in our Saviour-Redemer**: this One with our Father's gracious and unchangeable volition.

For such is the Priesthood of Christ, our Great and Merciful High Priest:

"For it is clear that our Lord descended from Judah, and in regard to that tribe Moses said nothing about priests. And what we have said is even more clear if another priest like Melchizedek appears, one who has become a

priest not on the basis of a regulation as to his ancestry but **on the basis of the power of an indestructible life**", ~Hebrews 7:14-16, cf. vv11-28.

The divinity and humility of Christ achieved **this**, and now His ascension and the gifts given through it, prove this: **it proves** His now-time-priesthood where He is able to reach into anyone's heart who's willing to hear and consider the glorious gospel of the Living God. Hallelujah! May our O-so-good God be glorified.

Therefore, I submit that Eugene H. Petersen, the translator of The Message Version "topped the charts of translators" when he translated verses 7 - 10 as follows. For it is as though Paul was saying, and is saying to us today:

"(All this depth, breadth and height of the divine truth I've been showing, practicing and teaching you) **doesn't mean you should all look-and-speak and act the same** (the same as each other for the sake of honouring me, because). **Out of the generosity of Christ, each of us is given his own gift** (this Greek. *dorea* this gratuity, this gratuitous gift!). The text for this is:

He climbed the high mountain,
He captured the enemy and seized the booty,
He handed it all out in gifts to the people.

It's true, is it not? that the One who climbed up also climbed down, down to the valley of earth? And the One who climbed down is the One who climbed back up, up to highest heaven. He handed out gifts above and below, filled heaven with his gifts, filled earth with his gifts", ~4:7-10.

Therefore, these "doma gifts", these gifts-given by Christ's ascension and through His delight in our Father's will for us, are now: **each-and-every-one's own gift**, given as each one's own gift. Yes, the "exclusive" doma gifts are for each one, none excepted.

Albeit, maturity in the development and use of them is expected, even as Eugene Petersen also goes on to translate vv12 to 18.

"(For the purpose of the "doma gifts" is) to train Christians in skilled servant work, working within Christ's body, the church, **until we're all moving rhythmically and easily with each other, efficient and graceful in response to God's Son**, fully mature adults, fully developed within and without, fully alive like Christ.

“No prolonged infancies among us, please. We'll not tolerate babes in the woods, small children who are an easy mark for impostors. God wants us to grow up, to know the whole truth and tell it in love—like Christ in everything.

“We take our lead from Christ, who is the source of everything we do. He keeps us in step with each other. His very breath and blood flow through us, nourishing us so that we will grow up healthy in God, robust in love”.

3. “Rounding it Out” with these three verses:

v11 And **he gave** the apostles, the prophets, the evangelists, the shepherds and teachers, v12 **to equip** *the saints for the work of ministry, for building up the body of Christ, v13 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,

*In Greek grammar, these three words: **pros ho katartismos**, translated “to equip” in most versions, are respectively: a preposition, an article and an accusative noun, meaning: “for the equipment”, *katartismos* meaning: ‘complete furnishing, perfection, equipment’, and the preposition *pros* means: **for the destination of the relationship**.

So, let’s put that with the complete sentence from verse 11:

“And **he gave**” is the nominative case for this whole sentence. It’s the subject of the sentence, like: **subject** > **verb** > object:

He (a personal pronoun: Christ) **gave** (an aorist active verb: past tense “when He ascended”) **the apostles, the prophets, the evangelists, the shepherds and teachers** (each are determiners/definite articles followed by accusative nouns, meaning the object of the sentence) **toward** (*pros ho*, a preposition and article) **perfection, equipment and complete furnishment** (*katartismos* an accusative noun, also part of the object of this sentence) **of the saints** (a genitive phrase, meaning the case of possession).

So, who possesses these five-fold-gifts that are given by Christ? Is it the institution, organisation or business arrangement of the Church? Is it the ‘platform’ of the Church - the Church’s outreach such as with ‘tent meetings’, or any sort of platform? **No! The saints, the people of God’s choosing possess these gifts.**

“**he gave** the apostles, the prophets, the evangelists, the shepherds and teachers, toward perfection, equipment and complete furnishment **of the saints**.”

That’s a completely different picture from what we may have been “hearing over the pulpit”, that “he gave this five-fold-ministry to equip the saints” because now, we have a whole “sainthood” as this equipment, as this complete furnishing and perfection of the Body of Christ’s constituency, not just “a few speakers”.

So: Christ gave these five fold functions **pros ho katartismos for the destination of the relationship towards the perfection, equipment and complete furnishment of the saints**

So, the apostles, prophets, evangelists, shepherds and teachers are given by Christ into the Body of Christ for its complete furnishing, for its equipment and for our perfection: yes: perfection!

The Greek word *katartismos* can also be translated: perfection, which rendering in the American Standard Version (ASV) - “for the perfecting of the saints” - is consistent with Hebrews 10:14.

“For by one offering He has perfected forever those who are being sanctified”, ~Hebrews 10:14, New King James Version (NKJV).

Albeit, the ASV’s translation: “for the perfecting of the saints” implies that *katartismos* is a participle, again: inferring an action that the ‘five fold ministry’ are taking, whereas *katartismos* is a noun and names **the quality of the whole of Christ’s church** - perfection! divine equipment! complete, divine furnishment!

Remember?

4:4-5 “There is one body and one Spirit—just as you were called to the **one hope that belongs to your call**— v5 one Lord, one faith, one baptism, v6 one God and Father of all, who is over all and through all and in you all.

For too long, we-as-God’s-set-apart-ones, have been so reluctant or even scared to consider ourselves as being perfected, that Christ’s body-&-blood-offering has perfected us in spirit for dwelling in God’s faithfulness as He sanctifies us.

For our Saviour and Creator said in His complete humiliation and humility on the Cross: “it is finished”, ~cf. John 19:30, meaning that the work of our redemption is complete, perfect and cannot be substituted by anything else ~cf. Hebrews 10:5-18, esp. vv10 & 18.

“And **by that will** we have been sanctified through the offering of the body of Jesus Christ once for all”, ~Hebrews 10:10, ESV , where “that will” is the will of Christ-as-God incarnate, to come into our world in a personal body and achieve forgiveness of our sins.

“Where there is forgiveness of these, there is no longer any offering for sin”, ~Hebrews 10:18, ESV, claiming that this work of Christ’s is unique and that no other work will suffice for the forgiveness of sins.

Now, the meaning of Hebrews 10:12-18 surely becomes clearer:

But when Christ had offered for all time a single sacrifice for sins, he sat down at the right hand of God, waiting from that time until his enemies should be made a footstool for his feet.

For by a single offering he has perfected for all time those who are being sanctified. And the Holy Spirit also bears witness to us; for after saying:

“This is the covenant that I will make with them after those days, declares the Lord:
I will put my laws on their hearts,
and write them on their minds,”
then he adds: “I will remember their sins and their lawless deeds no more.”

Where there is forgiveness of these, there is no longer any offering for sin”.

Oh, how remiss we are, and how we betray Christ’s work when we remember people’s sins and hold them against them. Holy Spirit said this! and this is part of his perfection within us! “I-Will remember .. no more”; but cherish His unity with us.

And yet here in Ephesians 4:1-16, this is included in the work of these five-fold functions, that **such perfection has come for us** as individual believers and as His body, that we are completely forgiven and we stand on redemption ground with our God, ready always for His making us holy/sanctifying us.

Do you hear any pastor, apostle, prophet, evangelist or teacher telling you this: that your state and standing with God has been perfected by Christ? that you're the equipment of God's body on earth that He uses? and that you're His household's complete furniture, His whole "no-other-of-any-kind will do!" -home for Himself?

I hope so, for it's the guardian of our souls, to know we're secure in our Father's heart due to what He did for us by making His Son our Great and Merciful High Priest.

Just imagine what such confidence in God will mean for us, as we grasp this truth of Christ's perfection within His Body! It's written for us in [Hebrews 9:6-10:25](#) and here in [Ephesians 4:1-16](#).

As we grasp and apply this truth, these five-fold-gifts among us will become all they're meant to be, what they're meant to be for each one of us to judge correctly, what is Christ's priestly completion for us, thereby and hereby ushering in His presence always!

But for now, it seems like - by and large - Christ's body has been hijacked by maverick, five-fold 'ministers'. Let's give His body back to Him as He intends: in the perfection He's achieved for us; as the equipment Holy Spirit can use for divine gifts, healing and miracles; and as the complete 'home furnishment' of our God's divine dwelling place: us! His chosen generation, royal priesthood and holy nation.

Kenneth Wuest's translation of v16 provides supportive hope:

"from whom all the Body constantly being joined closely together and constantly being knit together through every joint of supply **according to the operative energy put forth to the capacity of each part**, makes for increased growth of the Body resulting in the building up of itself in the sphere of love", ~Wuest 4:16.

"...according to the operative energy **put forth** to the capacity of each part..."!

That is surely Holy Spirit's job as we are "being eager with wholehearted participation, guarding as watchmen: **Holy Spirit's oneness and integral-perfection of unity among ourselves**", ~4:3.

Please bear with me as I finish with this translation of verses 11-13 from the Greek grammar:

v11 For **the destination of the relationship** (Gk. preposition) between the apostles, prophets, evangelists, shepherds and teachers **and** the Body of Christ (cf. vv3-4a) **v12 is for** the perfection, equipment and complete furnishment of the saints into work of dutiful, priest-like and charitable service, **into the edifice of the wholeness of Christ**, (~cf. Colossians 1:15-23) **v13 for the ensuing time as this wholeness is merged with, and met against Christ**, into the unity of the faith and of the knowledge of the Son of God, into spiritually mature manhood, **into a measure of judgment of Christ's priestly completion on-behalf-of His own presence, power and riches**, **v14 so that**" ~my translation "mixed with" the ESV.

vv14-16, Weust's Translation: "in order that we no longer may be immature ones, tossed to and fro and carried around in circles by every wind of teaching in the cunning adroitness/flair of men, in craftiness which furthers the scheming-deceitful-art of error, but speaking the truth in love, (we) may grow up into Him in all things, who is the Head, Christ, **from whom** all the Body constantly being joined closely together and constantly being knit together **through every joint of supply according to the operative energy put forth to the capacity of each part** makes for increased growth of the Body resulting in the building up of itself in the sphere of love".

We don't go to church for "the equipping of the saints"!

For **our God's giving** of the five fold ministry **is** the equipment, the complete furnishment of Christ's Body, and we-each-together, are it! Yes! Leaders and teachers must be mature, but they're given by Christ, not "for an equipping of people" but **as the equipment** for Holy Spirit's use, representing Christ and speaking and acting on Christ's behalf.

This is serious folks!

For "they're"/**we're supposed to be training the saints into a measure of judgment of Christ's priestly completion on-behalf-of His own presence, power and riches**", **just as with that passage applied from Isaiah 53:9-12.**

You see? The lie that's crept in, is that "the five fold ministry" can train God's people in holiness and make "our" faith effective through preaching and teaching, whereas any apostle, prophet, evangelist, shepherd and teacher can only be effective in preaching, teaching and leading, by clarifying Christ's priestly role for the people who are intent on **following Him**, not intent on following such leaders.

Even the apostle Paul said: “follow me **as I follow Christ**”, ~1 Corinthians 11:1.

For these mature roles of apostle, prophet, evangelist, shepherd and teacher are intended, anointed and appointed by God to act-on-behalf-of Christ’s own presence, power and riches, while others are being raised up, ...because:

4:7 grace was given to each one of us according to the measure of Christ's gratuity.

If we believe the lie that only the “five fold ministry” can “raise up true believers in Christ” based upon their own competence to do so, then we’ve denied Christ His priesthood for each believer. And, how will a succession of believers be raised up unless the mature five fold ministry are revealing **the effectiveness of Christ’s own priestly completion**? ~cf. Hebrews 9:6-10:25.

“For verily He took not on Him the nature of angels; but He took on Him **the seed of Abraham**. (true believers: us!) Wherefore in all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He Himself hath suffered being tempted, **He is able to succour them** that are tempted”, ~Hebrews 2:16-18, KJV.

And again, by Wuest’s translation:

“For, as is well known, He does not take hold of angels for the purpose of helping them, but **of the offspring of Abraham** (us: we-believing ones!) **He takes hold**, with a view to succoring them (fostering our faith).

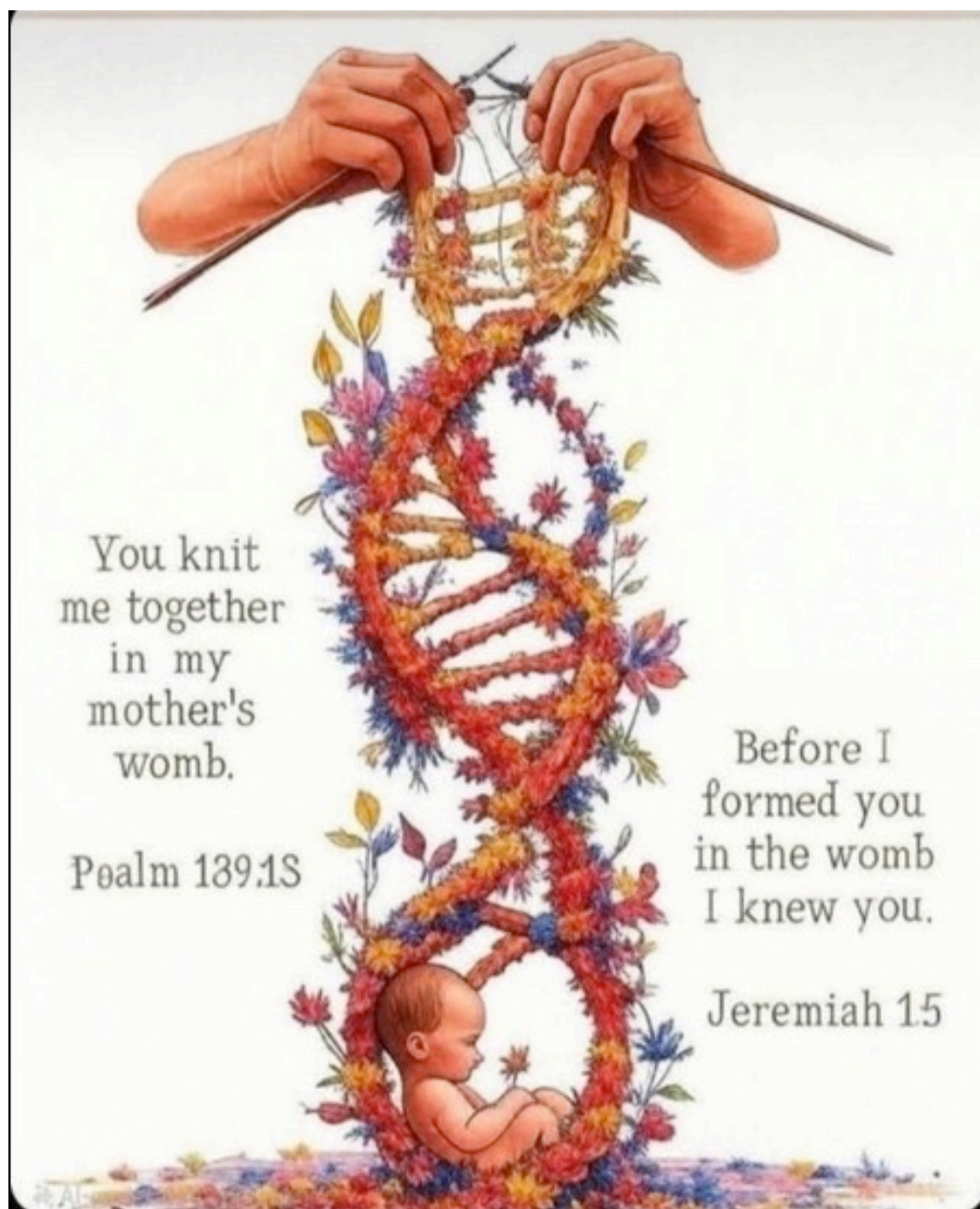
“For this reason it was an obligation for Him in all things to be made like His brethren, in order that He might become **a compassionate and faithful High Priest** in things pertaining to God, **with a view to offering that sacrifice for the sins of the people that would perfectly (perfectly!) meet the demands of God’s justice**.

“For in that He suffered, having himself been tempted and put to the test, **He is able** to run to the cry of those who are being tempted and put to the test, and bring them aid”, ~Hebrews 2:16-18, Wuest.

Our Creator is great! But His grace seems even greater! For “**what occasions our joy**” (**grace**) is given gratuitously before we’ve even asked. And so, we receive “grace upon grace” and through our ever increasing faith, we overwhelmingly conquer. Since our God is so, so **for** us! Who ever.., who ever-can-be against us?

With this greatest mystery and pleasure of our contemplation:

“You (God) ascended on high, leading a host of captives in your train and receiving gifts among men, even among the rebellious, that the LORD God may dwell there”, ~Psalm 68:18, ESV.



Appendix

On Resurrection Day! ~**John 20:1-17**

Mary Magdalene goes early in the morning and finds the stone rolled away.

She runs to find Simon Peter! ~**2-3year acquaintance.**

Peter and John race to the Tomb. John gets there first but doesn't go in. Peter arrives and enters the tomb. Only when Peter had already gone in and found the folded face cloth and linen cloth, did John go in.

“Then the other disciple, who had reached the tomb first, also went in, and he saw and believed”, ~John 20:8. John wrote this, and he knew that he believed at this point that Jesus was raised from the dead as inferred in verse 9.

John and Peter leave the tomb but Mary stays. She **sees two angels** in the tomb.

“They said to her, “Woman, why are you weeping?” She said to them, “They have taken away my Lord, and I do not know where they have laid him.” Having said this, **she turned around** and saw Jesus standing, but she did not know that it was Jesus.

Jesus said to her, “Woman, why are you weeping? Whom are you seeking?”

Supposing him to be the gardener, she said to him, “Sir, if you have carried him away, tell me where you have laid him, and I will take him away.”

Jesus said to her, “Mary”.

She turned and said to him in Aramaic: “Rabboni!” (which means Teacher).

Jesus said to her, “**Do not cling to me, for I have not yet ascended to the Father**; but go to my brothers and say to them, I am ascending to my Father and your Father, to my God and your God”’, ~20:13-17.

This reference to His ascension is a reference to His final, one-and-only ascension, such as recorded in Mark 16:19 and Acts 1:9-11.

Jesus Himself hints at this in **John 16:12-24**

“I still have many things to say to you, but you cannot bear them now.

“When the Spirit of truth comes, he will guide you into all the truth, for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come.

“He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you”, ~vv12-15.

This is the ‘hinting part’! vv16-24
“**A little while**, and you will see me no longer; and again a little while, and you will see me.” v16.

This is before His arrest, trial and crucifixion; so this would be the first “little while”: “A little while, and you will see me no longer”, meaning **the period of His arrest, trial, crucifixion and 3-days dead!**

So, when did they see Him next: **at His resurrection! and for 40 days thereafter** ~cf. Acts 1:3. - fishing, eating & 500 witnesses “He presented himself alive to them after his suffering by many proofs, appearing to them during forty days and speaking about the kingdom of God”, ~Acts 1:3.

Back to His teaching them:
So some of his disciples said to one another, “What is this that he says to us, **A little while, and you will not see me**, and again **a little while, and you will see me**’; and, because I am going to the Father’?”

So they were saying, “What does he mean by ‘**a little while**’? We do not know what he is talking about.”

Jesus knew that they wanted to ask him, so he said to them, “Is this what you are asking yourselves, what I meant by saying, ‘A little while and you will not see me, and again a little while and you will see me’?”

Truly, truly, I say to you, **you** will weep and lament (the time of His arrest, trial and crucifixio), but the world will rejoice. You will be sorrowful, but your sorrow will turn into joy (the forty days).

When a woman is giving birth, she has sorrow because her hour has come, but **when she has delivered the baby**, she no longer remembers the anguish, for joy that a human being has been born into the world.

So also you have sorrow now (as a woman about to give birth), but I will see you again, and your hearts will rejoice (as “**the baby**” is delivered), and no one will take your joy from you. **In that day you will ask nothing of me.**

That sounds like an instruction because “**the baby**” has been delivered!

Truly, truly, I say to you, whatever you **ask of the Father in my name**, he will give it to you. Until now you have asked nothing in my name. Ask, and you will receive, that your joy may be full”, ~vv17-24.

“...that day”, **is now!** < see Him clearly: Holy Spirit: ~John 16:14-15.

The “baby” He delivered:

“But when Christ appeared as a high priest of the good things that have come, then through the greater and more perfect tent (not made with hands, that is, not of this creation) he entered once for all into the holy places, not by means of the blood of goats and calves but **by means of his own blood, thus securing an eternal redemption.**

“For if the blood of goats and bulls, and the sprinkling of defiled persons with the ashes of a heifer, sanctify for the purification of the flesh, how much more will the blood of Christ, who through the eternal Spirit offered himself without blemish to God, **purify our conscience from dead works to serve the living God**”, ~Hebrews 9:11-14.

Our Jesus “delivered the baby” of **eternal redemption on the Cross** when He said: “It is finished” ~cf. John 19:30; but **He delivered it “alive”** when He offered His own blood on the Mercy Seat in heaven ~cf. Heb. 9:23-24.

That’s why He said just after His resurrection: Mary! Do not cling to me, for I have not yet **ascended to the Father** (can be translated: “**I have not yet made my ascension**) ... **I am ascending to my Father and your Father, to my God and your God**”, ~20:13-17.

Translating John 20:17

“You must not cling to Me (is an Imperative verb) for I have not yet **made my ascension** (which is a Perfect tense, Active, Indicative verb: that is: **an act that’s performed only once but that has continuing, perfect effect!**)

Therefore, did Jesus mean in Mary’s presence that His blood had not yet been offered for the cleansing of the heavenly things? ~cf. Heb. 9:23-24, and/or that His priesthood had not yet been fully met? ~cf. 9:24b. These questions are neither addressed nor answered by these verses in John 20:13-17.

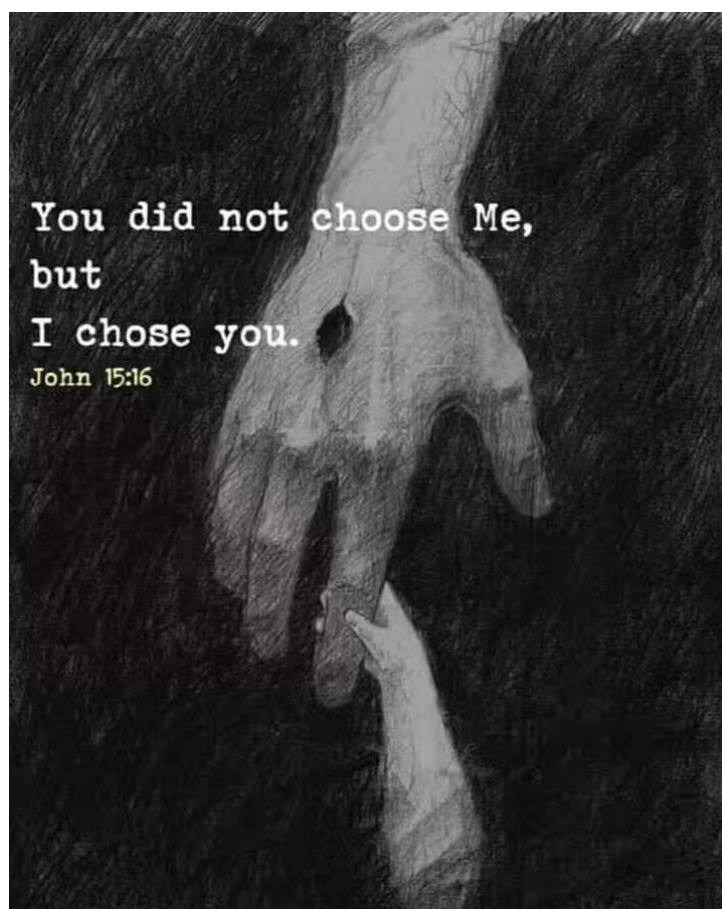
~20:17b “I am ascending to my Father and your Father, to my God and your God”, is a Pres. Act. Ind. Verb, but based upon “...but go and tell...”, which is a Mid./Pass. Imp. Verb: “**you must be going to My brothers, and you must have said to them** (Aor. Act. Imp.): “**I am ascending to My Father and your Father, to My God and your God**”.

I can't find any reason to say that Jesus was saying: “Let go of Me! I'm about to ascend”, indicating defilement, but only the possibility that Jesus may have been objecting to Mary's zeal and joy that she'd become “too clingy”!

Rather, in context of John 20:17, the emphasis is on “go and tell my family: My Father is your Father and My God, your God!”.

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so-long as it's copied and sent whole.




After Notes! and Quotes!

Heb 2:10 - 3:1 HCSB Free | v

¹⁰ For in bringing many sons to glory, it was entirely appropriate that God — all things exist for Him and through Him — should make the source of their salvation perfect through sufferings. ¹¹ For the One who sanctifies and those who are sanctified all have one Father. That is why Jesus is not ashamed to call them brothers, ¹² saying:

**I will proclaim Your name to My brothers;
I will sing hymns to You in the
congregation.**

¹³ Again, **I will trust in Him.** And again, **Here I am with the children God gave Me.**

¹⁴ Now since the children have flesh and blood in common, Jesus also shared in these, so that through His death He might destroy the one holding the power of death — that is, the Devil — ¹⁵ and free those who were held in slavery all their lives by the fear of death. ¹⁶ For it is clear that He does not reach out to help angels, but to help Abraham's offspring. ¹⁷ Therefore, He had to **be like** His brothers in every way, so that He could become a merciful and faithful high priest in service to God, to make  propitiation for the sins of the people. ¹⁸ For since He Himself was tested and has suffered, He is able to help those who are tested.

v17 "...he had to **be like**...", in Greek is an adverb and two verbs. When interpreted it comes out:

"For which reason - adverb: for reason of Him helping, 'taking on' and taking hold of the seed of Abraham: for He's "taken on" we-believers in Christ.

"For which reason, the goodwill that had been due in the past (verb) had the effect of making Him like us (verb): his family! in every relationship and whatsoever! (*ho adelphos kata pas*) **so that**...

...so that: (in effect) He could become the perfect, peacemaking, sacrificial and substitutionary Life for us! (*pros theos eis hilaskomai*).

So, all-He-did was through goodwill. ...remember the gospel accounts! ...even in anger, even in grief, even 'weighted down' with others' cares: all was done in goodwill, whether also in joy, in delight and in personal pleasure: **goodwill!**

And He exercised this goodwill **so that** He could become our perfect sacrifice, our perfect substitutionary Life and our perfect peacemaker.

No one but our Jesus could have lived like that with perfect goodwill in every circumstance in order that He could **offer Himself** as our life's-source, and avail us of this Life's-Source **in every relationship and whatsoever!**

(Concerning our Saviour) the goodwill that had been due in the past, had the effect of making Him like us: His family! in every relationship and whatsoever! (*ho adelphos kata pas*) **in order that**:

- **He can now: serve us with God**, that is: He has now become our merciful and faithful High Priest *toward God into propitiation* (*pros theos eis hilaskomai*)
- **He has now become our Peace and our Life**, for He has "made propitiation for the sins of the people".

What a Saviour we serve! Aren't you so, so glad that he "stepped down from heaven", took on your sin, captivated your faith and left you with His very life's source to live? And nonetheless: He's not finished yet with "all and sundry":

"Dear friends, we are God's children now, and what we will be has not yet been revealed. We know that when He appears, we will be like Him because we will see Him as He is. And everyone who has this hope in Him purifies himself just as He is pure", ~1 John 3:2-3, HCSB.

- it's an add-on to the whole document of "Let My People Go!", pages 22 & 23.

Quotes

Too Neat! and Well Said!

"God calls each of us to read His Word — not just books about it. He invites us to study it in community where we can sharpen each other and be held accountable. And as we grow in understanding, we should ask: Is this drawing me into deeper love for God and others? Is it leading me toward a more holy, obedient life?"

"Scripture is not meant to confuse or intimidate us. God gave it to us so that we might **know Him, follow Him**, and **avoid the traps laid by those who distort the truth**" ~Facebook Post by Kurt Mahlborg.

When "the whips are cracking", "the firebrand hits the fire" and "it all comes down to a meeting at the surface of the rubbry-road", it's our knowledge of, and faith in our God that counts. Only our knowledge of, and obedience to His Word can "bring us" the knowledge of Him - which is that true, indomitable faith!

But this truth about "He invites us to study His Word in community where we can sharpen each other and be held accountable", is a pressing concern.

Also promising us that "as we grow in understanding, **we can ask and answer these questions**: Is this drawing me into deeper love for God and others? Is it leading me toward a more holy, obedient life?".

That! is the pivotal part that "we-in-churches" have often neglected, much to our peril, and much to the inhibition of Jesus' Church.

**God.
Please kill anything in me
that's killing the YOU in me.
The pride, the bitterness,
the compromise, the fear-
Strip it. Burn it. Uproot it.
I don't want to look blessed
and still be broken.
I don't want to sound
anointed and still be empty.
Just make me real.
Make me holy.
Make me Yours.
That's all I ask.**

@god_is_stronger