



Wanna do some more study, follow a few rabbit trails and get a more rich understanding of this past week's sermon? Here are some of the things that either got briefly mentioned in the sermon or had to get omitted due to time. Have fun!

The Seven Unities of Ephesians 4:4-6

- One body:** The community of Jesus' followers that constitutes the present incarnation of Jesus (1:23; 3:6; 4:12, 16; 5:23, 30)
- One Spirit:** The personal presence of the Father and Jesus that energizes the church (1:20; 3:16, 20)
- One hope:** The future redemption and inheritance of the new creation promised in the Messiah (1:11-14, 18; 3:6)
- One Lord:** The risen Jesus exalted to cosmic rule as Lord of all nations (1:20-23; 3:10-11)
- One faith:** The open-secret of the good news of the crucified and risen Messiah (1:13; 4:11-13, 21)
- One baptism:** The means of incorporation into the resurrection new covenant humanity (2:1-11)
- One God and Father of all:** The one God and Father of the new messianic family (1:2, 3, 17; 2:18; 3:14; 5:20; 6:23)

PSALM 68

Paul had in mind the entirety of Psalm 68 when he referenced it in Ephesians 4:8. Note how Paul quotes from this passage (he doesn't accurately quote Psalm 68:18). How do you feel about Paul's handling of the Psalm and his usage of the Psalm (is Paul prooftexting?!)?

Spiritual Gifts in the New Testament

Romans 12:6-8	Prophecy, Serving, Teaching, Exhortation, Giving, Leadership, Mercy	"Thus we the many are one body in Messiah, and each one is a member of another. And having 'graces/gifts' (χαρίσματα) according to the grace/gift which was given to us." ROMANS 12:5-6
1 Corinthians 12:8-10	Word of wisdom, Word of knowledge, Faith, Gifts of healings, Miracles, Prophecy, Distinguishing between spirits, Tongues, Interpretation of tongues	"Varieties of gifts/graces (χαρίσματος), but the same Spirit... but to each one was given the revealing of the Spirit for the common good.... Just as the body is one, and has many members, but all the members of the body, though being many, are one body, so also it is with the Messiah." 1 CORINTHIANS 12:4, 7, 12.
1 Corinthians 12:28	Apostle, Prophet, Teacher, Miracles, Kinds of healings, Helps, Administration, Tongues	
Ephesians 4:11	Apostle, Prophet, Evangelist, Pastor, Teacher	"And to each one of us grace/gift (χαρις) was given, according to the measure of the generous gift of the Messiah." EPHESIANS 4:7
1 Peter 4:11	Whoever speaks, Whoever renders service	"Each one, just as he has received a grace/gift (χαρίσμα), using it to serve one another, as good stewards of the diversified grace (χαριτος) of God." 1 PETER 4:10

The Messiah as “the Head” (4:11)

This is the second time Paul uses this key word (aside from the verb in 1:1, it appeared first in 1:22). The range of meaning for “head” in English is not the same for kephale (κεφαλή) in Greek. Perspectives on the Word “Head” in Ancient Greek. Head does not mean authority in ancient Greek. Its primary nuance of meaning is literal head, literal source, and meta- phorical prominent. The Hebrew word head (שׂר) often refers to leaders, some 170 times. But the Greek Septuagint translation only renders this word with the Greek word head (κεφαλή) six times out of 170! The fact that these Greek speakers preferred other words (like ἀρχή “ruler” and ἀρχηγός “leader”) instead of using the Greek word κεφαλή tells us that the word’s most common connotation was not “leader” but something else.

Paul’s many references to Jesus occur in contexts of his role as source and creator of the things over which he is the head.

- Colossians 1:18: “he is before all things, and in him all things are held together; he is the head (κεφαλή) of the body, the church; he is the beginning/source (ἀρχή), the firstborn from among the dead ones.”
- Colossians 2:19: Jesus is “the head (κεφαλή) from which the entire body through its joints and bonds is supported and held together and grows the growth of God.”
- Ephesians 4:15-16: “the head, that is, Messiah, from whom the entire body...grows.”
- 1 Corinthians 11:3: “Messiah is the head of man; man is the head of woman; and God is the head of Messiah.” These three parallel lines are grossly misunderstood if “head” is interpreted to mean “authority,” (especially the last line, which would result in the concept of the “eternal subordination” of the Son to the Father), but they make perfect sense when understood to mean source/origin: Messiah is the origin of humanity (Messiah as Creator, as in 1 Cor 8:4-6); man is the source/origin of woman (as in Genesis 2, alluded to later in the paragraph in 1 Cor 11:11-16); God is the origin of the Messiah (that is, the incarnation of the Son is sent “from” the Father). This is how the line has been understood from an early period — CYRIL OF ALEXANDRIA, ON RIGHT BELIEF, 5:131; CHRYSOSTOM, HOMILY ON CORINTHIANS, 12:150-151.
- Ephesians 5:22-33: Paul portrays the husband as the head of the wife primarily in terms of source as his allusion to the Adam and Eve story shows (Eph 5:31-33), where the woman was made out of the man. “Adam is appropriately Eve’s ‘head’ by virtue of being her origin and source, and Eve in turn is his body, by virtue of their unity as one flesh. From here, Paul finds an interpretive correlation between Eve created from Adam and the traditional-cultural relationship between husbands and wives in the Roman world, where the husband is the benefactor and patron of the wife, from whom she derives her identity and the necessities of life.” — CYNTHIA WESTFALL-LONG, “THIS IS A GREAT METAPHOR! RECI- PROCITY IN THE EPHESIANS HOUSEHOLD CODE,” 587.

“Head” as source in Ephesians:

- In Ephesians 1, Paul describes Jesus’ resurrection and exaltation as elevating his status and becoming the head (1:10) of all things in Heaven and Earth. For the spiritual powers and authorities, this means his subjection of and rule over them, so Paul draws upon the imagery of “being seated at God’s right hand...high above [them]” (1:20). Whereas, on Earth, Jesus is the head “of all things in the church, which is his body.” The meaning of Jesus’ headship is described as an organic one, where he is the source (kephale) of the church’s origin and identity. This is spelled out in the following paragraphs in chapter 2.
- In Ephesians 2, Jesus is portrayed as the creator of the new humanity, that is, as its kephale. In 2:1-10, dead humans have been “made alive together” in the Messiah (2:5) and “created in Messiah Jesus” as God’s “workmanship” (2:10). Then in 2:11-22, Jews and Gentiles have been “created into one new human” so that “the two are reconciled by one body” (2:15-16). Once again, the new humanity owes its existence and identity to the Messiah, and it’s this role that Paul metaphorically calls kephale.
- In Ephesians 4:11-16, Paul describes how the Messiah has given leaders as gifts to his people, to “build up the body of the Messiah” (4:12). Once again, the Messiah is the creator and sustainer of his people who, as the receiver of such acts, are called “the body.” When the church is faithful to its identity as the new humanity, they will “grow into him, who is the head, that is, the Messiah, from whom the entire body is joined together and united together” (4:15-16). Once again, the Messiah’s headship is defined as being the source from which the body emerges as a unified whole.