

Ephesians has more specific practical applications for daily life than any other book in the New Testament. In chapters 4-6, Paul covers everything from broad issues like "submit one to another out of reverence for Christ" to theological unity declarations like "one Lord, one faith, one baptism ..." to "small" admonitions to avoid coarse talk.

It is easy to see why Hoehner⁸ celebrates Paul's rich integration of theology and utility in Ephesians. Hoehner illustrates this theological utility by stressing the nature of the *αζιως περιπατησαι* (a worthy walk) where worthy (*αζιως*) implies a straightening of the beam on a scale. We are to walk worthy, according to our calling; i.e., a lifestyle parallel to the calling by God Himself. Robust words evoke opulent images which provoke lush meaning.

Some have criticized the nomenclature of "Trinity" and suggest we describe God instead as "Triunity."⁹

Ephesians 4:4-6¹⁰ operationalizes the construct of "trinity" better than most theological treatises.

Here Paul identifies a *triunity*; i.e., all the Persons working together and *εν* together. Holy Spirit calls us to a hope in (*εν*) Christ overseen by one God and Father of all, through all and in (*εν*) all. As I have taught elsewhere,¹¹ *εν* may be the most important word (and work) of God.

Hoehner also develops quite well the distinction between gifts and office in the passage, "and some to be pastors and teachers" (*τους δε ποιμενας και διδασκαλους*). Freeing women to recognize without guilt they also have responsibilities to build up the body by pastoring and teaching (as a function of their gift), we learn gifts are found throughout the body—and, not limited to those designated as "gunslingers" for the church. When the body relegates the *offices* of pastor and teacher as sole repositories of pastoring and teaching, the body suffers, and the gifts of Christ Himself are snubbed.



What Happens to the Body of Christ When Only Pastors are Gunslingers?

Would Apollos have known a better way were it not for Priscilla and Aquila (Acts 18:25-26), especially if they had said inculpably, "Well, let Paul handle this when he gets back from Phrygia?" Or, better yet, "Let the elders talk to Apollos; he'll never listen to mere members of the



Roman Rapid Scale (weight missing)
Römisch-Germanisches Museum, Colgne

⁸Harold W. Hoehner, *Ephesians: An Exegetical Commentary*, Grand Rapids, Michigan: 2002.

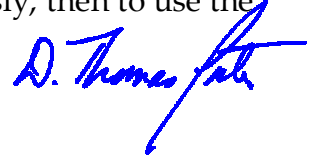
⁹Richard A. Muller, *Post-Reformation Dogmatics: The Rise and Development of Reformed Orthodoxy*, ca. 1520 to ca. 1725. 4 volumes. Grand Rapids, MI, 2003.

¹⁰"There is one body and one Spirit—just as you were called to one hope when you were called—one Lord, one faith, one baptism; one God and Father of all, who is over all and through all and in all."

¹¹Logos Academy class, "Philemon: How One Little Book Changed the World," Spring of 2009.

church.” Or would Timothy have known the Scriptures were it not for Eunice and Lois? What if they had said—only ordained men can teach the Scriptures.

In contrast, Hoehner argues, “The concept that the ministry belongs to the clergy is foreign to this context because every saint is given a gift (v. 7) and every saint is involved in the ministry.”¹² If we fail to take the admonition of Paul, *Ephesians*, and God seriously, then to use the words of Desi, “We’ve got a lot of ‘splainin’ to do.”

A handwritten signature in blue ink that reads "D. Thomas J. Smith". The signature is written in a cursive style with a long, sweeping tail on the final letter.

¹²In G. B. Caird, *Paul's Letters from Prison (Ephesians, Philippians, Colossians, Philemon) in the Revised Standard Version. New Clarendon Bible*. Ed. H.F.D. Sparks. London: Oxford University Press, 1976, 9-94, we read “The ministry is Christ’s own programme [*sic*] of service to the world, which he entrusts to the whole membership of the people of God, not to a group of clergy within the church.”