

12/6/98

Ephesians 5:1-21

We are continuing with the walk of the believer in chapter five in contrast to the lost.

1. Our walk is to be in love in contrast to the lost. 5:1-7
2. Our walk is to be in the light in contrast to our past darkness. Eph. 5:8-14
3. Our walk is to be in wisdom is in contrast to foolishness. Eph. 5:15-21
4. Our walk in marriage is to in relation to Christ example. Eph. 5:22-33
5. Our walk in parenting and slaves is to be in relation to Christ also. Eph. 6:1-9
6. Our spiritual warfare is to be in the in Christ, in the power of His might. Eph. 6:10-20

Paul the apostle in chapter 5:1-21 tells us four things about the believer's walk.

1. To walk in love. vs. 2
2. To walk in the light. vs. 8
3. To walk in wisdom. vs. 15
4. To walk controlled by the Spirit. vs. 18

5:1-7 The believer is to walk in Love

5:1 The believer is to walk as a child of God.

- 1) This is the quality of family resemblance.

* Some put verses one and two with chapter four, other think it is correct, being a new admonition to walk in love and I tend to agree, but it is also a transitional section!

- 2) The conclusion is that in view of God forgiveness of all our sins and are new men and women, we have a moral and spiritual obligation to be imitators of God as His dear children.
 - a. The word imitators “mimeetai” means a mimic.
 - 1) Be followers of me, even as I also am of Christ. 1Cor. 11:1
 - 2) Paul says they became imitators of the children of God and suffered persecution of their own countrymen as they in Judea. 1Thess. 2:14
 - b. This verse not only looks forward, but back. vs. 32
 - 1) A person can only imitate another well if he spends time with him and has his eyes fixed on him to detect the smallest of mannerisms
 - 2) A perfect example is our children; they talk like us, stand, make gestures, etc.

5:2

The believer is to walk in love.

- 1) The word love “agapeeta” identifies God’s love not human love.
 - a) This is the most powerful and pure motive and purpose for what we do as unto Christ, not man!!!!
 - b) God is love, light, truth, life and Spirit
- 2) The comparison and example is that of sacrifice that costs one his life, “as Christ also has loved us and given Himself for us”, so we for others. 2Cor. 5:21
- 3) The cost of His life was directly related to our forgiveness, so the forgiveness we impart will cost us denial of our life.
 - a) Love one another as I have loved you. Jn. 13:34
 - b) By this shall all men know that you are my disciples... Jn. 13:35
- 4) The act was a sacrifice to God for a sweet smelling aroma, that which pleased Him, due to the motive of love and obedience!

* Fulfilling all the sacrifices of the Old Testament. 2:14-17

 - a) We are a sweet smelling savor of Christ. 2Cor. 2:15
 - b) The love of God is shed abroad in our hearts by the Holy Ghost. Rom. 5:5
 - c) Love is the fulfilling of the law. Rom. 13:8
 - d) We are to love in deed and truth. 1Jn. 3:18

5:3-4 The unbeliever walks in self-love.

- 1) They are given in two triplets, followed by a reason for each triplet.
 - a) These are sins of the heart that manifest themselves through the body.
 - b) It is a heart problem, for out of the heart... Matt. 15:19
- 2) The first three deal with sexual defilement. vs. 3
 - a) Fornication “porneia” signifies general sexual immorality but especially adultery and intercourse with prostitution. 1Cor. 5:1; 6:12-20; 7:2; 10:8; 2Cor. 12 12:21; Gal. 5:19; 1Thess. 4:3
 - 1)) One of the signs in Ephesus on the sidewalk of the main street, it indicated the way to the temple of Artemis or Diana and declared that the priestess offer free prostitution to travelers.
 - 2)) To allow or initiate sexual intercourse before marriage is the only sin against your own body! 1Cor. 6:18
 - b) Uncleanness “akatharsia” all impurities associated with sexual sin.
 - c) Covetousness “pleonexia” means a unrestrained sexual greediness for more, thinking a person exists for their own gratification. Eph. 4:19
 - 1)) The tenth commandment covers all areas of coveting.

- 2)) Covetous is idolatry particularly in the context of these sexual sins. Col. 3:5
- d) What is interesting is that the order is reversed.
- 1) It begins with covetousness to conquer sexually.
 - 2) It moves into uncleanness, taking one step at a time, progressing towards intercourse.
 - 3) It finalizes in fornication, humbling the woman, treating her with dishonor and degrading her for having given in to him.
 - * Abslom's hatred for Tamar was greater than his love for her once he conquered her and she was no willing participant, this is the epitome of self-love without concern for the destruction of another and a life-time of sufferings! 1Sam. 13:15
 - * The examples that are portrayed on soap operas and the movies are a teaching tool for the children of darkness, so they can be imitators of their father the devil. Jn. 8:44
- 3) The reason that these are not to be even named among the believer let alone imitated is because we are saints, set apart ones, it is not fitting or appropriate.

- a) We have been translated from the kingdom of darkness to the kingdom of his dear Son. Col. 1:13
 - b) The word saint "hagios" means set apart or holy, it has the same root.
- 4) The second three deal with mental defilement. vs. 4
- a) Filthiness "aischrotes" equivalent to filthy talking, shameless obscene speech. Col. 3:8
 - b) Foolish talking "morologia" means that which is stupid chatter "senseless, without thought, dirty jokes.
 - c) Coarse jesting "eutrapelia" means literally a turn of speech, double meaning suggestive language.
 - * All of these sins are the result of futile minds and callused hearts. Eph. 4:17-19
- 5) The reason that these also are not fitting for the character of the child of God but rather he or she should be know for giving of thanks.
- a) As unfitting as a jewel in a swine's snout. Prov.
 - b) Our speech is to be with grace and seasoned with salt. Col. 4:6
 - c) Does a fountain send forth both sweet and bitter. Ja. 3:11

5:5 The first severe warning.

- 1) Literally, know this, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of God. Eph. 1:14, 18
- 2) If you are involved in these things, you have your answer regarding your eternity.
 - a) All of these are works of the flesh. Gal. 5:19-20
 - b) Should we continue in sin... Rom. 6:1-2

5:6 The second severe warning.

- 1) Let no man deceive you with empty words, words that contradict God's word as to what He has declared. Col. 2:4, 8
- 2) Many today deceive by watering the word down!
 - a) Jesus said, "Let no man deceive you." Matt. 24:4
 - b) Paul said, "Let no man deceive you." 2Thess. 2:2
 - c) The young prophet was deceived by the older prophet 1Kings 13
- 3) The validity of God's word is in the wrath of God on the children of disobedience.
 - a) Unclean thought, vile affection and reprobate minds. Rom. 1:16-18; 2:4, Jn. 3:36
 - b) Children following the prince of the power of the air, the spirit of disobedience, fulfilling the desires of

the flesh and of the mind, children of wrath. Eph. 2:1-3

5:7 The conclusion of the matter.

- 1) Do not be partakers with them.
 - * Literally, stop becoming!
 - a) This does not mean that we are to live an life of isolation.
 - b) This does not mean that we can not have anything to do with those who are not Christian.
- 2) Do not partake with the unbeliever in these particular sins or have intimate consistent fellowship with them.
 - * Only here and in the previous chapter. Eph. 3:6
 - a) You will give them a mixed signal of what a Christian is.
 - b) You will be inconsistent with your birth and family likeness.
 - c) You will not inherit the kingdom of God is you live in these sins as they.
 - 1)) We are Come out from among them, 2Cor. 6:14 - 7:1
 - 2)) We are not to have nothing to do with fornicators who call themselves Christians but certainly not the unbeliever or else God would have to remove us from the world. 1Cor.5:9-13

* God called Abraham out. Gen. 12:1-2

5:8-14 **The believer is to walk in the light.**

5:8 The reason for the command of the previous verse is marked by their new position and person they are.

- 1) We not only walked in darkness, but we were darkness!
 - a) Light and darkness are metaphors used throughout the Scriptures for Good and evil.
 - * John in his gospel and epistles in particular!
 - b) They are synonymous with the old man and new man, those who walk in sexual sin and those who do not, those who speak with defiling words and those who do not.
 - c) The total depravity of man is his nature, dead in trespasses and sins.

2:1

- 2) We are children of light by virtue of Christ who is the light and gives light. 5:14d, 1Thess. 5:5

5:9 The ability to fulfill the command.

- 1) The Holy Spirit is in them. Eph. 1:13, 18; 3:16; 4:4, 30; 5:18

- 2) The fruit of the Spirit is Agape love which they were commanded to walk. Eph. 5:2

- 3) The Love of God manifestation itself in various ways. Gal. 5:22
 - a) In all goodness “agathosyne” the achievement of moral excellence combined with a generous spirit.
 - b) In all righteousness “dikaiosyne” means doing right towards God and man.
 - c) In all truth “aletheia” means genuineness, honesty and trustworthiness.

5:10 The natural result of such a life.

- 1) A person finds out what is acceptable to the Lord.
 - * The word acceptable “dokimazontes” is used for the testing of metals to verify their purity.
- 2) A person by walking in the light on a consistent basis I will gain more light.
- 3) A person by is growing in maturity and sees the wisdom of letting go of those things that hinder him or her in the race. Heb. 12:1
 - a) Presenting his body a living sacrifice to God. Rom. 12:1
 - b) Personally responding to the conviction of the word. Heb. 4:12-13

5:11 The responsibility of the believer to the lost sinner.

1) To not be one with the works of darkness on the negative side, summarizing what he has said.

* Literally, stop having Fellowship “koinonia” which means intimate partnership and participation on a continuous basis. 2Cor. 6:14-18

2) To rather reprove or unveil their darkness by their own life example and if need by in word.

a) This is not talking about a Pharisaical attitude.

b) This is speaking of a loving, humble and clear presentation of the hope that is in us, with meekness and fear. 1Pet. 3:15

c) The word expose “elenko” to reprove or rebuke so as to bring about conviction or acknowledgment of guilt.

1)) Go tell him his fault between you and him alone. Matt. 18:15

2)) Being convicted by their conscience, those who accused the woman in adultery before Jesus.

Jn. 8:9

* We are to abstain from all appearance and form of evil.

1Thess. 5:22

2) To the intent that they may be saved from these practices of darkness and come to the light of Jesus Christ which Satan has them blind. 2Cor. 4:4

5:12 The snare of the flesh.

1) The speaking of the secret sins can ensnare and entice the believer which would be a shameful thing.

2) The futile mind and callous heart has no shame in speaking explicitly about their sexual sins and the believer should have enough wisdom to not be defiled.

* Particularly in counseling, only what is necessary should be said and let women counsel women in intimate sexual matters!

a) Paul warns those who take pleasure in them that do them.. Rom. 1:32

b) Paul says, to abhor that which is evil and cleave to that which is good. Rom. 12:9

c) Paul says, be wise unto good and simple concerning evil. Rom. 16:19

5:13 The strength of the Spirit.

1) Evil can not masquerade itself any longer.

2) Light nature is to reveal the hidden things and dispel darkness in order that lost things be found.

5:14 The end result of the work of the Spirit is salvation. “Is. 60:1; 26:19”

- 1) The instrument is man to proclaim the gospel.
 - * The proclamation is, “Awake, you who sleep”, those involved in the works of darkness.
 - * Some believe this is to the believer to awaken from their lethargic state, but in context it doesn’t follow!
- 2) The illuminator is the Holy Spirit, bringing conviction of the dead spiritual condition. Eph. 2:1-2
 - * The invitation is, “Arise from the dead”.
- 3) The Savior is Jesus, able to give life and light to man.
 - * The transformation is, “And Christ will give you light”, if responded to in genuine repentance!
 - a) Jesus is the light which shines in darkness, He is the true light that gives light to every man coming into the world. Jn. 1:4, 9
 - b) We are the light of the world by virtue of having the Light, Jesus Christ, His ambassadors. Matt. 5:14; 2Cor. 5:20

5:15-21 The believer is to walk in wisdom.

5:15 Wisdom recognizes responsibility.

- 1) In view that light has been given to us, we should walk circumspectly, carefully, accurately and to precision.
 - a) The word describes the wisdom available to us. Eph. 1:8, 9; 3:10
 - b) There is heavenly and earthly wisdom. Ja. 3:15,17
 - c) Paul distinguishes human and divine wisdom. 1Cor. 1-2
 - * The foolishness of God is wiser than men. 1Cor. 1:25a
 - d) Fool has said in his heart, there is no God. Therefore, none does good. Ps. 53:1
- 2) The doing of it will mark us as wise opposed to fools.
 - * The fear of the Lord is the beginning of knowledge, but fool despise wisdom an instruction. Prov. 1:7
 - * The fear of the Lord is the beginning of wisdom, and the knowledge of the most Holy is understanding. Prov. 9:10

5:16 Wisdom recognizes opportunity.

- 1) If in fact we walk as wise, Paul says we will be redeeming the time.
 - a) The word time “kairos” specific segment, seasonal, not always available.
 - b) The word redeeming “exagorazomenoe” means to buy up,

to take out of the market, even as Jesus bought us out.

c) The statement simply says that we are to take every opportunity available and circumstance to dispel darkness, as a good merchant.

2) The reason is due to the condition of the day.

a) Because the days are evil

b) The word evil “poneros” means evil towards good.

c) Paul points out the present distress. 1Cor. 7:26

d) Paul said the time was short. 1Cor. 7:29

5:17 Wisdom recognizes submission.

1) The believer is wise if he or she desire to know the will of God.

2) The command is to understand the will of the Lord.

a) The word understand “syniemi” means to bring together, to put the perception with the thing perceived, in order to grasp clearly.

b) The believer through the light imparted by the Holy Spirit is able to comprehend the things of God. 1Cor. 1:9-16; Eph. 1:17-19; 3:15-19; Col. 1:9-12

c) The will of the Lord is based on general revelation, the content of the Bible and personal, dealing with my own life.

5:18 The believer as a wise person is to be filled with the Spirit. Prov. 23:30-31

1) The believer is not to be drunk with wine in which is dissipation.

* The contrast continues but now there is also a parallels to wine!

a) The contrast continues, lust versus love, light versus darkness, wisdom versus foolishness, now being under the influence of alcohol versus control by the Spirit.

b) The word dissipation “asotia” means debauchery or unsavingness.

* The word is used for prodigal son, in his riotous living.

c) Drunkenness is a excepted thing of the world and is one of the works of the flesh. Gal. 5:21; 1Cor. 5:11; 6:10; 1Tim. 3:8; Tit. 2:3; 1Pet. 4:3

d) Drunkenness leads to all the sins mentioned earlier. 5:3-4

* Paul tells Timothy to take a little wine for his stomach sake. 1Tim. 5:23

* You have stomach problems, go to the doctor, don't take your liberty

and abuse it and stumble others who are weaker, like your own children!

- 2) The believer is to be continuously filled with the Holy Spirit .
 - a) Literally go on or keep on being filled on a continuous basis.
 - b) It is both a command and an essential not an option to the believer.
 - c) It is the only way the believer can be an overcomer of the flesh that is contrary to the spirit. Gal. 5:16-17

5:19-21 The evidence and fruit of being filled with the Spirit.

* These are imperatives!

- 1) Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord. vs. 19
 - a) This is the due to the light of the word of God. Col. 3:16
 - b) This is the yielding to the leading of the Spirit not a forceful compulsion by the Spirit, for He never violates our will!
- 2) Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. vs. 20

* Only by the Spirit of grace can it be done, even as Paul and Silas did at Philippi. Acts 16

- a) Not that we give thanks for tragedies or bad things but we thank Him through them for the wisdom and strength. 1:16
 - * In everything give thanks... Thess. 5:18
- b) Nothing will God waste, if we submit to His will and depend on Him for life's situations.
 - * Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God. Phil 4:6
- 3) Submitting yourselves one to another in the fear of God. vs. 21
 - a) The word submit "hupatasso" is made up of two words.
 - * Twenty-three times in Paul's letters
 - 1)) The word "hupo" which means under.
 - 2)) The word "tasso" which is a military term, meaning to draw up in order of battle.
 - 3)) The word never means inferiority, but effectiveness, for Christ is said to be submissive to God! 1Cor. 11:3

b) The submission is mutual in the fear of God.

1)) Knowing the will of God as His word reveals it.

2)) Knowing we are His servants.

* A believer walks in love, light, wisdom by being filled with the Holy Spirit on an ongoing basis, from moment to moment, day to day!