

1/3/98

Ephesians 6

Paul continues with the family in the first part of Chapter six under the subject of submission and authority. 6:1-9

1. The role of children to parents. vs. 1-3
2. The role of parents to children. vs. 4
3. The role of slaves to masters. vs. 5-8
4. The role of masters to slaves. vs. 9

The chapter break is unfortunate and would be better at verse nine, making verse ten, the first verse of chapter six, the last section of the epistle, where Paul deals with the armor and spiritual warfare.

The entire section is to be a walk of wisdom by walking in the Spirit, being filled continuously. 5:15-21

6:1-3 God's divine role for children.

6:1 The duty of children is to obey.

- 1) The family automatically implied children for Paul, they were considered the fruit of the womb and a reward from God. Ps. 127:3
- 2) The obedience is to their own parents, not just any person.

3) Their obedience is in the Lord, due to the fact that they are Christians and their parents also.

* The word obey "hupokouo", means to hear under and is used only of servants and children, never of wives!

4) The reason is that it is right.

- a) It is suitable and fitting as the command of God.
- b) Being right, it is well pleasing to the Lord that they obey in all things. Col. 3:20

6:2 The attitude of children is to be honorable.

- 1) Honor to parents is basic and natural in the role of submission.
 - a) First from the fact that parents are the authority.
 - b) Second from the fact that they begot the children.
- 2) The command is identified as the first commandment with promise.
 - a) Some point out that the second commandment has a promise, making this the second one.
 - b) There are those who say it is the first of the second table, dealing with man's relations to man.
 - c) Others explain it be declaring that the word "first" is a bad translation and

should be translated “foremost” or the most important regarding children.

Acts 38:17

- d) Still others separate “with promise” from “first” inserting a comma after “commandment”.

* I think “c” fits the interpretation better!

6:3 The promise is the foremost due to the nature of the promise.

- 1) It deals with comfort and able to prosper.
- 2) It deals with longevity on the **earth**. Ex. 20:12, Deut. 5:16
 - a) Rebellious children were stoned. Lev. 24:10-16
 - b) In Rome under “Patria Potestas”, the Father had the absolute right over his child as long as he lived, even till death.
- 3) The family is the basis of all society, the nucleus if you will, any deviation for any length of time or majority of people will disintegrate the order, peace and well-being of a nation

6:4 God’s divine role for parents.

- 1) The reference to “fathers” indicates both parents.
- 2) The command is, “Do not provoke your children to wrath.

- a) The word “provoke” means to exasperate, irritate and be discouraged. Col. 3:21
 - b) The reality is that as the authority over the children, parents can abuse or misuse their authority for they are imperfect.
 - c) The understanding of God’s authority over them is to teach them towards their children.
 - d) The ways parents can provoke their children are many such as; being overprotective, domineering, showing favoritism, comparing one to the others, not listening, being too negative or always criticizing them.
- 3) The responsibility of the parents is two-fold..
- a) What they are to do, they are to bring them up “ektrpho” meaning to nourish and cultivate consistently and steadily in the training of the Lord by loving, guiding and disciplining them to walk with God.

* The same word is in verse twenty-nine!
 - b) What they are to say, they are to bring them up in the admonition “nouthesia” them of the Lord, literally it means “to put in mind” be it by verbal instruction, reproof or chastening and encouragement.
 - 1) Discipline is not the issue as much as responsibility of being a Christian!

- 2)) This is the noun form the verb “noutheteo” is found throughout Scripture. Acts 20:31; Rom. 15:14; 1Cor. 4:14; Col. 1:29; 3:16; 1Thess. 5:12, 14; 2Thess. 3:15
- c) There are plenty of example of this neglect, such as Eli with his two sons and David with Absalom.

6: 5 -8 God’s divine role for the servants.

- 1) Servants were to be obedient to their master according to the flesh, referring to their physical bodies that were owned by men, not their souls. vs. 5a-b
- a) The word is “doulos” bond servants!
b) Today it would apply to employees!
- 2) The attitude of the servant was to be both negative and positive. vs. 5c-e
- a) With fear and trembling, identifies attitude of respect for the authority of masters, knowing their position and that God sees their dishonesty or laziness.
b) In sincerity of heart, not duplicity or ulterior motives.
c) As unto the Lord, as if the very service was being done unto Christ who was their Lord, for that is exactly to whom they were doing it to.
- 3) Their work was not to be with eyeservice, as man pleasers, only when being supervised to gain approval, but as the bondservant of

Christ, Who sees all things, doing the will of God from the heart to the Lord and not man, as free moral agents of Christ. vs. 6-7

- a) Their motivation must be pure obedience to Christ!
b) The enthusiasm is in view of doing it as to the Lord.
c) Colossians says, “In all things”. Col. 3:22-25 Philemon!
d) Rome had 60 million slaves, one third of it’s total population yet Paul never attempted to preached against slavery but rather preached Christian responsibility.
* Aristobulus, Narcissus were slaves. Rom. 16:10-11
e) Many of these slaves were educated men, personal doctors, accountants or educators, some owned property, having even their own slaves or obtaining permission to take other employment in addition to their duties as slaves.
f) Many sold themselves into slavery in order to better themselves and enjoyed a better standard of life than some who were free.
* This is not to minimize or glamorize slavery but merely to clear up some wrong views of slavery in the days of the New Testament, especially if we compare it to the slavery in America!

- g) Aristotle regarded slaves as living tools.
- 4) Their confidence was that God would reward him, be he bond or free. vs. 8
 - a) They were the Lord's being slaves were freedmen of the Lord. 1Cor. 7:21-22
 - b) They were seen as equals in the church not as they were in their social standing.
 - c) Slaves were considered as part of the household and often had to embrace the worship of the master, this brought problems.
 - d) All believer's works will be judged by fire. 1Cor. 3:11-15

6:9 God's divine role for masters.

- 1) The masters would be applicable to Employers today and they were to do the same thing to their servants as the servants to them.
 - a) These are of course Christian masters.
 - b) They also had a master, God.
- 2) They were to give up threatening, knowing their own master was in heaven, having all authority.
 - * Do to them what is just and fair. Col. 4:1
- 3) They were to know He respects no man's person, master or slave! Gal. 3:28
 - * Philemon was asked by Paul to receive Onesimus as a brother and forgiven him the wrong done!

6:10-18 The warfare of the believer through love.

Paul now concludes with the third section of this epistle, the warfare.

- Ch. 1-3 our position, we sit in the heavenlies
- Ch. 4:6-9 our responsibility, to walk worthy
- Ch. 6:10 our awareness, we are in a warfare

6:10 The principle requirement for battle.

- 1) To be strong in the Lord, referring to a ongoing relationship with Christ abiding in Him. Phil. 4:13
 - * The expression "finally" means simply "as for the rest or remaining issue".
- 2) To be strong in the power of His might, referring to His ability in us by the filling of the Holy Spirit. Eph. 1:19, 20; 3:16, 5:18
 - * The exhortation is to depend totally on Jesus Christ, because apart from him we can do nothing! Jn. 15:5
 - a) When weak, then we are strong. 2Cor. 12:10
 - b) I also labor striving according to his working, which works in me mightily. Col. 1:29
 - c) Jesus said in the world we would have tribulations. Jn. 16:33.
 - d) Our sufficiency is not of ourselves, but of God. 2Cor. 3:5

e) Not by might nor by power, but by my Holy Spirit. Zach. 4:6.

6:11 The general command and reason.

- 1) The command is to put on the whole armor of God. Is. 59:17
 - a) The aorist imperative if referred to, for one decisive act of assuming the armor, “to be clothed with”! Linske
 - b) Part of it won’t do! 1Thess. 5:8
 - c) Paul being chained to a Roman soldier uses this metaphor of the heavy armed legionary who conquered the world for Rome for the Christian to conquer in the spiritual warfare.
 - d) He calls Timothy a soldiers of Christ. 2 Tim. 2:3
 - e) He exhorts Timothy to fight the good fight of faith. 1Tim. 6:12
- 2) The reason is to stand against the wiles of the enemy.
 - a) The word “wiles” means stratagems, tactics, trickery or methods.
 - b) The devil is the false accuser, the slanderer , Satan, he old serpent, the Great Dragon, the evil one, the god of this world, etc.
 - c) The ability is to “stand” which is a military term to ward off the enemy and stand one’s ground successfully, invincibly, not so much to fight but to

defeat the methods of trickery or men. 4:14

1)) The victory is already assured through Christ. Eph. 1:20-23

2)) It is a key word. Eph. 6:11, 12, 13

d) We are not to be ignorant, lest he get an advantage over us... 2Cor. 2:11

6:12 The nature of our enemy.

- 1) He is not of flesh and blood, in other words, human.
 - * The word “against” is key appearing six times, describing the hostility opposing the Christian soldier. Eph. 6:11, 12
- 2) He and his army are spiritual in the heavenly places.
 - a) Principalities “archoi” are first ones, preeminent leaders, rulers.
 - b) Powers” exousias”, authorities of spirits and demons.
 - c) Rulers “kosmokrator” of darkness world rulers used by Satan to control the world.
 - d) Spirits hosts of wicked forces of perniciousness that dwell in the heavenly sphere, in the air as an unseen enemy. 2:2
 - 1)) The weapons of our warfare are not carnal. 2Cor. 10:4-6

- 2)) They transform themselves into angels of light. 2Cor. 11:14-15
- 3)) The enemy and his host will forever be attempting to deceive, defeat and destroy you!
* Let him that thinks he stands, take heed... 1Cor. 10:12

6:13 The logical and spiritual conclusion.

- 1) Take up the whole armor of God.
* The phrase to take up means to take up and assume to end up standing opposed to “be clothed in” in verse eleven.
- 2) The purpose is to be able to withstand in the evil day.
 - a) Withstanding is the result of assuming one’s position in battle.
 - b) The evil day does not mean denote the end days but simply against the determined attacks and when things are at their worst and he hits with all his forces.
 - c) Stand against is our position, withstand against the wiles of the devil is our resistance and end up standing is our victory against the world, the flesh and Satan. 1Jn. 2:15-17

6:14-18 The Christian armor.

6:14 *The girdle and breastplate.*

- * The armor is defensive, except for the sword which is offensive and are presented in the order they put it on.
- 1) Stand once and for all is the tense.
- 2) Having girded your waist with truth.
* The girdle or belt was very important. Is. 11:5
 - a) It binds garments, the breastplates and the sword.
 - b) It gives freedom to move ready for action.
 - c) It strengthens the ability to stand and withstand the enemy.
 - d) It is the Truth of the gospel that transforms, being lived out for credibility! Eph. 1:13; 4:15; 24; 5:9
* Gird up the loins of your mind. 1Pet. 1:13
- 3) Having put on the breastplates of righteousness representing character. Is. 57:17
* The references are not exact quotes but conscious allusions for application!
 - a) It covered the neck to the highs, known as the heart protector, protecting all the vital organs in the front.
 - b) It was of bronze or a coat of chain mail.
 - c) It is imputed righteousness. Eph. 5:9
 - 1)) The armor of righteousness. 2Cor. 6:7

- 2)) The breastplates of faith and love.
1Thess. 5:8

6:15 *The sure footing of the Christian soldier.*

- 4) Having shod your foot with the preparation of the gospel of peace.
- a) The soldier who had good shoes made progress and conquered the enemy, well spiked for sure footing and mobility, like Alexander the Great's soldiers and Rome's.
 - b) The needed stability for life to develop, grow and mature through the battles.
 - c) The necessary mobility by taking the gospel of peace, to those who need reconciliation. Eph. 2:17
* "Is. 52:7"; Rom. 10:15

6:16 *The shield of faith.*

- 5) Above all means having taken up all mentioned, now taking the shield of faith.
- a) The Roman shield was made of two feet by four feet in size.
 - b) It was made of two pieces of wood glued together with leather, in order to stop the fiery darts or missiles fired by the enemy and quenched them.

- c) The shield of faith is objective faith in God's word and promises that stand between us and the attacks of the devil and quenches them, so we can do what He wants and calls the believer to do.
- d) These fiery darts are temptations of the wicked "ponerous" hurtful, evil in effect or influence, Satan himself.
* But you put on the Lord Jesus Christ and make not provision for the flesh, to fulfill the lust thereof. Rom. 13:14

6:17 *The helmet and sword.*

- 6) And take the helmet of salvation.
- a) The helmet was that which protected the soldiers head from a fatal wound or being knocked unconscious.
 - b) It was made of bronze or leather. 1Thess. 5:8
 - c) The helmet of salvation is to be taken "dexassthe" accepted as a gift.
 - d) He or she has been delivered from sin and the power of his sin nature through Christ. 2Pet. 1:3-4
 - e) The mind of Christ is to be put on so that the attempts of the enemy to challenge the word or work of Christ be withstood.

- 1)) To be corrupted from the simplicity in Christ. 2Cor. 11:1-3
- 2)) To perverted the gospel. Gal. 1:7
- 7) And the sword of the Spirit which is the word of God.
 - a) The sword was an offensive weapon, the only one mentioned.
 - b) The word for sword is not the large Thracian sword but “machaira” a short sword or dagger, for hand to hand combat.
 - c) The sword is of the Holy Spirit, He alone can make it alive and uses it for the glory of God. Jn. 14-16
* He is called the Spirit of truth!
 - d) The word of God is this two-edged sword for hand to hand combat but it cuts both wars. Heb. 4:12
* The Greek word is “rhema”, the spoken word of God, not man’s for Jesus said that man shall not live by bread alone but by every word that proceeds from the mouth of God. Matt. 4:4

6:18 The line of communication.

- 8) Praying always with all prayer and supplication in the Spirit. Rom. 8:27, Jude 20
 - a) Being watchful to this end.

- 1)) Awake in preparation for the battle.
- 2)) Awake in the process of the battle.
- b) With all perseverance and supplication for all the saints.
 - 1)) To be steadfast and endure the battle.
 - 2)) To request the needed wisdom, direction, etc, for the army of God.
- c) The particulars.
 - 1)) Always. 1Thess. 5:17
 - 2)) All prayer: a) general prayer, b) supplication for needs, c) intercession, d) and thanks.
* In the Spirit for all saints a) watching b) persevering c) supplications. 1Tim. 2:1
 - 3)) Prayer is the Christian’s privilege and duty.
 - 4)) This is the source of power for the armor!
* Men ought always to pray and faint not. Lk. 18:1
 - 5)) Moses prayed to defeat Amelek. Ex. 17:9-13

6:19 The request of Paul to the Ephesians.

- 1) That utterance, meaning permission to present the gospel, God opens doors. Eph. 3:3, 9, 11-22

* Paul ends with the very plead at the beginning of the believer's walk, to walk worthy! 4:1

- 2) That he do it with the boldness of the Holy Spirit, without fear, in order to reveal the mystery of the gospel, the God given words.

6:20 The position of Paul at the present.

- 1) His position is an ambassador of Christ. 2 Cor. 5:20.
- 2) His privileged was to wear chain, handcuffs due to the gospel he preached.
 - * The offense was against the kingdom of God that Paul represented!
- 3) His desire was to continue in the same boldness as he ought to speak.

6:21 The closing remarks of Paul.

- 1) Tychicus was Paul's personal representative to the churches of Colosse and Ephesus to inform them of his affairs and his condition, calling him a beloved brother.
 - * Colossians is the same. Col. 4:7-8
- 2) Tychicus was the bearer of the both letters, calling him a faithful minister in the Lord.
- 3) Tychicus was to take Onesimus back to Philemon. Col. 4:9

- 4) Tychicus was a companion of Paul from Macedonia. Acts 20:4
- 5) Tychicus was sent to Ephesus. 2Tim. 4:12
- 6) Tychicus was sent to Titus. Tit. 3:12

6:22 Paul indicates the very purpose.

- 1) To inform them of his situation.
- 2) To comfort their hearts.

6:23-24 The closing salutation of Paul.

- 1) Peace to the brethren.
 - a) Peace means to set at one, tranquil not anxious.
 - b) The believer has the peace of God available for life. Phil. 4:6-7
- 2) Love is God agape love.
 - a) Love is the motive that obeys.
 - b) Love is the mark of the believer. Jn. 13:35
- 3) With faith is that which trust God for what He says and is.
 - a) Faith acts by yielding to God peace.
 - b) Faith sees God work through love.
- 4) Grace to all who love our Lord Jesus Christ in sincerity.
 - a) Grace is unmerited favor, the immutable source of the believer regarding the sufficiency of God.
 - * My grace is sufficient for you. 2Cor. 12:9

b) The love is that without hypocrisy and unfading towards Jesus!