

# EPHESIANS

## **WEEK 7: EPHESIANS 5:22-6:9**

### **INTRODUCTION TO THE SERIES**

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See previous weeks for introduction

- **Class Schedule:**

- July 12: Ephesians 1:1-14      Redemption in Christ
- July 19: Ephesians 1:15-2:10      Position in Christ
- July 26: Ephesians 2:11-3:21      Oneness of Jew and Gentile
- August 2: Ephesians 4:1-16      Preservation of Unity
- August 9: Ephesians 4:17-32      Walk in Righteousness
- August 16: Ephesians 5:1-21      Walk in Love, Light, Wisdom
- August 23: Ephesians 5:22-6:9      Walk and Relationships
- August 30: Ephesians 6:10-24      Armor and Epilogue

### **OUTLINE OF OUR SECTION IN CHAPTERS 5 AND 6<sup>1</sup>**

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- Walk Worthy of Our Calling (4:1-6:20)
  - Walk in Unity (4:1-6)
  - Walk in Maturity (4:7-16)
  - Walk Renewed (4:17-24)
  - Walk in Love (4:25-5:2)
  - Walk as Children of Light (5:3-14)
  - Walk Carefully (5:15-21)
  - Walk with Spirit-Filled Lives in Relationships (5:22-6:9)
  - Standing Firm (6:10-20)
- Commendation and Benediction (6:21-24)

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<sup>1</sup> Benjamin Merkle, [Ephesians](#), (B&H Academic, 2016), 7-8.

## WALKING WORTHY IN EPHESIANS 4-6

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Key verses: 5:21 ~ **and be subject to one another in the fear of Christ**

- This summarizes the way we walk carefully and wisely (5:15) from all of 5:15-21.
- This also leads from the instructions careful, wise walking in all relationships
  - to the instructions of careful, wise walking in specific household relationships
    - Wives and Husbands (5:22-33)
    - Children and Parents (6:1-4)
    - Slaves and Masters (6:5-9)
  - And then to the instructions of careful wise walking AGAINST the schemes of the devil (6:10-20)
- Theme in chapters 4-6: Walk
  - 4:1 ~ **Therefore I, the prisoner of the Lord, implore you to walk in a manner worthy of the calling with which you have been called**
  - 4:17 ~ **So this I say, and affirm together with the Lord, that you walk no longer just as the Gentiles also walk**
  - 5:1-2 ~ **Therefore be imitators of God, as beloved children; and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.**
  - 5:8 ~ **...now you are Light in the Lord; walk as children of Light**
  - 5:15 ~ **Therefore be careful how you walk, not as unwise men but as wise**

## RELATIONSHIPS: HOW THIS SUPPORTS PAUL'S OVERALL PURPOSE

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- Paul writes this letter while imprisoned,
  - For the church to **grow in understanding** (1:15-19) of their position in Christ
  - For the church to walk worthy of their calling in Christ (4:1)

- O'Brien: "Paul writes Ephesians to his mainly Gentile Christian readers ... with the intention of **informing, strengthening, and encouraging them** by assuring them of their place within the gracious, saving purpose of God, and **urging them to bring their lives into conformity** with this divine plan of summing up all things in Christ"<sup>2</sup>
- Arnold: "Paul wrote this letter to a large network of local churches in Ephesus and the surrounding cities to affirm them in their **new identity in Christ** as a means of **strengthening them in their ongoing struggle with the powers of darkness, to promote a greater unity** between Jews and Gentiles within and among the churches of the area, and **to stimulate an ever-increasing transformation of their lifestyles** into a greater conformity to the purity and holiness that God has called them to display"<sup>3</sup>

- So the church IS called as transformed by and "IN CHRIST" DOES what it was called to do "IN CHRIST"

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<sup>2</sup> Peter O'Brien, *The Letter to the Ephesians* (Grand Rapids: Eerdmans, 1999), 57.

<sup>3</sup> C. E. Arnold, *Ephesians*, ZECNT (Grand Rapids: Zondervan, 2010), 45.

- Here, the way we live in relationship to our spouse, within the family, and within the workplace makes all the difference in our transformed life (on display) in Christ.
- Not only with all people in the church, Jew and Gentile, but within each relationship within the home, there is to be **unity and GOSPEL-DEMONSTRATION**.
  - And in this section, just as there is a general sacrificial love toward one another
  - Special groups need special instructions.

## **GOD'S GENERAL EXPECTATIONS IN RELATIONSHIPS**

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- What is true in 5:1-21 **MUST** also be true for these relationships as well for them to be in harmony.
- Sometimes we miss this when we study relationship in the home. Perhaps this is due to narrowly applied passages like 1 Corinthians 13 (the “love” chapter) at weddings and other passages we search for in our concordances to help us be more wise in our relationships.
- But we must think about relationships in marriage, family, and work in the same way as with all other layers of life (life= walk)
  - 5:1 **Imitating God** as beloved children
  - 5:2 **sacrificial love** as the aroma of your life
  - 5:3 **pure and holy**, without greed,
  - 5:4 no vain, filthy, impure **speech**
  - 5:4 Giving of **thanks**
  - 5:5 no immorality, impurity, covetousness, idolatry
  - 5:6 **discernment** of what to take in (deception, darkness)
  - 5:8-9 **Walk as children of light**, bearing fruit of goodness, righteousness, truth,
  - 5:10 **learning** what is pleasing to the Lord
  - 5:11 **Watch out**, even expose deeds of darkness
  - 5:12 **Expose sin**: Don't keep secret sins or secrets about sins
  - 5:15 Wisely, carefully **consider how you live**
  - 5:16 **make the most of your time**
  - 5:17 Don't be foolish, seek the Lord's will
  - 5:18 Be soberminded, controlled/filled with the Spirit, do not be drunk
  - 5:19 **speech**, song, cooperative efforts to praise the Lord from the heart individually
  - 5:20 Giving of **thanks**
  - 5:21 be **subject to one another** in the fear of Christ (see 5:2 and the sacrificial love)
- These qualities, actions, and wise life-values are foundational to marriages, families, and our work
- Is your marriage, family, and work life a reflection of sacrificial love, marked by trying to learn what is pleasing to the Lord, and characteristic of prudent and wise living? Are they characteristic of careful, wise, Spirit-filled fear of Christ?

## EPHESIANS 5:22-33 WIVES AND HUSBANDS

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Wives: 47 words. Husbands: 143 words.

- Cultural Note: This is the longest teaching in the New Testament regarding marriage. This could have been abbreviated (see Col 1:18-19... 2 verses), but is longer. The situation in Ephesus demanded some instructions on sexual relations in a sexual culture.

### Section 1: 5:22-24

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1. **Addressee** Wives
2. **Exhortation** Be subject to your own husbands
3. Rationale/Motive for exhortation as to the Lord. And because the husband is the head of the wife, as Christ also is the head of the church, He Himself *being* the Savior of the body.

### Submission:

A hot topic.

**to cause to be in a submissive relationship, to subject, to subordinate; submission involving recognition of an ordered structure, with appropriate respect shown to someone; submission in the sense of voluntary yielding in love (cf. 1 Peter 5:5)<sup>4</sup>**

- Not forced, but **voluntary**.
- Not because of cultural, historical, or personal preferences, but because of **divine order** and structure.
- Not submitting to personal desires, but **in fear of Christ** (5:21).
- Not unto sin, but unto God's glory and **personal sanctification** (1:14; 5:26)

### Wisdom regarding submission:<sup>5</sup>

1. My wife is to be submissive to her husband in *all things* unless her husband asks her to sin.
2. A submissive wife is not afraid to do the "right thing."
3. A wife is to be submissive even if her husband is not a Christian.
4. A submissive wife does not dishonor the word of God.
5. A wise wife will seek training and counsel on submission from a godly older woman.

### Absolutely important distinction to make:<sup>6</sup>

- **Complementarian Viewpoint:** God restricts women from serving in certain church leadership roles and instead calls women to serve in equally important, but complementary roles (Appealing to 1 Timothy 2:12; 1 Cor 14:34-35; 1 Tim 3:1-13; Titus 1:6-9).
- **Egalitarian Viewpoint:** There are no gender distinctions and that since we are all one in Christ, women and men are interchangeable when it comes to functional roles in leadership and in the household (appealing to Gal 3:28-29, Acts 2:17-18, Romans 16, 1 Cor 11:5).

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<sup>4</sup> BDAG, 1042.

<sup>5</sup> Martha Peace, *The Excellent Wife*, 138.

<sup>6</sup> "Complementarianism vs. egalitarianism—which view is biblically correct?," <https://www.gotquestions.org/complementarianism-vs-egalitarianism.html>

- NEVER is the argument what value does God give to each gender, but what role does he assign in the function of the church and home.
- NEVER is the husband given permission to abuse his God-given authority for selfish gain (quite the opposite) or anything other than the absolute good of his wife (for her sanctification according to Scripture (5:26).

NEVER can a husband ignore his exhortations in order to demand her exhortations here.

- In this way, the two roles complement each other “in the fear of Christ” and in perfect example of how Christ relates to his bride, the church.
- **The difference is assignment of function, not value.**
- **Men and women are equally human beings of the highest value in creation order (Gen 1:26-27)**
- **Men and women are given different roles in the church and home to fulfil God’s desired order.**

### **A few additional notes from other scripture:**

- There is not a hierarchy in value because of these roles. The wife is right there alongside the husband as “suitable helper” to fulfil God’s design for humanity (Gen 2:18)
- There is an order even within the Godhead. Each person of the trinity is absolutely, truly GOD. But each submits to one another complementary (1 Cor 11:3-16).
- All authority is delegated, ultimately from God (Ps 24:1)
- All human authority is also flawed, yet God-appointed (Rom 13:1-2)
- Often our view of submission is tainted by our desire for independence but neither husband nor wife are independent from each other but are divinely connected to one another (1 Cor 11:11-12 ~ [However, in the Lord, neither is woman independent of man, nor is man independent of woman. 12 For as the woman originates from the man, so also the man has his birth through the woman; and all things originate from God](#))
- Husbands who take their authority to mean power have not understood their role nor understood their wife’s needs (1 Peter 3:7).

## Section 2: 5:25-32

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1. Addressee     Husbands
2. Exhortation    Love your wife. Also in vv. 5:28,33 (Col 3:19)
3. Rationale/Motive for exhortation

- We would actually expect there to be a parallel here of submission.... Ruling over... but that is not what is commanded.
- Household codes in Greco-Roman culture would never have “love” as the guiding command, nor in Jewish literature (rare)
- The manner: in the same way Christ loved the church. This is the standard of love in a marriage.
- In the **same way as** Christ loves the church, **not in a different way because** Christ loved the church
- This standard of **love** makes the love shown to us even more vital to understand (2:4-5; 4:32) and even more important to humbly pray to KNOW the love of Christ (3:19) all the more!
  - Love her like Christ (As Christ loved his disciples, he cares, serves, understands, counsels, leads, knows, forgives, protects, provides, sacrifices, is patient, listens, keeps loving)<sup>7</sup>
  - Love her sacrificially (gave up)
  - Love her to the end she is sanctified in the truth (spiritual nurture and leadership)
  - Love her with great care and sensitivity (28), caring just as his own body. Cherish her. This is not domineering or harsh leadership/headship, but the kind Christ showed his disciples and the church.
  - Love her with strength to care and protect this new family unit (Gen 2:18-25; Mt 19:1-6)
    - Christ and the church are one (29b-30)
    - Husband and wife are one (31)
    - There is no closer bond between a man and anyone else than his wife.
  - Love her like the reputation of Christ and his church depend on it!
  - Love her in as much as she is exhorted to show respect to you.

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<sup>7</sup> Rick Holland, “The Meaning and Extent of a Husband’s Headship (Pt 1), <https://www.ibckc.org/download/2501>  
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## EPHESIANS 6:1-4 CHILDREN AND PARENTS

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Children: 35 words. Parents: 16 words.

### 6:1-3 Children

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1. Addressee: **Children**
  2. Exhortation:
    - a. **Obey** your parents in the Lord (cf. Col 3:20 “in all things”).
    - b. **Honor** your father and your mother
  3. Rationale/Motive for exhortation: **For this is right** (cf. Col. 3:20 “For this is well-pleasing in His sight”)
  4. Purpose: so that it might be well with you/ live long on the earth
- Why obedience?<sup>8</sup>
    - Obedience is “right” in the sight of God
    - Disobedience is condemned by God:
      - Rom 1:30 mark of man’s moral depravity
      - 2 Tim 3:2 disobedient children are a sign of the difficult “last days”
      - 1 Tim 1:9 children who murder their parents contrary to God’s law

### 5:4 Fathers

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- Addressee: **Fathers**
- Exhortation:
  - **Do not provoke**
  - **Bring them up**
- Manner: in the discipline and instruction in the Lord

Provoke: “to make someone become angry, be the cause of their angry countenance.”

Discipline: “upbringing,” “training,” “instruction,” “discipline,” “correction”...“**the act of providing guidance for responsible living**”<sup>9</sup>

Instruction: “instruction” involves “counsel about avoidance or cessation of an improper course of conduct”<sup>10</sup>

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<sup>8</sup> Carey Hardy, “Parenting: The Big Picture. Two priorities for Children’s Relationship with Their Parents: Ephesians 6:1-3”

<sup>9</sup> BDAG, 748d.

<sup>10</sup> BDAG, 679c.

## EPHESIANS 6:5-9 SLAVES AND MASTERS

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Slaves: 59 words. Masters: 28 words.

### 6:5-8 Slaves

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1. Addressee: Slaves
2. Exhortation: Obey
3. Manner:
  - a. with fear and trembling
  - b. in the sincerity of your heart
  - c. as part of their obedience to Christ (their ultimate master)
4. Motivations:
  - a. God's will
  - b. He will be rewarded from the Lord

### V6:9 Masters

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1. Addressee: Masters
2. Exhortation Do the same thing (attitude from the heart, good will, doing the will of God)
3. Rationale/Motive for exhortation:
  - a. Both slaves and masters are accountable to the same Master
  - b. The Lord does not judge with partiality

Christ is the true Lord over the slaves and not their earthly masters.<sup>11</sup>

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<sup>11</sup> Merkle, 205.