



EPHESIANS



Lesson 6: Chapter(s) 5→6:9

Our Wealth	Our Walk
<ul style="list-style-type: none">• Called by grace (Ch. 1)• Raised from the dead (2:1-10)• Reconciled (2:11-22)• Christ's victory over Satan (Ch. 3)	<ul style="list-style-type: none">• Walk worthy, in unity (4:1-16)• Put off graveclothes; walk in purity (4:17-5:17)• Walk in Harmony (5:18-6:9)• Walk in victory (6:10-24)



Eph. 5:1] *Be ye therefore followers of God, as dear children;*

The word “...followers” (mimetes) means imitators. Paul’s basis for his encouragement here is God’s example of forgiveness in Eph 4:32. God in Christ has forgiven you; now be imitators of God in forgiving one another.

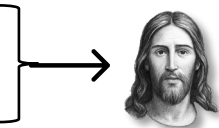
The phrase “...*dear children*” could be rendered “As beloved children.” Uphold the family name. God speaks of us the same way He spoke of Jesus Christ: “*This is my beloved Son.*” (Mt 3:17). The Father loves us as He loves His Son (Jn 17:23).



Eph. 5:2] *And **walk in love**, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a **sweet-smelling savour**.*

The phrase “...*sweet-smelling savour*” is an unusual phrase that refers to the Sweet-Savor offerings of Leviticus 1–3. There we see three offerings that each have a meaning:

- **Burnt offering:** Pictures Christ’s complete devotion to God.
- **Meal offering:** His perfection of character.
- **Peace offering:** His making peace between sinners and God.



Another way for us to resemble the Lord is to “...*walk in love*” or give ourselves for others.

They are contrasted with the Sin offerings and Trespass offerings in Leviticus 4-5. These picture Christ taking the place of the sinner and are not “sweet-savor” offerings. There is nothing beautiful about sin.



Eph. 5:3] *But **fornication**, and all **uncleanness**, or **covetousness**, let it not be once named among you, as becometh saints;*

Paul now turns to address sexual sins that were very prevalent in the Greek culture and are prevalent today in our culture.



- “...*fornication*”: Paul is referring here to intercourse outside of marriage.
- “...*uncleanness*”: Refers to immoral acts, interests: books, pictures, other suggestive materials that feed the fires of passion outside of marriage.
- “...*covetousness*”: In this context, it is not just lust for money, but sensual desire; insatiable greed to satisfy one’s appetite outside the bounds of marriage (Ex 20:17).

Covetousness and fornication are but different expressions of the same basic weakness of fallen nature: uncontrolled appetite. It should not be made light of or discussed in any way that makes light of their sinful and shameful character. We are called to be separate.



Eph. 5:4] *Neither **filthiness**, nor **foolish talking**, nor **jesting**, which are not convenient: but rather giving of thanks.*

- ✓ “...*filthiness*” (aischrotēs): This means shameful or disgraceful behavior or speech. An example would be saying or doing things that are just plain dirty or inappropriate for someone who follows Jesus.
- ✓ “...*foolish Talking*” (mōrologia): Literally “moron-words.” This is silly, empty, pointless chatter that drags your mind in the wrong direction and doesn’t honor God.
- ✓ “...*jesting*” (eutrapelia): Originally meant clever wit, but here Paul uses it negatively. This would be joking that turns dirty, cutting, or suggestive — humor that crosses the line.

Here, Paul is telling believers to live in a way that shows God’s love, and that includes how we talk. He says that coarse joking, dirty humor, and clever words used in the wrong way are “*not convenient*,” meaning they’re out of place for followers of Jesus. Wit is good, but when it turns crude or hints at sinful things, it pollutes the whole conversation. Just like the Old Testament warned God’s people not even to speak the names of false gods, Paul is saying we shouldn’t treat sin as something to joke about (Ex 23:13; Deut. 12:30; Ps 16:4). Instead, our words should show thankfulness to God — because the mouth should reflect the heart, and the heart should reflect Christ.



Eph. 5:5] *For this ye know, that no **whoremonger**, nor **unclean person**, nor **covetous man**, who is an idolater, hath any **inheritance** in the kingdom of Christ and of God.*

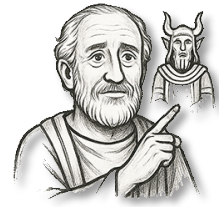
Paul’s warning in verse 5 grows directly out of verses 3–4. He’s saying, “*These sinful behaviors — the ones I just listed — don’t fit who you are anymore.*” When believers ignore this and keep living as they did before Christ, they’re living below their calling and forfeiting part of their future inheritance. Paul isn’t questioning whether they’re saved; he’s urging them not to waste the rewards and blessings God wants to give His children. In simple terms: don’t let temporary sins rob you of eternal joy. Also, we see the same three classes of offenders as in v.3: whoremongers (*fornication*), unclean persons (*uncleanness*), and covetous men (*covetousness*). In today’s society:

- ✓ Men call immorality a sickness; God calls it sin.
- ✓ Men condone it: God condemns it.
- ✓ Man’s answer is psychoanalysis; God’s answer is regeneration. Why? The human heart is incurable: it must be replaced (Jer 17:9).



Idolatry:

Paul uses the phrase “...covetous man, who is an idolater”. A covetous person is an idolater. Idolatry puts a person’s own will above the Will of God. With idolatry, we see the worship of the creature rather than the Creator (Rom 1:25). Idolatry comes in many forms and often in forms that people are not aware of. Patriotism, for example, without the temperance of God, is idolatry.



Again, Paul says that certain sins have no place in the believer’s life, and he ties this to the idea of inheritance. This doesn’t mean losing salvation; it means losing the special rewards and responsibilities God wants to give His children (Gal. 5:2). **Think of it like this:** being in God’s family is a gift you can’t earn, but the inheritance is the “extra blessings” and honors you receive for living faithfully. When believers choose to live in the same sinful patterns as the world, they’re acting like people who don’t belong to the kingdom, and they miss out on the rewards God intended for them. Paul’s warning is simply: don’t trade eternal treasure for temporary behavior. Live in a way that matches your identity in Christ so you can enjoy the full inheritance He wants to give you.



Eph. 5:6] *Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.*

Paul warns believers not to be fooled by people who say sinful living doesn’t matter. Throughout the Bible, God shows how seriously He views sexual sin, whether it was the 24,000 who died in Numbers (Num. 25:1-9), the destruction of Sodom and Gomorrah due to homosexuality (Gen. 19:24,28), or the natural consequences that come from perverted behavior (Heb. 13:4; Rev. 21:8). These kinds of judgments fall on an unbelieving world that ignores God’s ways. **Paul’s point is simple:** don’t let the world’s excuses pull you into the same patterns. As God’s children, we’re called to live distinctly from the world, avoiding the consequences it brings on itself and preserving the blessings God desires for our lives.



Eph. 5:7] *Be not ye therefore partakers with them.*

Paul tells believers not to participate in the sinful behaviors he has just described, because doing so harms everyone involved. When Christians act like the world, it dishonors Christ’s name, hurts others, damages their own testimony, and can even bring painful consequences. This matches what Paul says in 2 Corinthians 6:14-7:1, where he urges believers not to be “yoked together” with those who reject God’s ways. Instead, we are to live as God’s set-apart people, keeping our hearts and actions clean. **In simple terms:** Don’t link your life to choices that pull you away from Christ—stay close to Him so your life reflects His light.



Eph. 5:8] *For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light:.*

Verse 8 enforces the imperatives that Paul refers to in the previous verse. Now in vv. 8-14 he engages in a brief discourse on light and darkness.





Eph. 5:9] *(For the fruit of the Spirit is in all goodness and **righteousness** and **truth**;))*

- ✓ **Goodness:** An inclusive term for all moral excellence.
- ✓ **Righteousness:** integrity in all dealings with God and Men.
- ✓ **Truth:** honesty, equity, and reality.



- When the word and the deed become one (Mt 5:16; Jn 3:20-21).

Eph. 5:10] *Proving what is acceptable unto the Lord.*

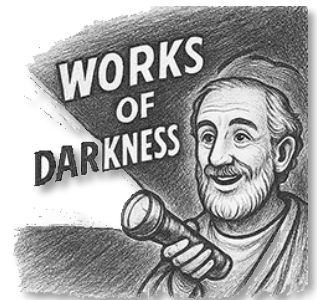


Paul tells us to “*prove what is acceptable to the Lord*,” which means we should stop and ask, “What does the Lord think about this?” in everything we do. People often say, “What Would Jesus Do?” but that’s not always the best question, because Jesus can do things we can’t. A better guide is asking how He views our choices — our conversations, the way we live, what we watch or read, our hobbies, friendships, vacations, buying habits, and even the small things, such as sports or furniture. These things are necessarily bad; we are to make sure that they do not lead us away from the Lord. **In short:** Our everyday life decisions should be pleasing to Him.



Eph. 5:11, 12] *And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret.*

Paul says believers shouldn’t take part in the sinful things the world does; instead, they should expose (reprove) them by living in the light. Sin hides in the dark because it doesn’t want to be seen — just like Jesus said, people often love (agapao) darkness more than light (John 3:19). And when we look back at our old life, we’re ashamed of the things we used to do, because they only led to hurt and death (Romans 6:21). Light shows the truth. An artist couldn’t paint a real picture in the dark — and we can’t live a true, Christlike life if we stay in the shadows. So Paul is saying: stay in the light, because light makes everything clear and honest.



Eph. 5:13] *But all things that are reproved are made manifest by the light: for whatsoever doth make manifest is light.*

Although it may sound like a strange inference, Peter related in 1 Peter 3:1 how believing wives win unbelieving husbands through their behavior.



Eph. 5:14] *Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*

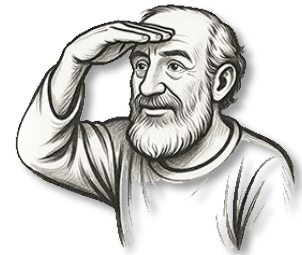
Paul is echoing Isaiah 60:1 when he says, “*Wake up!*” It’s like telling a sleepy person to get out of bed and start living for God. In Rom. 13 and 1 Thess. 5, Paul gives the same idea: don’t drift through life half-awake. Instead, rise up, pay attention, and make the most of every chance God gives you. **In simple terms:** Don’t sleepwalk through your Christian life, seize the day for your King.



Eph. 5:15] *See then that ye **walk circumspectly**, not as fools, but as wise,*

“Walk” is used seven times in this epistle. The word “...circumspectly” comes from two Latin words, which mean “looking around,” i.e., have your head on a swivel. One of those Greek words, “akribos”, carries the idea of precision and accuracy. The flavor is “looking around accurately.”

Paul is saying, “See that you walk carefully, with exactness.” The opposite would be walking carelessly and without proper guidance and forethought, or ‘flying by the seat of your pants’ so to speak. Pilots are taught to constantly scan the horizon, never get fixated on one thing.



We should not leave the Christian life to chance; we must make wise decisions and seek to do the will of God. Compare with the youth of today. The tragic lack of love of learning and the drifting character of our youth seems a characteristic of our times.

There is a saying, “Luck is when Opportunity meets Preparation.” “Opportunity” comes from the Latin a means “toward the port.” It suggests a ship taking advantage of the wind and tide to arrive safely in the harbor.

To him who has no course plotted, no wind is favorable. —Mariner’s proverb

It is not unchristian to plan. A planned life is better able to deal with unexpected events.



Eph. 5:16] *Redeeming the time, because the days are evil.*

So teach us to number our days, that we may apply our hearts unto wisdom. Psalm 90:12

Fully exploit opportunities. Paul was alluding to the Roman persecutions, which were beginning. There is, indeed, a parallel in our own day as we see the times changing. Niall Ferguson, Victor Davis Hanson, Eric Hobsbawm, and other well-known scholars describe the 1950s and 60s the Golden Era for personal freedom and prosperity on planet earth.



Eph. 5:17] *Wherefore be ye not unwise, but understanding what the will of the Lord is.*

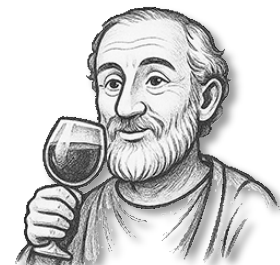
Paul says we shouldn’t live foolishly but should understand what the Lord’s will is. That means getting to know God personally, like Romans 12 says, through prayer, worship, and thinking carefully about His Word. It also means gathering the facts, asking for wisdom (James 1:5), and paying attention to how God works in our lives. We discover His will through Scripture (Col. 1:9-10), through the Spirit guiding our hearts (Col. 3:15), and through the circumstances He allows (Rom. 8:28). In simple terms: the greatest adventure in life is learning what God wants for you — and He shows it as you walk with Him.



Eph. 5:18] *And **be not drunk with wine, wherein is excess; but **be filled** with the Spirit;***

“...*be not drunk with wine*,” Paul is commanding, which is the result of obedience.

Wine is mentioned in the Bible as recommended medicine (Prov 31:6; 1 Tim 5:23). Our Lord provided it at Cana as a social drink (Jn 2:1-11).



Drinking wine is forbidden when it leads to excess (Prov 23:29-35), when it becomes habit-forming (1 Cor 6:12b), when it offends another believer (Rom 14:13; 1 Cor 8:9), and when there is any doubt (Rom 14:23).

“...*be filled*” is a verb form in the imperative mood, meaning it is a command, not an option. The present tense of the Greek means “*keep on being filled*”. It tells us that our experience should involve being filled every day and not just on special occasions. We do, however, fill ourselves, but permit the Spirit to fill us. Don’t confuse this with being “baptized” by the Holy Spirit, which is a one-time occurrence that happens at the moment of Salvation.

We do not use the Holy Spirit: He uses us. “*Filled*” means controlled by (Lk 4:28; Acts 13:45).

The Ministries of the Spirit

- ✓ **Baptism of the Spirit:** Incorporates the believer into the Body of Christ (1 Cor 12:13).
- ✓ **Indwelling:** Takes up residence in the body of the Christian and empowers him for holiness, worship, and service (Jn 14:16).
- ✓ **Anointing:** The Spirit Himself is the anointing who teaches the child of God the things of the Lord (1 Jn 2:27).
- ✓ **Earnest & Seal:** Guarantees the inheritance for the saint and guarantees the saint for the inheritance (Eph 1:13-14).
- ✓ **Continuous:** “Be ye being filled with the Spirit.” Confess and put away sin (1 Jn 1:5-9).



- Yield yourselves completely (Rom 12:1-2).
- Let His Word dwell in us richly (Col 3:16).
- Be emptied of self (Gal 2:20).
 - It is interesting that at Pentecost, they were accused of “being drunk” (Acts 2:13-15).
- Self-control is a fruit of the Spirit (Gal 5:23; 1 Cor 14:32).

To fill a cup with a new ingredient, it must first be emptied of the old. To be filled with Him, we must first be emptied of ourselves.



Eph. 5:19] *Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;*

Speak to one another in psalms, hymns, spiritual songs; inward joy and praise. Christian joy is a deep experience of adequacy and confidence despite the circumstances around us (Phil 4:11).



Eph. 5:20] *Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;*

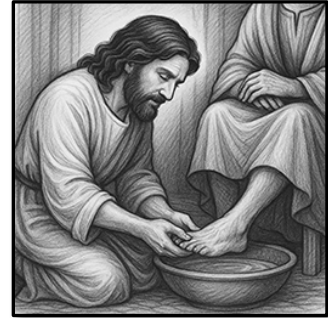
“*Giving thanks always*”: For the Christian, thanksgiving is not occasional; it’s continual. In all things. Remember, Paul was a prisoner when he wrote those words (Eph 1:16; 5:4, 20; Col 1:3, 12; 2:7; 3:17; 4:2; Phil 1:3). Gratitude fills the house with fragrance. Gratitude comes from the same root word as grace.



Eph. 5:21] *Submitting yourselves one to another in the fear of God.*

The phrase “Submitting yourselves one to another,” means we are to esteem others as “more important than ourselves” (Phil 3:1-4; Rom 12:10). Remember, who washed their feet (John 13)? Other examples of submission:

- Boldness in rebuking sin, Acts 12:9-12
- In testifying for the Lord, Acts 4:8-12, 31; 13:52-14:3
- Power for service, Acts 1:8; 6:3,8; 11:24
- Generosity, not selfishness, Acts 4:31-32
- Exaltation of Christ, Acts 9:17, 20
- of God, Acts 2:4, 11; 10:44, 46



Submission (Ephesians 5:22 - 6:9)

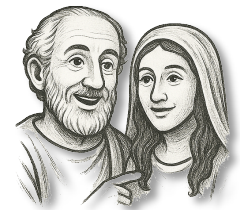
We are getting into an area that many people get uncomfortable with due to the preaching of these verses, either out of context or in strange contexts. Paul is setting the stage to talk about submission, one to another. The language confuses many people, especially when they don't understand cultural practices or norms, even though there are parallels with today's culture. Paul will throw us some curves where he sets his argument up one way, then he flips it around.

Specific areas for submission in the Will of God, that Paul will address:

- Wives should be subject to their husbands.
- Children should be subject to their parents.
- Servants should be subject to their masters, or(employers).

Model Marriages (and Marriages as Models) Ephesians 5:22-33

Contextually, Paul was elevating, not devaluing, the dignity of both husband and wife in a world where marriage was very broken, not unlike today. In Paul's day, in every major Greek and Roman household was something called a household code. This was a cultural norm where these rules governed wives, children, and slaves.



The husbands ruled, and according to their culture, owed no love or faithfulness. Women, slaves (servants), and children were treated like property with little legal protection. Some women in the Roman Empire, however, were pushing back against Roman, and to a lesser extent Greek, traditional roles (called the “New Woman” movement), and families became conflicted.

Ephesus was home to the Artemis cult, where women held spiritual authority over men. This created confusion and conflicts about roles in Greek society.


With this in mind, we will see Paul do something he has done before. Use local cultural norms to get his teachings across. He will use this ‘household’ structure but reverse its heart. We will also see Paul elevate the wife, bring balance by grounding marriage in Christ, and stabilize Christian households with a model based on Christ's sacrifice



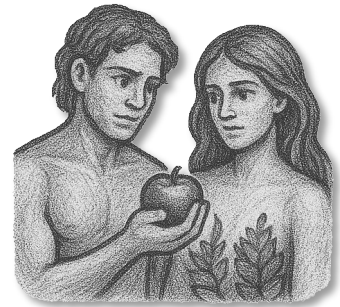
Eph. 5:22] Wives, submit yourselves unto your own husbands, *as unto the Lord*.

“...*as unto the Lord*”: God has ordained government; also, in the home. By submitting to the husband, the wife is submitting to the Lord and setting an example for the household (Cf. 1 Cor 11:3; Col 3:18; Titus 2:5; 1 Pet 3:1ff).


We see that alternatives to this in the fact that Eve usurped the place of Adam and introduced sin into the human race. It was Adam's responsibility, not hers (1 Tim. 2:13,14). Adam was not present, and Satan took advantage of this. Also, many false cults, historically, have been frequently started by women. Women who leave their appointed sphere can wreck a local church, break up a marriage, and destroy a home. Contrast: There is nothing more attractive than a woman fulfilling the role that God has assigned her (Prov. 31:10-31).

 *Let the woman learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And **Adam was not deceived**, but the woman being deceived was in the transgression. 1 Tim. 2:11-14*


When Eve sinned, Adam didn't abandon her. He could have looked at her and said, "Boy, kid, are you in trouble. I'll pray for you." No, Adam was not deceived! He knew what Eve had done, and he knew what the consequences would be if he joined her, yet he loved her so much that he chose to join her in her predicament. Because he gave himself for her, they had offspring, and from that bloodline came the Redeemer to redeem mankind. Adam, again, was not deceived but bore the burden of Eve's sin.



Paul is not telling wives to be weak. In Paul's world, marriage was often unfair and one-sided. Paul calls wives to willingly support their husbands as an act of trust in the Lord, not because husbands are superior. This is a voluntary honor, not forced obedience.

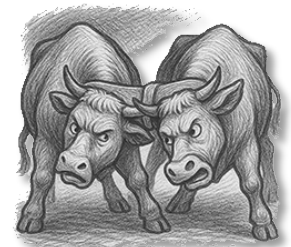
 **Eph. 5:23]** *For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body;*

In Roman culture, "head" meant authority without responsibility. Paul flips that meaning. The husband is "head" in the same way Christ leads the church — by protecting, serving, and sacrificing. God placed the man as the spiritual head. This support will, in turn, fuel his love as he leads, guides, provides, protects, and cares for her.

 **Eph. 5:24]** *Therefore as the **church is subject unto Christ**, so let the wives be to their own husbands in every thing.*

Paul reminds wives that their respect mirrors the church's devotion to Christ. This is about unity through God-ordained roles. The phrase "...the church is subject unto Christ" means the Bride of Christ is not an equal partner with Christ. Men and women serve different roles in many different ways. We, like culture, should not seek to nullify the roles that God has ordained. Today, Women's Lib, the gay rights movement, transgenderism, etc., seek to nullify God's ordained roles.

This is another reason that a Christian must not become "unequally yoked together" with an unbeliever (2 Cor 6:14-18). It is wrong for a believer to marry an unbeliever, but it is also wrong for two Christians to marry out of the will of God. It is sometimes God's will for a Christian to remain single (Mt 19:12; 1 Cor 7:7-9).





Eph. 5:25] *Husbands, love your wives, even as Christ also loved the church, and gave himself for it;*

Here, Paul flips things around. This command would have shocked the ancient Roman-Greece world. Men were never told to love their wives sacrificially. Paul tells husbands to love like Jesus, putting her needs first, even to the point of giving up his life for her. This radically elevated women's value. Paul actually has much more to say to the husband. He addresses that the husband should love his wife sacrificially (v.25), sanctifying her (v.26), and satisfying her (v.28-30). No wife would, or should, mind being subject to a husband who loves her as Christ loves the church.



Eph. 5:26] *That he might sanctify and cleanse it with the washing of water by the word,*

Just as Jesus lovingly shapes the church, husbands should help their wives grow in all aspects of life, especially spiritually (Jn 15:3; Jn 17:17).



Eph. 5:27] *That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.*

Sanctify means “to set apart.” The wife is to be “set apart.” Any interference with this God-given arrangement is sin. Here, Paul shows that Christ's love makes the church beautiful. A husband's love should likewise lift up, not tear down, the wife.



Eph. 5:28] *So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.*

In a culture where men often treated their own pleasure as primary, Paul says: Love her as you love yourself. Her well-being is your well-being. The word “own” (6X) in vv 22-23. Critics would argue that God permitted polygamy in the OT. Yes, He did tolerate it but never approved it.



Eph. 5:29] *For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church:*

People naturally take care of themselves. Paul says: Do the same for your wife. Cherish her. Nourish her. She is part of you. Love is the nourishment of the home. The Spirit of God uses the Word of God to work in our lives. For a parallel passage to the Ephesians passage, see Col 3:16-25.



Eph. 5:30, 31] *For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.*

Paul points back to our unity with Christ. Marriage mirrors this — two people becoming one unit, just like believers are one with Jesus. Paul quotes Genesis (Gen 2:24) to show that marriage has always been God's design. It's not a Roman invention or a cultural rule — it's God's creation blueprint. A man's relationship to parents is superseded by a higher loyalty: to his wife. This should eliminate in-law troubles on the one hand, marital strife on the other.



Eph. 5:32] *This is **a great mystery**: but I speak concerning Christ and the church.*

“...a great mystery”: Just about the time you think you know where Paul is heading, he seems to throw us a curve: He reverses the parallelism and focuses on the Church, showing how God uses marriage as a model to communicate His highest and most intimate truths! Without this understanding, many truths in the Bible cannot be comprehended.



The Mystical Basis of Marriage

- 1) **Biological Basis:** for procreation, etc. (vs Homosexual recruits).
- 2) **Psychological Basis:** a union to meet life’s challenges, joys, sorrows, etc.
- 3) **Sociological Basis:** the family unit as the primary element of the tribe, community, nation, etc.
- 4) **Supernatural/Spiritual Basis:** God’s ordained unit through which He communicates His most significant truths.

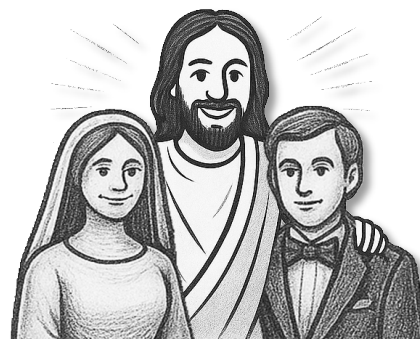
Supernatural/Spiritual Basis


- **Preeminence:** Christ is the Head of the Church (Eph 1:22; 4:15; 5:23; Col 1:18; 2:19).
- **Preciousness of His People** (Eph 5:25):
 - “Apple of His Eye” (Deut 32:10).
 - Crown of Glory (Isa 62:3).
 - Stones of the crown, ensign (Zech 9:16).
 - Jewels (Mal 3:17).
- **Love for the Church:** Eph 1:15; Phil 4:1; 1 Thess 2:8; 1 Pet 1:22; 1 Jn 5:2. Church = “Bride”: Isa 62:5; 2 Cor 11:2; Rev. 21:2; 22:17.

Old Testament
idioms of
Christ’s people.

Marriage as Prophetic Types - Authority (Hosea 12:10):

- 1) **Abraham & Isaac** ~ Gen 22 & 24
 - a. Isaac edited out of the record until he is united with his bride ~ Gen 24:62
 - b. Isaac & Rebecca Gen 24
 - c. Isaac unseen until Well of *Lahai-Roi*.
- 2) **Ruth & Boaz:**
 - a. Boaz = Goel, Kinsman-Redeemer.
 - b. Ruth = Purchased as Gentile Bride.
 - c. Naomi = Israel (Redemption of the Land, etc.)
- 3) **Israel** as “wife of YHWH” ~ Hos 2:14-23
 - a. Harlot ~ Ezek 16:35
 - b. “Widowed” ~ Lam 1:1; Isa 54:4
 - c. Mystery Babylon “I am no widow” ~ Rev 18:7
- 4) **Adam as a type of Christ** ~ Rom 5:14
 - a. vs. Christ = “Last Adam” ~ 1 Cor 15:45)
 - b. Adam was not deceived ~ 1 Tim 2:14.
 - i. Adam loved Eve so much as to *knowingly choose* to share her in her destiny! ...to be made sin for her (2 Cor 5:21) ...without which, there would have been no redeemer, no “Seed of the Woman.”



Gentile Brides as Types	Ancient Jewish Marriage
<ul style="list-style-type: none"> • Adam ~ Eve • Isaac ~ Rebekah • Joseph ~ Asenath • Moses ~ Zipporah • Salmon ~ Rahab • Boaz ~ Ruth  <p>...all have no death recorded!</p>	<ul style="list-style-type: none"> • Shiddukhin (engagement: arranged by the father!) • Ketubah (the covenant, or agreement). Bridegroom absent to build the house (Jn 14:2, 3). ...taken in the night...Marriage! • Huppah (wedding ceremony); seven-day Celebration. Concerning the mystical union of the Body of Christ (Cf. 5:31; Eph 2:15; Jn 17; et al)



Eph. 5:33] *Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.*

Paul ends with the essentials: Husbands → love | Wives → respect

Only two rules, one for each: Wife: Let your husband be in charge (respect). Husband: Love your wife supremely. It's so simple. Why don't we do it? This reflects the deepest needs of each partner. In Paul's day, this was revolutionary: mutual honor, mutual care, mutual devotion — a marriage built on Christlike self-giving, not social hierarchy.

Parents & Children; Employers & Employees - Ephesians 6:1-9

In today's world, many families no longer live together as they once did. Fewer people get married, more couples live together without marriage, and many children grow up with only one parent. This doesn't mean every single-parent home is bad, but it does mean children face more challenges—such as a higher chance of moving frequently, struggling financially, or dealing with more stress at home. When families break apart, kids often feel the impact the most. Studies still show that children in stable, two-parent homes usually do better because they have more support, structure, and safety around them.



The Me Generation: Many adults today focus more on personal freedom—doing what they want, when they want—than on sacrifice or responsibility. But this mindset often hurts children, because kids need stability and steady love to grow well. When parents put their own desires first, families can become shaky, and those patterns can repeat across generations. For example, children raised in unstable homes are more likely to marry young, have children before they're ready, or struggle to keep their own marriages together. Every time a family breaks apart, it creates deep wounds that don't fully heal. And surveys show that fewer people today see things like staying faithful, being married for life, or raising children as important goals. In short, the "me first" way of thinking often works against what families—and especially children—need most.



Eph. 6:1] *Children, obey your parents in the Lord: for this is right.*

Paul starts by reminding children that listening to their parents is part of following Jesus. Obedience is about learning respect, trust, and wisdom from people who care for them. Obedience "in the Lord" (Col 3:20). Prophetic implication of rebelliousness (Rom 1:29, 30; 2 Tim 3:1). Interestingly, in ancient Israel, rule by the children was an indicator of degeneracy (Isa 3:4, 12).



Eph. 6:2] *Honour thy father and mother; (which is the first commandment with promise;)*

Paul quotes the Ten Commandments to show this isn't a new rule: it's been God's design from the beginning. Honoring parents means treating them with respect, gratitude, and kindness—not just doing what you're told.



Critics would say that we are not “under the Law” (Gal 3:13; 5:1), but the righteousness of the law is still a revelation of the holiness of God; and the Holy Spirit enables us to practice that righteousness in our daily lives (Rom 8:1-4). Interestingly, an Israelite who persistently disobeyed his parents was not privileged to enjoy a long, stable life in the land of Israel. A clear example of this was Eli's sons Hophni and Phinehas (1 Sam 4:11).



Eph. 6:3] *That it may be well with thee, and thou mayest live long on the earth.*

God attaches a promise to honoring parents: life generally works better when we learn humility, respect, and responsibility early on. These habits set the stage for a stable and fruitful life, which is in the child's best interest. The bottom line is that obedience brings blessing and children will escape much of the sin, danger, etc. Sin always robs us; obedience always enriches us. Disobedience to parents is rebellion against God.



Eph. 6:4] *And, ye fathers, provoke not your children to wrath: but bring them up in the nurture and admonition of the Lord.*

In Paul's world, fathers had almost absolute authority. Paul limits that power. He tells them not to be harsh, unfair, or overbearing. Instead, they must raise their children with patience, love, and godly guidance, helping them grow—not crushing their spirit.

Partiality is forbidden (Deut 21:15-17): David pampered Absalom... Eli failed to discipline his sons... Jacob showed favoritism to Joseph... all with tragic results. Keeping promises: Not just physical needs, but a balanced growth intellectually, physically, socially, as well as spiritually.



Nowhere in the Bible is the training of children assigned to agencies outside the home!


Notes on Slaves: In Paul's day, almost half the Roman Empire's population was slaves. The New Testament does not condemn slavery as such (some slaves were servants); instead, it teaches moral transformation from within. Every believer is a *doulos* (*bond slave*) —a servant of Christ—, and scripture gives more practical guidance to slaves than to rulers because most early Christians came from humble backgrounds (1 Cor. 1:26). Paul also kept social structures separate from the spiritual equality found in the church (1 Cor. 7:20–24).

Even today, we must not confuse earthly systems with God's kingdom. The worst kind of slavery—more pernicious than that of the Roman Empire—is prevalent today: the enslavement of the mind through the lies and deception of our schools, media, et al. Only the power of the Gospel can free us from that kind of slavery (Jn 8:36).




Eph. 6:5] *Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; .*


Paul addresses household servants (bondservants), the lowest group in Roman society. He doesn't approve of slavery—he speaks into the reality of the culture. He encourages servants to work faithfully as an act of worship to Christ, not simply to please people.

 **Eph. 6:6]** *Not **with eyeservice**, as menpleasers; but as the servants of Christ, doing the will of God from the heart;*

"...*with eyeservice*," Paul says don't work only when someone is watching. Instead, do your work sincerely because you want to honor God. This was radical—Roman slaves were never spoken to as moral agents accountable to God.

 **Eph. 6:7]** *With good will doing service, **as to the Lord**, and not to men:*

"...*as to the Lord*," a Christian can perform any good work as a ministry to Christ. Servants were often treated like tools, not people. Paul tells them their work matters to God, and they should do it with a willing heart, knowing He sees and rewards their faithfulness.

 **Eph. 6:8]** *Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free.*


Paul lifts the servant's value even higher: God judges everyone by the same standard. Whether slave or free, God rewards good done from the heart. Your wages are only temporal. Our real rewards are from Him. This was unheard-of in Roman culture, where slaves usually had no moral or spiritual dignity.



An old missionary returning from many years of sacrificial service in Africa, on the same ship with President Theodore Roosevelt, returning from a big game hunt in Africa. When the ship docked, great crowds, press, etc., greeted the President. The old missionary and his wife walked off unnoticed and made their way to a cheap hotel.

The missionary complained, "It doesn't seem right! We gave our lives in Africa to win souls to Christ, and when we arrive home, there's nobody to meet us. The president shoots some animals and receives a royal welcome!"

His wife, "Because we aren't home yet."

 **Eph. 6:9]** *And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.*

Paul now turns to masters—and his command flips Roman power upside down. He tells them to treat servants with fairness, kindness, and humility, remembering they also have a Master in heaven (1 Cor 4:2). This undercuts every excuse for cruelty or domination. Paul says God sees both the powerful and the powerless the same way.

Next Lesson: We are presently engaged in warfare. Most Christians don't realize it. Paul talks about being equipped and prepared. Read the Armor of God (Eph 6:10-18) and Paul's closing comments. For supplemental study: Daniel 10. This will be our last Ephesians lesson.

Review Questions:

- 1) What does Paul tell believers to “walk in” at the start of chapter 5?
• Answer: _____
- 2) What does Paul say we should avoid because it doesn’t fit God’s people?
• Answer: _____
- 3) What should replace dirty or foolish talk according to 5:4?
• Answer: _____
- 4) What does Paul call believers to live as in 5:8?
• Answer: _____
- 5) What should we ask about every choice according to 5:10?
• Answer: _____
- 6) What does Paul say exposure of sin comes through in 5:11-12?
• Answer: _____
- 7) What is the “great mystery” Paul connects to marriage in 5:32?
• Answer: _____
- 8) What are children told to do toward their parents in 6:1–2?
• Answer: _____
- 9) What are fathers warned not to provoke in 6:4?
• Answer: _____
- 10) Who is the true “Master” of both servants and masters in 6:9?
• Answer: _____

Answers: 1. Love. 2. Sin. 3. Thanks. 4. Light. 5. Good?
6. Light. 7. Christ. 8. Obey. 9. Anger. 10. Christ.

EPHESIANS CHAPTER FIVE

H I R E H T O M A F S E V I W E	ALWAYS	FOOLS
P R A Y E Y E R A P R I S T I E	ANOTHER	FRUIT
N H M I R E K E Y K R U S I T S	ARISE	GIVING
O N C E N G N H I T I I I O R U	AWAKE	HYMNS
S E V R N O U T E A R N O T E A	BECAUSE	JESTING
R E B I U P R O P H E T G R E C	BLEMISH	LIGHT
E N V Y S H D N C H E E R A E F	BODIES	MAKING
P I N I O N C A E S U A C E B M	BONES	MELODY
G H S I M E L B G B R A S S E S	CAUSE	MIGHT
E T C H T O D A N I O G A L E S	CHRIST	MOTHER
M M A D E W L E I R N D O P E S	CHURCH	PERSON
A L I V E W A N T O L D I N E L	DOETH	SAINTS
H W A G A L I T S A Y E R E I O	DRUNK	SHAME
S L A Y H O L Y E T H E R G S O	EVERY	SONGS
B A S K S T R I J R U B H O O F	FEAR	WATER
S K A S E N O B F I S T N I A S	FILLED	WIVES