

Ephesians

I. Introduction.

A. Theme of Ephesians. God's purpose to create in Christ a new humanity ("society" - Stott) in contrast to fallen humanity.

B. Introductory Notes.

1. In reading NT surveys, introductions, and commentaries on Ephesians, a great deal of confusion and indecisiveness, or fear of commitment, appears with regard to the occasion for the epistle that moved Paul to write it. I don't think it is as difficult to understand as many try to make it. It was addressed to the church in Ephesus, a young (recently established) church with young (spiritually immature) Christians as members, in the city where the temple of Artemus was found, and where the Judaizers very likely followed Paul seeking to undermine his gospel. Young Christians are prone to doubt and lack of assurance. Young Christians and young churches need encouragement to stand firm against the attacks of temptation to idolatry and against persecution by idolaters. They need instruction in doctrine and life that assures them of grace and salvation through faith in Jesus Christ. They need instruction that reminds them that they are no longer part of the wicked and idolatrous society that the old, fallen humanity is. They need instruction that shows them their unity in the new humanity and exhortation to preserve it. In Ephesians, Paul gave them all of this.

2. Ephesians is structured much like Paul's other epistles with a beginning doctrinal section and a following practical section. It implies, as it should, that the practical must be built upon the doctrinal; i.e., that the Christian life of holy obedience to God must rest upon, have its source in, Christian salvation by faith in Jesus Christ. The transition from one section to the next is clearly marked by Paul's usual method, using the Greek *parakalo oun* in Eph. 4:1, translated by the NASB "I entreat you, therefore," similar to the NASB translation of Rom.

12:1, "I urge you, therefore."

II. The Formation of the New Humanity. Chapters 1-3.

A. The Sovereignty of God in the Salvation of His People. Chapter 1.

1. The Introduction. 1:1-2. The address is to the visible church at Ephesus. Yet, Paul distinguishes those who are both saints and faithful in Christ Jesus. This form of address at once indicates that it is only those who have been set apart by God and saved through faith who belong to the church as an assembly set apart from the world. At the same time, it would already begin giving assurance to those who believe in Christ that they are indeed set apart unto God and part of His church without the requirement of circumcision and the observation of the ceremonial law. Paul then pronounces the same salutation to that church full of Gentiles and former idolaters that he pronounced to every other church to whom he wrote. It is a promise that, through faith, they would receive grace and peace and grow in it by the Word of God to follow in the letter.
2. Salvation by the Sovereign God, Father, Son, and Holy Spirit. 1:3-14. This is given in the form of spiritual blessings poured out upon God's people "in Christ," and God is shown to be the Source of the blessings (vs. 3). Notice throughout this paragraph how many times Paul refers to the sovereignty of God in both His will and His ability to carry it out.
  - a. Sovereign Election by the Father. 1:4-6. God elected His people, those whom He would save and bring into the new humanity, "in Christ." Election is a particular element of God's eternal decree and is His sovereign grace ("good pleasure" KJV; "kind intention of His will" NASB) exercised. God's election is praise-worthy for the grace that shows the glory of God.
  - b. Sovereign Redemption by the Son. 1:7-8. Christ accomplished redemption for all those the Father elected unto salvation. He accomplished it by the shedding of His blood; i.e., by His death that paid for the sins of all the elect. The outcome is the forgiveness of their sins. This is the heart of the gospel. This grace—undeserved

favor of God—is freely given by the Father and lavished this blessing upon all those who are “in Christ” as united to Him, first as a matter of His federal headship in the covenant of grace, but then...

- c. Sovereign In-Gathering under the Headship of the Son. 1:9-10. As a matter of vital headship in the covenant of grace, all God’s people, Jew and Gentile alike, are gathered into the body of Christ, which is guaranteed to be completed. Vital headship simply refers to the fact that of all those whom Christ represented when He went in their place and on their behalf to accomplish His saving work, those who are called to regeneration and faith in Christ are joined in vital, life-giving union with Him in their effectual calling (more on that soon). Thus, God’s people—all who are called to Christ—are “in Christ.” At the same time, as both Lord and Christ, on the throne as God’s King, He has the reign over all creation. This is an “administration suitable to the times” because Christ is the Head of the body and because He administers providence such that it takes especial care of His church. All of this God is revealing to His people, starting with the gospel itself by which we are called and which reveals what Christ has done for the salvation of His people. And the Father has revealed to us in Christ that this salvation is by grace, according to the will of God—sovereign grace.
- d. Sovereign Inheritance in the Son. 1:11-12. It is an inheritance that all of God’s people own. God predestined us to it, the God who has sovereign control of everything to bring His eternal decree about by “working all things according to the counsel of His will.” The goal of this is for God to glorify Himself by revealing His grace, and for us then to glorify God for what He has revealed about Himself and done for us by praising Him. (See J. I. Packer, *Concise Theology*, “Glory”; Wheaton, IL: Tyndale House Publishers, Inc., 59, where his subtitle to the chapter is “GOD’S GLORY-SHOWING REQUIRES GLORY-GIVING.”)

- e. Sovereign Sealing in the Son by the Spirit. 1:13-14. He uses our hearing of the gospel to work faith in the hearts of His elect by and with the Word of God. He thereby seals us into Christ, even as He has indwelt us according to the Father's will (Ezek. 36:25-27), and brings us to trust in the promises of God. He is the down-payment and promise of our inheritance—all that God has promised and Christ has laid up for us in the eternal life which we will ultimately realize at the final point of our redemption when Christ returns to raise us from the dead and gather all His people in to eternal glory, to render to Him eternal praises.
3. A Prayer for Knowledge. 1:15-23. As in other epistles, Paul reports to the Ephesians what he prays for them. They can therefore draw further encouragement, assurance, and instruction from the report to look for what Paul prays to come to them from God, and grow in their knowledge and understanding of their salvation, the greatness of it, and depend on the same power of God that raised Christ from the dead to fulfill all of God's promises to them. He also prays that they will realize that the risen Christ is the Head over all things to the church, thus making explicit to them that He causes His providence to take especial care of His church whom He redeemed and joined to Himself.
- B. The Grace of God in the Formation of His Church. Chapter 2. The church is the new humanity that God saved through the redemption Christ accomplished. The church as the body of Christ must be called through the calling of each individual among the elect, and formed by joining each to the whole body, bringing them into it.
  1. The Grace of God in the Quickening of His People. 2:1-10. As Paul speaks to the Ephesian church, he speaks of their quickening to spiritual life in such a way that they can tell he is at the same time referring to them as a people (that what is said can be said of all who are believers in Christ) and implying that it has happened to each one who is "in Christ." He tells them of their totally depraved and totally helpless condition when they were still among fallen mankind, out of which God had to bring them if they were to be brought at all. Then, he

explains to them that it was God, by grace, who quickened them to life by raising them up “in Christ,” i.e., in union with Him, so that just as Christ was raised from the dead, so God also raised them from their deadness in transgressions and sins. Even more, in union with Christ, they are assured that they have as much right to the promised eternal life in heaven as if they were already there because God united them to Christ. All of this is completely by the grace of God, and this Paul reaffirmed by teaching them that salvation is by grace through faith, and that by-grace-through-faith salvation, and every part of it, is the free gift of God, with none of their own works involved, so that no saved person would think they have any room to boast of contributing to their salvation. The place of their works comes after gracious salvation as those who have been re-created in Christ for the purpose of doing good works. At the same time, those works still come about because of the sovereignty of God because He foreordained that His people would do good works.

2. The Grace of God in the Formation of the Church. 2:11-22.

- a. The Gentiles’ lost condition outside the new humanity. 1:11-12.
- b. Bringing the Gentiles into the new humanity through the sacrifice of Christ. 1:13-14.
- c. Making it a single new humanity. 1:15-18. It is a single new humanity formed from those who once were divided; i.e., of Jew and Gentile alike, through the work of Christ, breaking down the barrier between them, and bringing peace to those who were at enmity with God and with one another.
- d. The church as the single new humanity. 1:19-22. Gentiles are fellow-citizens with Jews in the city of God, members of God’s household and family, stones in the temple of God in the Spirit being built upon the Word of God, and ultimately upon Christ as the chief cornerstone, who died and rose again for them just as He did for the elect of Israel. Imagine how reassuring all of this would be for those who might be doubting, or wondering whether they held the same position before God, and same privileges, as those of Israel. It should be equally reassuring in our day and age for

any new Christian, or any of us in a time of doubt, to know that we are “in Christ,” raised up by God in Him, and part of His body by the sovereign, gracious salvation that God did, apart from anything we did or didn’t do.

C. The Riches of Grace and Power of God in the Formation of the Church. Chapter 3.

1. The riches of grace in the gospel formation of the church. 3:1-13. In this section Paul speaks of the role of the ministry in the preaching of the gospel of Christ’s grace that the Holy Spirit uses to form the new humanity in Christ. Donald Guthrie, in his New Testament Introduction, writes about Paul’s commission to the gospel ministry, “The mystery was communicated by revelation and therefore has upon it the divine authentication. The incorporation of Gentiles as fellow-heirs was an essential part of the gospel, and Paul reiterates his call to preach this gospel in spite of his own unworthiness.” Guthrie was a bit careless in his statement that incorporation of the Gentiles was an essential part of the gospel. That would mean that Old Testament Israel was bereft of the gospel since the main Gentile inclusion had not yet taken place. It would have been safer to say that in the NT, the preaching of the gospel to the Gentiles was an essential part of the ministry of the gospel that God used to form and build the new humanity in Christ, since elect and called Gentiles are as much fellow-heirs as elect and called Jews; that is an important insight. But Guthrie hit upon another important insight. Paul’s own unworthiness to preach the gospel emphasized both the need for God to make it effectual in calling anyone, and more explicitly, the unfathomable riches of Christ and His grace give all worthiness to the preaching, not the preacher. Paul then calls attention to the power and wisdom of God that He makes known through the church by its formation through His carrying out of His eternal purpose in Christ to save His people, form His new humanity, and grant them access to Himself through Christ.
2. Paul’s prayer for the church. 3:14-21. This is Paul’s second prayer for the church. Where the first was for them to know God and His purpose, the second is for them to be strengthened by God’s grace and firmly rooted in the love of Christ. This is communicated

in the well-known and beloved verses 18-19, “[that you] may be able to comprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which surpasses knowledge, that you may be filled up to all the fullness of God.” Paul is so confident that God will answer his prayer, and is so effective in communicating that we may be confident, too, to the point that we utter our prayers for one another and for the church in the same manner, that he expresses it in another well-known and beloved doxology, “Now to Him who is able to do exceeding abundantly beyond all that we ask or think, according to the power that works within us, to Him be the glory in the church and in Christ Jesus to all generations forever and ever. Amen.”

III. The Life of the New Humanity. John Stott helpfully summarizes our progress so far in Ephesians and now the transition: “For three chapters Paul has been unfolding for his readers the eternal purpose of God being worked out in history. Through Jesus Christ, who died for sinners and was raised from death, God is creating something entirely new, not just a new life for individuals but a new society. Paul sees an alienated humanity being reconciled, a fractured humanity being united, even a new humanity being created. It is a magnificent vision. Now the apostle moves on from the new society to the new standards which are expected of it.” [By new standards, he doesn’t mean different moral standards from the OT church, but different moral standards from what they held to as Gentile unbelievers before God made them new creatures in Christ joined to a new humanity.] Stott continues, “So he turns from exposition to exhortation, from what God has done (in the indicative) to what we must be and do (in the imperative), from doctrine to duty,...from mind-stretching theology to its down-to-earth, concrete implications in every day living.” What Paul wrote here applies to every Christian. Every Christian, whether Jew or Gentile, new or mature Christian, is a member of the new humanity known as the church, by the saving work of the sovereign Triune God, as Paul taught when unfolding the great doctrines of the faith that showed God’s formation of the church. As a member of the household of God, the Christian is to walk a worthy walk. Paul will unfold the specifics of this general exhortation in the rest of the letter, and show us what that worthy walk looks like, of what it consists, particularly since the Christian *is* a member of the new community of those redeemed by Christ and joined

to Him and one another. So, Paul tells us that we must pursue the duty that ought to flow from the glorious doctrine that Paul has given us.

A. The Christian's Worthy Walk in the Unity of the New Humanity. Chapter 4.

1. The Worthy Walk in the New Humanity. 4:1.

a. An Exhortation to the Christian's Worthy Walk.

(1) The Essence of the Exhortation. the worthy walk is not an option, but mandatory; it is extremely important; it is highly desirable; it is called for by the doctrine we hold, the faith we have, the good confession we make.

(2) The Authority for the Exhortation. Paul's exhortation to walk worthy came with all the commanding power of divine authority through an apostle, but also with the motivating pull of an appeal to our love and loyalty to Jesus Christ.

b. The Substance, Manner, and Ground of the Walk.

(1) The Substance of the Walk. It is every step of the Christian's conduct, from the thoughts and intentions of his heart, to his words, to his action; everything connected to the conduct of a life that flows and proceeds from faith; every aspect of the growing of good fruit on a tree that has been made good by grafting it into the new root which is Christ.

(2) The Manner of the Walk. The Christian's worthy walk is a blameless walk. Not perfection, but with integrity, making progress in your Christian life and commitment to the pursuit of holiness and obedience. It requires the willingness to seek forgiveness from Christ and from those against whom you sin when you fail—even the unbeliever.

(3) The Ground of the Walk. The ground of the Christian's worthy walk is everything that Paul has taught so far in Ephesians. Everything that the Triune God has sovereignly and graciously done to save His people, to call

each of us to be “in Christ,” and to form the church, is the source for our new lives and the foundation and reason for us to live the worthy Christian life. It must be a walk that is *commensurate* with God’s calling of the Christian to be “in Christ” and joined to the body of Christ, the church. The Christian’s walk must “match up” with his calling to salvation. His life must also “match up” with his confession of faith in Christ, so that it proves that the faith he says he has is real, saving faith, proves that God has changed his heart, and proves the power of the gospel to transform the lives of those whom Christ Jesus has saved. It must be a walk that shows that the new humanity in Christ is a united and a holy people.

2. The Worthy Walk in Unity. 4:2-3

- a. The Duty to Preserve Unity. The unity of the Spirit in the bond of peace is an unbreakable unity established by the unbreakable union with Christ and one another. The Christian is to maintain it in harmony and guard against dissension, etc.
- b. The Manner in Which to Preserve Unity. Humility, gentleness, patience, forbearance, love.

3. The Source of Unity. 4:4-6.

- a. The Holy Spirit and the Unity of the Church. One body, one Spirit, one hope of your calling.
- b. The Lord Jesus Christ and the Unity of the Church. One Lord, one faith, one baptism.
- c. God the Father and the Unity of the Church. He is the Father of all who are united to the body of Christ and new humanity, and is over all, and through all, and in all.

4. Diversity in Unity. 4:7-10.

- a. The Diversity in the Church. It is a diversity of function and gifts as things that Christ gives through His Spirit by grace in the measure He has determined one should have.
- b. The Giver of the Gifts. Christ is the Ascended Conqueror and Exalted Redeemer who

gives gifts to His people for the benefit of the church.

5. Officers in the Church as Gifts to the Church. 4:11-12.
  - a. Surprising Gifts. The offices of the church, and the men who serve in office in the church, are Christ's primary gifts to the church.
  - b. Offices and Officers of God's Word. There were extraordinary offices of apostle, prophet, and evangelist that were connected to new revelation and are now inoperative because God's revelation to His church is complete. There is now the ordinary office of pastor/teacher that continues on until Christ returns. This is the eldership whose task it is to equip God's people to serve Him, with a special focus on the teaching elder (minister) whose particular calling it is to labor in the Word and doctrine (1 Tim. 5:17).
6. Attaining to Unity. 4:12-13. Elders' and saints' tasks go together to strive for the goal of unity unto spiritual maturity.
7. The Ministry of the Word Leads to Unity. 4:14-16. The ministry of the word leading to the church's unity and completion prevents instability in the faith and produces growth in Christ.
8. The Worthy Walk Is Not a Worldly Walk. 4:17-19. For the Christian to walk worthy, he must no longer walk as the unbelieving and depraved walk. His walk must be that of the new humanity, not the old humanity.
9. The Worthy Walk Pursues Sanctification. 4:20-24. The Christian, in the new humanity, walks worthily in the school of Christ according to the dynamic of discipleship. It is the put-off/put-on dynamic of sanctification that takes place by the renewing in the spirit of the mind with the Word of God.
10. The Worthy Walk Is a Walk in Purity. 4:25-32. The Christian's worthy walk in purity goes back to basics in the school of Christ that include lessons in truth not falsehood, righteous anger not sinful anger, work not theft, edifying speech not corrupt speech, and replacing sinful anger with godly replacements.

B. The Christian's Worthy Walk in the Purity of the New Humanity. Chapter 5.

1. Love, Not Lust. The Christian must avoid sexual sin in act and speech, and practice Biblical love and thanksgiving instead.
  - a. The Christian Ideal: Biblical Love.
  - b. The World's Perversion: Sexual Sin.
  - c. The Biblical Prohibition Against Sinfully Sexual Speech.
  - d. The Christian Answer: Thanksgiving.
2. Destiny of the Debased: What the New Humanity Is Not. This shows the contrast and exhorts the Christian what to avoid carefully and unequivocally. God deters the Christian from sexual sin by the threat of judgment, which is the destiny of the debased who persistently walk in it.
  - a. The Subjects of Judgment: Descriptions of the Debased. They are those who persist in sexual sin. "Immorality," "impurity," and "covetousness" refer to sexual sin in every stage, from sexual lust of the heart to actions that spring from it. It includes fornication and adultery that are so damaging to the church and its families. In addition, the Bible uses terms of sexual sin to describe idolatry to God as spiritual unfaithfulness. The implication for Christians is not that we can lose our salvation, but we cannot become so complacent about falling into occasions of sexual sin that we think them inconsequential and take grace for granted.
  - b. Threats of Judgment: the Destiny of the Debased. The debased man is excluded from God's kingdom, having no inheritance in the kingdom of Christ and God. He is also destined for God's wrath. God gives them over progressively to deeper depravity in sexual sin, as Rom. 1 says. They suffer the miseries of this life, particularly as a result of the debasement of sexual sin itself. But the debased man is destined also to eternal wrath, the spiritual and physical pains of hell itself, where God will pour out His anger upon him in unimaginable torments without end.

- c. **The Certainty of Judgment: Deterrent from the Ways of the Debased.** Paul speaks of the certainty of judgment plainly and concisely. He also gives an alert about the world's deceptions that might lead the debased man into thinking there will be no judgment. Why the warning repeated after appearing so many other times in Scripture? O'Brien answers, "The fact...that they still need to be warned against such vices even after their conversion shows how strong was the temptation, in a pagan environment, to go back to the old ways." These temptations are strong in the lives of Christians today. We all need to hear this over and over: "Avoid sexual sin, for judgment is certain to fall on those who persist in it." "Let marriage be held in honor among all, and let the marriage bed be undefiled; for fornicators and adulterers God will judge" (Heb. 13:4).
3. **Light in the Lord.** The Christian is no longer darkness, but light; therefore he must walk as a child of light.
  - a. **The Christian Is Light.** He is made light in the Lord. The Difference between Former Darkness and Present Light. The Christian has a different estate. Formerly we were darkness. Now, however, we are in the estate of light: an estate of salvation and blessedness, of forgiveness and relief of guilt, the dominion of sin broken, the principle and love of holiness restored, an estate in which sanctification takes place with its departure more and more from sin and its advance in real righteousness. But it is also an effective help in keeping us from the ways of darkness, especially immorality, impurity, and covetousness, to realize that our estate of light is the estate in which we are joined to Christ and we are no longer what we once were. And as surely as we have a different estate, we have a different destiny.
  - b. **The Christian Must Walk as a Child of Light.** It is a walk that bears fruit. It is a walk that makes effort at obedience.
4. **Exposed by the Light.** The Christian exposes the deeds of darkness of those outside of Christ,

and in himself, by his light.

a. The Darkness Outside Exposed by the Light. The deeds of darkness outside the new humanity are exposed. The Christian's light, and the light of the church, exposes them. The Christian uses the opportunity of exposed deeds of darkness for evangelism. Cp. Jesus with the Samaritan woman at the well in John 4. However, any darkness within the new humanity is exposed, too; the deeds of darkness still lingering in the Christian's life. Blessedly, the Christian's own light exposes the darkness in his life and heart, as well as the light of his fellow Christian exposing his remaining sin. God's reason for this dynamic, quite simply, is to bring about sanctification unto greater purity in the new humanity in Christ.

5. Redeeming the time. 5:15-16. The Christian's worthy walk is a walk in wisdom in which he redeems the time in the endeavor.

a. Walking in Wisdom. The worthy walk is a wise walk. The wise walk is a watchful walk. The wise walk is a careful walk: precise and exact; circumspect.

b. Redeeming the time. The wise walk redeems the time. Evil days motivate the Christian to redeem the time.

6. Be Filled with the Spirit. 5:17-21. Walking in wisdom requires understanding God's will and being filled by God's Spirit.

a. Abiding in the Lord's Word. Walking in wisdom requires that the Christian avoid its antithesis, folly. It also requires understanding God's will by knowing God's Word and how best to apply it.

b. Walking by God's Spirit. Paul used the example of drunkenness to tell the Lord's people to avoid folly. Being filled by God's Spirit means we are to have and manifest more and more of the effects of the indwelling Spirit of God as He conforms us to Christ, fills us with the things of Christ, illuminates our understanding to the word of Christ, and enables us to walk more and more in the wisdom of Christ. The Christian

who is filled by the Spirit will be marked by its results of fellowship, praise, gratitude, and proper submission in Biblically defined relationships of authority and submission.

C. The Christian's Worthy Walk in the Relationships of the New Humanity. Chapter 5:22 - 6:9. It isn't as though the relationships themselves are new and unheard of in the old humanity. But, the one who has been called into the new humanity in Christ and is walking the worthy walk has a new ability to pursue them in holy ways according to the order God has set forth. So, the family relationships of spouse to spouse and children to parents, and the social relationships of employer/employee can be accomplished with new power and new recognition of God's order, new understanding of the Bible's wisdom for them, and new desire to honor Christ with them.

1. A Christian Wife's Submission. 5:22-24. The call for the Christian wife's submission is God's order and service to Christ. The reason for the Christian wife's submission is her husband's headship. The model for the Christian wife's submission is the church's submission to Christ. It models the extent of the wife's submission: "in everything."
2. A Christian Husband's Love. 5:25-27. The essence of the Christian husband's love for his wife finds its pattern in Christ's love for the church.
  - a. The pattern for the Christian husband's love for his wife is Christ and His love for His Bride, the church. The pattern includes Christ's sacrificial and whole-hearted love for His church.
  - b. The essence of the Christian husband's love for his wife is to be the same manner of love as Christ's love for His church. It is to be self-sacrificial and whole-hearted.
3. A Christian Husband's Love Further Explained. 5:28-33. As Christ's caring love for the church, the Christian husband's caring love for his wife is born of marital union, nourishes a wife, and cherishes a wife.
  - a. Caring Love Is Born of Marital Union. Just as in Christ's marital union with His church, He gives caring love to His church.
  - b. The Christian Husband's Caring Love Born of Marital Union with His Wife.

- c. Caring Love Nourishes a Wife. Just as Christ does, so should the Christian husband.
  - d. Caring Love Cherishes a Wife. Just as Christ does, so should the Christian husband.
4. Children's Relationship to Their Parents. 6:1-3.
- a. The command to children to obey their parents. God tells children to be submissive to their parents.
  - b. The reasons for children to obey their parents. One, it is morally right. The light of nature tells us that. However, two, the Fifth Commandment confirms it is morally right and makes it even more concrete.
  - c. The promise to children for obeying their parents. "That it may be well with you, and that you may live long on the earth." When children of the church are obedient to their parents, generally they will enjoy blessing in how well, how smoothly, how enjoyably life goes for them, and even in having a more comfortable life. And generally speaking, they will live a long life. God determines that there are a few exceptions to the general promise in order for Him to glorify Himself in every life of every one of His people. But for most covenant children, if they obey their parents and in that way honor them and honor God also, they will live a long and joyful life in the Lord.
5. Parents' Duty to Children. 6:4.
- a. The subjects of the duty. It is addressed particularly to fathers since they are head of household. Mothers, with the authority and responsibility delegated to them by the father in God's order for the family, are also to carry out the duties of parents in raising the children. But the primary responsibility rests on fathers.
  - b. The duty itself, explained by way of precept and prohibition. By the precept to raise the children in the discipline and instruction of the Lord. By the prohibition, do not provoke the children to anger.
6. The Christian Work Ethic. The Christian work ethic calls for the employee's submissive

service, and the “boss’s” responsible oversight.

- a. The Bible’s view of “slavery” is that not all slavery is forbidden. Slavery brought about by man-stealing (kidnapping) is forbidden. Indentured servitude, prisoner-of-war labor, and employee agreements are not forbidden; they are regulated by the Bible.
- b. The submissive service of “slaves” and employees. It is to be obedient, reverent, not man-pleasing, doing the will of God, with good will, working for Christ.
- c. The responsible service of “masters” and employers. Superiors Biblically owe service to their inferiors in seeing to their proper care and well-being in the environment in which they exercise their authority. So once again, Paul emphasizes not the authority, but the responsibility in this side of the submission/authority relationship.

D. The Christian’s Worthy Walk in Spiritual Warfare. Chapter 6:10-20.

1. The Christian’s Warfare. 6:10-13. In the Christian’s warfare, his enemy is the devil (and his allies), his resources are divine, and his goals are victorious.
  - a. The Christian’s Spiritual Enemies in Warfare. We fight against the devil and his forces.
  - b. The Christian’s Divine Resources in Warfare. The power and panoply (full armor) of God.
  - c. The Christian’s Victorious Goal in Warfare. At the very least, we must stand firm in the faith, knowing that we are not of those who shrink back to destruction. But we must also, in the power and panoply of God, withstand the temptations of the devil in Christian life, thought, and worldview.
2. The Christian’s Full Armor. It consists in the belt of truth by which he stands firm against the deception of the devil; the breastplate of righteousness by which he stands firm against the accusations and temptations of the devil; the shoes of the gospel of peace by which the Christian perseveres in faith and life against the attacks of the devil by firm readiness; the

shield of faith to stand firm against the flaming missiles of the devil; the helmet of salvation and sword of the Spirit to defeat the devil's deathblows; and prayer to make his own and the saints' standing firm in full armor effective. In addition, the Christian in full armor has a duty to pray for Christ's ministers.

E. Closing Matters in the Christian's Worthy Walk. Chapter 6:21-24.

1. Comfort for Concerned Saints. 6:21-22. The suffering Christian should have selfless concern for and comfort given to the saints who are concerned for him.
2. Blessing the Church. 6:23-24. The trusting Christian receives blessing from God according to what He pronounces ministerially in the benediction.