"I didn't realize how boring church was until I sat at the back."
Dr. Martyn Lloyd-Jones, the famous pastor of Westminster Chapel in London, after retiring and visiting other churches.

Prayer Study #467

EPHESIANS 5

First Love Ministries, Inc., of Perry, Georgia USA

Ephesians 5 New King James Version (NKJV)

Walk in Love

5 *Therefore be imitators of God as dear children.*
2 *And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.*
3 *But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints;* ***4*** *neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks.* ***5*** *For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God.* ***6*** *Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.* ***7*** *Therefore do not be partakers with them.*

Paul sets a very high standard here. He says we are to be imitators of God. We can do that only by striving to imitate the pattern Son, Jesus. Many translations translate the word *Imitators* as *followers* of God, but the more correct translation is *imitators*. The Greeks were very familiar with this concept. Greek sons were trained in rhetoric or oratory. There were three points that were emphasized. The young orator should know theory, should imitate the

masters, and should practice. The early Church leader, Clement of Alexandria, explained it this way: “The truly wise Christian should practice being God.” Perhaps we best practice being God when we walk in love, for God is love (1st John 4:8 & 16). This is that special love, *agape,* which is totally selfless.

The ancients believed that the smell of a meat offering went up so that the god who was being sacrificed to could feast on the odor. A sacrifice with a sweet-smelling aroma especially was thought to be pleasing to that god. Christ offered Himself up to be kill as a sacrifice to God. Verse 5 is clearly a reference to the cross. The cross was the brazen altar where the Lamb of God was offered as a sacrifice. All the sacrifices of the Old Testament by God’s command all point to Christ. This sacrifice was well-pleasing to God.

The world of Paul’s day was extremely immoral, and all kinds of sexual practices were sanctioned. Christianity introduced a new concept in the world. That was chastity or abstinence from sex before marriage. Many of the heathen temples employed large numbers of prostitutes, partly as a money making enterprise to keep the temples going. They offered any kind of sexual pleasure desired, including homosexuality.

Here Paul speaks of sins common in the world today. J. Vernon McGee writes, *“Paul is saying that the child of God cannot habitually engage in these. Even a slight indulgence brings about a revulsion and agony of soul…If you can get into sin and not be troubled or bothered by it, you are not a child of God. But if there is conviction in your heart, you can rise and go to your Father as the Prodigal Son did. You*

are a son of the Father, and only sons want to go to the Father's house. I have never heard of a pig that wanted to go there."

Fornication is sex outside of marriage, and it is just as wrong today as it was when Paul wrote these words. Uncleanness includes all forms of immorality. Covetousness is a grasping desire for something that does not belong to you. People can be covetous of money and material possessions, but they also can covet position, mentally superiority to someone else, and power. When Paul says, *"Let it not even be named among you,"* he is saying that we should never speak of these sins with approval or desire.

These next sins for the most part deal with things that bring death in the power of the tongue (Proverbs 18:21). Filthiness speaks of dirty talk, foolish talking means to brag about sinning (ex. *I am going to bust hell wide open; I drank everyone else at the party under the table; or I have had sex with 100s of women.)* Jesting is not good, clean humor, but it is joking about sensuality and immorality.

But we are to give thanks. Instead of cursing, bragging about sin, and telling dirty jokes, we should be praising Him.

This generation, as a whole (there are thankfully many individual exceptions to what I am going to say!), is a very ungrateful and entitlement minded generation. 1st Thessalonians 5:18 tells us, *In every thing give thanks: for this is the will of God in Christ Jesus concerning you.* And 2nd Timothy 3:2-4, speaking of the Last Days, tells us: *For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, <u>unthankful</u>, unholy, without natural affection, truce-breakers,*

false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure, more than lovers of God.

If you sin and get by with it, there is a question: *Did you really ever know the Lord?* If you are a child of God and do these things, God will chasten you. 1st Corinthians 11:31-32 says, *"For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world."* And Hebrews 12:6 tells us, "*For whom the Lord loveth, He chasteneth and scourgeth every son whom He receiveth."*

Walk in Light

8 *For you were once darkness, but now you are light in the Lord. Walk as children of light* ***9*** *(for the fruit of the Spirit is in all goodness, righteousness, and truth),* ***10*** *finding out what is acceptable to the Lord.* ***11*** *And have no fellowship with the unfruitful works of darkness, but rather expose them.* ***12*** *For it is shameful even to speak of those things which are done by them in secret.* ***13*** *But all things that are exposed are made manifest by the light, for whatever makes manifest is light.* ***14*** *Therefore He says:*
"Awake, you who sleep,
Arise from the dead,
And Christ will give you light."

Christian believers are not only to abstain from sin, they, while walking in goodness, righteousness, and truth, are to denounce and expose the deeds of darkness as shameful, unfruitful and not worthwhile.

They do this by walking in the Light, who is Christ (John 8:12: *Then spake Jesus again unto them, saying,* ***"I am the light of the world; he that followeth Me shall not walk in darkness but shall have the light of life."***) As J. Vernon McGee puts it, "Remember that darkness is not dissipated by lecturing or by preaching. Darkness is dissipated by light." This reminds me of that old poem which starts, "I'd rather see a sermon than hear one any day." We speak volumes more by our actions than we do our words.

The last lines of this section in verse 14 refer to the spiritually asleep. Paul says in Romans 13:11, "*And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed."*

Many believe that these last lines (*Awake you who sleep, Arise from the dead, and Christ will give you light.*) were actually an early Christian hymn that all, whom Paul was addressing, would know. In these times almost all Christian baptisms were of adults. Thus, these lines might have been sung when people were coming up out of the water, of they might have been sung to remind people of the last trumpet sound when men and women will rise from the sleep of death to receive eternal life.

Walk in Wisdom

15 *See then that you walk circumspectly, not as fools but as wise,* ***16*** *redeeming the time, because the days are evil.*

17 *Therefore do not be unwise, but understand what the will of the Lord is.* ***18*** *And do not be drunk with wine, in which is dissipation; but be filled with the*

*Spirit, **19** speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, **20** giving thanks always for all things to God the Father in the name of our Lord Jesus Christ, **21** submitting to one another in the fear of God.*

Christians must be wise in what they do and say and in how they use their time. They must be careful how they live. The times in which they were living, much like the times today, were evil.

In these verses Paul is contrasting the gatherings of a worldly group with a Christian group. The worldly group would be a party where everyone was drunk. The Christian gathering was a happy gathering characterized by singing psalms, hymns and spiritual songs. It also was a time of thankfulness, as the people celebrated being in the hands of God whose love had stooped to save them. In Christian gatherings people were not judged according to social standing. All were respected and honored. Each one submitted to one another and treated one another with dignity.

Marriage—Christ and the Church

***22** Wives, submit to your own husbands, as to the Lord. **23** For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body. **24** Therefore, just as the church is subject to Christ, so let the wives be to their own husbands in everything.*

***25** Husbands, love your wives, just as Christ also loved the church and gave Himself for her, **26** that He might sanctify and cleanse her with the washing of*

*water by the word, **27** that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish. **28** So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. **29** For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church. **30** For we are members of His body, of His flesh and of His bones. **31** "For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh." **32** This is a great mystery, but I speak concerning Christ and the church. **33** Nevertheless let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband.*

These verses are some of the most well known in the Bible. There is a spiritual order that God ordained in the home. The husband is to be the head of the household. There is no question about that, but the husband is to love the wife as Christ loves the Church. This passage brings up the "woman question."

THE WOMAN QUESTION

*For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is **neither male nor female**; for ye are all one in Christ Jesus.*

Galatians 3:28

Most of the following study was based on the work of Kevin Conner in *THE CHURCH IN THE NEW TESTAMENT* and

on the work of Kenneth Hagin in *THE WOMAN QUESTION*.

<u>The Scriptural Order</u> (Ephesians 5:23-33; lst Corinthians 7:11; 1st Timothy 2:13-15; 1st Peter 3:18)

Wives submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church, and he is the savior of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in everything. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word; 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. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the church; 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. This is a great mystery, but I speak concerning Christ and the church. Nevertheless, let every one of you in particular so love his wife, even as himself, and the wife, see that she reverences her husband. Ephesians 5:22-33

1. A husband is head of the home and serves as protector, provider, spiritual covering and authority when he is a Christian.
2. The wife is to submit to her husband.
3. The husband is to love the wife as Christ loves the Church.

   This order of the man and the woman did not mean superiority of the man. It does not mean inferiority of the woman. It did not mean inequality as persons. It simply was the Divine order in the family as God intended the family to be. Kevin Conner

<u>The Scriptures Incorrectly Used to Discredit Women's Ministries</u>

1. 1st Timothy 2:11, 12-"*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."*
   a. **Silence** comes from the Greek word "*Hesuchia"* meaning to keep still or peaceable, by implication, to keep one's seat or be undisturbing. Strong's says it means desistance from bustle or language. It does not mean absolute silence as used in Acts 21:40, 1st Corinthians 14:28, 34,

Revelation 8:1. This word is "*sige*" meaning to hush, silence. Paul is telling the women that they are to learn in quietness and not yell out questions to their husbands on the other side of the church during the service. He is not saying that women had to be absolutely quiet in church. If he was, he would be contradicting other scripture; he would be a hypocrite since he praised women who taught, prayed, and prophesied; he would be saying that women could not sing or pray or teach Sunday School classes, and he would be denying the Biblical fact that the Holy Spirit anoints women to preach, teach, prophesy, pray, etc. The Spirit and Word always agree.

b. **Subjection** is the Greek word "*Hupotasso*" which speaks of the marriage relationship (Colossians 3:8, Titus 2:5) and basically is saying that the wife is to learn in submission to her husband.
c. **The Man** is the Greek word "aner". Paul uses this word 59 times in the New Testament. Of these times, King James translates it as husband 34 times. Of the remaining 25 times, the text is clearly speaking of a husband. In this case, a better translation would be husband. Paul is saying that a wife should not usurp authority over her husband.
d. **Usurp Authority** is the Greek word "*Authenteo*" and is only used once in the New Testament. It means to seize and hold in possession by force and without right. Alford translates it as "to rule over." Berkley translates it as "to dominate over." Moffat translates it as "to dictate to." Knox translates it as "issue commands," and the Living Bible translates it as "lord it over." Jack Hayford says that the intent of Paul's instructions were to speak against an overbearing, demeaning control of a wife over her husband. He says that, if this were meant to speak of Divine structure of the Church, other terms more

consistent with New Testament usage would have been employed.

2. 1st Corinthians 14:34, 35-*"**Let your women keep silence in the churches**; for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the Law. And if they will learn anything, let them as their husbands at home; for it is a shame for women to speak in the church."* Paul has said earlier in 1st Corinthians 11:5 that men and women may pray and prophesy in the Church.

a. **Let your women keep silence in the churches.** Paul again is speaking of wives. He is saying that the woman should not speak out questions about the message being preached in church but wait until she gets home to ask questions of her husband.

b. **For it is not permitted unto them to speak…For it is a shame for women to speak in the church.** There are several Greek words for speak. Three of them are *Legein* which means to deliver an ordered discourse," *Eipien* which means to speak in ordinary conversation, and *Lalein* which means to chatter, babble, or talk in an undertone. The word used here is derived from this latter Greek word. Paul is saying that the Corinth church is in disorder because the wives are chattering among themselves and disrupting the meeting by calling out to their husbands on the other side of the church, thus disturbing both the speaker and the hearers.

Kevin Conner concludes by saying, "*Denominations that enforce 'silence' in their Churches permit their women to sing with the congregation, in solos, pray in prayer meetings, teach Sunday School classes, and even be Missionaries in heathen nations. What a contradiction this is to their stand and interpretation of Paul's writings in both Timothy and Corinthians! Paul is simply saying that the wives must not disturb the gatherings by inconvenient asking of questions, ignorant talking, and chattering among themselves. He is not enforcing absolute silence on women in Churches."*

Women operating in the Five Fold Ministry Offices in Scripture

And He gave some apostles, and some, prophets; and some, evangelists, and some, pastors and teachers. For the perfecting of the saints for the work of the ministry for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the statue of the fullness of Christ.…Ephesians 4:11-13

Apostles

Junia was commended by Paul in Romans 16:7. Junia is a feminine name in Greek.

Prophets

Philip, the evangelist, had four virgin daughters who prophesied. (Acts 21:9) Both Mary and Elizabeth sang prophetic songs. Anna was a prophetess. (Luke 1 and 2) Old Testament Prophetesses include Miriam, Deborah, Huldah, and Isaiah's wife.

Evangelists

The Samaritan Woman witnessed to the men in the city, thus opening the way for Christ. (John 4)

In the Old Testament Psalm 68:11 is best translated as "Great was the company of women publishers, of women evangelists."

Pastors

Phebe is called by the Greek word "Diakonas, which is translate "deacon" three times, "minister" twenty times, and "servant" seven times. (Romans 16:1,2)

Teachers

Priscilla, along with her husband Aquilla, were teachers of the Word commended by Luke in Acts 18:24-26.

Women in Early Church History

1.Justin Martyr, around AD 150, reports that both men and women had extraordinary gifts of the Spirit.

2. Tertullian notes that women appear in every early reference to ecclesiastical orders, two of which are Apostolic orders.

3. In the Catacombs are found representations of women clergy, and they are shown giving out the Lord's Supper.

4. Opinions vary as to when the recognized order of women clergy died out, but it seems women were evangelists and pastors and teachers and prophetesses at least through the early centuries of the church.

5. Eusebius of the 4th Century speaks of Potamania Ammias, a prophetess, in Philadelphia.

Other Interesting Facts on Biblical Women in Kevin Conner's Book

1. There is not one record of a woman ever speaking against Jesus in the Gospels.
2. In contrast to the Old Covenant where only the Levitical tribe were priests, the New Covenant says that every believer, regardless of sex, is a priest unto God. (Matthew 27:50-52; 1st Peter 2:5-9; Revelation 1:5,6; 5:9-10).
3. On the morning of the Resurrection, the FIRST announcement of Christ's resurrection was given to two women who were told to go and tell their brothers in the Lord (Matthew 28:9, 10).
4. Jesus touched and healed women. The Jews would not for fear of defilement (Matthew 9:20-22).

Life in the Garden

In the order of creation the man was to be the woman's covering, authority, headship and protection. The woman was to be a "help meet", which means a helper suitable. They were to rule together as mutual rulers. Eve was originally called, according to Kevin Conner, Adam too, and together they represented the masculine part of the man and the feminine part of the man, made in God's image. Adam did not give his wife the name Eve, which means life-giver, until after the Fall. The man and woman were co-equal when both were without sin. God did not create the woman inferior or the man superior. There was, however, divine order and Eve was deceived when she was out from under Adam's covering. Adam subordinated himself to Eve out of love for her, obeyed her and ate the forbidden fruit. Both became guilty (Romans 5:12-21).

Judgment on the Serpent (Genesis 3:14, 15; Isaiah 65:25)

1. Cursed with an irrevocable curse
2. The seed of the woman, a MAN-CHILD, would crush the serpent's head.

Judgment on the Woman (Genesis 3:16; 1st Corinthians 11:2; Ephesians 5:22)

1. Multiplied sorrow (Genesis 3:16)
2. Sorrow in birth and motherhood (1st Timothy 2:15)
3. Headship of man over woman (The woman had been given the Lord's command by the lips of Adam (1st Timothy 2:12-14). Thus she usurped the husband's authority.

Judgment on the Man (Genesis 3:17-19; 2:17)

1. To eat of a cursed earth in sorrow all the days of his life (Genesis 3:17)
2. To work in sweat and toil and do hard labor (Genesis 3:19)
3. To die and return to dust of the earth from whence he came (Eccelesiastes 2:23, 3:20, Job 21:26)
4. To pass death on to all of Adam's race because sin had entered his seed (Romans 5:12; 1st Corinthians 15:22).

Why Does Satan Hate Women So Much

Probably because Eve, even in her sin, was the first to expose Satan as a deceiver and liar, and also because God told her that her seed, which of course is Jesus, whose Father was not earthly, would in due time crush the serpent's head (Genesis 3:15)

RETURNING TO EPHESIANS 5:22-33

Today most Christians consider marriage as being between one woman and one man and as the perfect union of spirit, soul, and body. In Paul's day, however, the Jews regarded women as inferior. Barclay tells us that, in his morning prayers, many Jewish men gave thanks to God that he had not been created as a Gentile,

slave, or woman. The Jewish women had no legal rights whatsoever and were mere possessions of the husbands. Divorce was easy (Deuteronomy 24:1), although the Rabbis had a saying, "The very altar sheds tears when a man divorces the wife of his youth."

Jesus and Christianity raised the status of women, called men and women to a new purity, and solidified the bond that husbands and wives should have with each other. Barclay comments on this: "It is impossible to exaggerate the cleansing effect that Christianity had on home life in the ancient world and the benefits it brought to women."

In this passage (Ephesians 5:22-33), Paul indicates that Christian marriage is the most precious relationship in life and parallels that relationship to the relationship between Christ and His Church. In fact, the two great themes of Chapter 5 of Ephesians are husbands and wives and Christ and the Church, and he goes back and forth in discussing these. He does call for the wife to submit to the husband, but he calls for the husband to love his wife *as Christ also loved the church and gave Himself for it.* No woman would have trouble submitting to a man who love her that way. The husband is to leave his father and mother and be joined to his wife and to love the wife as he loves his own body.

WAS PAUL MARRIED?

When telling of how he once felt about Christians, Paul writes in Acts 26:10: *I also voted against them.* This would seem to indicate that he was a member of the Sanhedrin. To be a member of the Sanhedrin, however, one must have been married. But he never mentions his wife. If he was married, it could be that she turned against him when he became a Christian or maybe she had died. But Paul writes to the Corinthians, "*But I say to the unmarried and to the widows: 'It is good for them if they remain even as I am; but if they cannot exercise self-control, let them marry. For it is better to marry than to burn with passion'*" (1st

Corinthians 7:8-9). This would indicate that he was not married at the time he wrote much of the New Testament. The question of whether Paul was married or not, therefore, is one that we are unable to answer.

SEE HIS GLORY

See His Glory, See His Glory,
See His Glory come down.
Praise His Name-Jesus reigns.
See His Glory come down.
See His Glory come down.