

EPHESIANS 6:4-20

May 19, 1982

Tonight we're still in the Book of Ephesians. And here at International I've given out two different pieces of work that I've done. Both of these will be a made...made available to all the in-residence Corps. It will be told you perhaps by Craig or someone how to get this done since you're doing the apple cart deal this weekend. I'd like for everybody in The Way Corps to have a copy of this. Tonight, of course, we're at verse 10 of Ephesians chapter 6, but the thing that I want to do with you tonight, first of all, I want to read the expanded translation of verses 4-9 of Ephesians 6, then the study of the word "servants" and the word "obey" that I have prepared for this occasion of the Corps. The expanded translation of verse 4 is what I want to give you first. I think it is tremendously providential and I'm truly grateful for the Father for having seen what I believe we've seen in the Word, and if it's true what we're seeing here, which I have no doubt about, I will believe...I believe this will be the first time perhaps since the first century that anybody has seen Ephesians accurately in the light of the truth of the greatness that God set it. I believe this section deals with a husband, wife, children, parents, and with the walk of the believer who is responsible to God. Verse 4, the expanded translation reads:

Ephesians 6:4 Expanded translation

And you parents don't exasperate your children by being incorrect but educate them with the discipline of the right believing regarding our Lord as set forth in the Word.

Verse 5.

Ephesians 6:5 Expanded translation

Wives and children as bond slaves obey your lords, your husbands, with reverence and obedience, wholeheartedly as they represent Christ.

Verse 6.

Ephesians 6:6 Expanded translation

Not eyeing the favor of men who have many gods but like bond slaves of Christ doing the sole will of God from the heart only with all your being like discharging your service as a bond slave serving our lord and never just to serve a man or serve men.

Verse 8.

Ephesians 6:8 Expanded translation

Knowing that what things so ever a wife or child does as a *doulos* is profitable and you are and will be rewarded by the Lord.

And finally verse 9.

Ephesians 6:9 Expanded translation

And you husbands you serve your bond slave, wives and children, by being loving and forgiving because you know that both their and your master, the

Lord, is at the right hand of God seated in the heavenlies and there is no respect of persons with Him.

In the light of this the question with regard to Ephesians 6:4-9 is who are the servants. Are they slaves as we think of slaves or is it an illustration drawing another...drawing further parallels in the family relationship of husband, wife and children already discussed in Ephesians 5:21-6:3. All the commentaries that I know, all the Biblical work that I have read previously, all speak of this section as relative to the servants. I believe that it relates itself to the husband, wife, children and servants of the household that are of the family. To set this for you, the second paragraph under this study of Ephesians 5 to 9 servants, obey and so forth, second paragraph I wrote: In the Roman culture, now remember, I'm speaking here of Roman culture, servants, *doulos*, were considered a part of the family. The Roman custom was for the man as the head of the family to rule over his wife, children and slaves with an iron hand. The members of a Roman household had little to say. The husband could even sell his own son, his own child, as a slave or he could leave him to die. But, in contrast, Hebrew households, even though living alongside of those under the influence of Greek and Roman culture, were different and unique. In a Hebrew household, the wife, children and servants were loved and held in esteem. Servants were valued as members of the household, Corps, along with the wife and children. And servants were frequently relatives of the family. The context of Ephesians 6:5-9 deals with the walk in the body of Christ with God as the one and only true head over all and Christ as head of the Body.

Ephesians 5:1-20 shows we are to worship one God and not be idolaters. Ephesians 5:21-6:9 compares a family to and with our submission in the body to God, to His son Jesus Christ and to the Church leaders. The key perhaps to...to this whole section in Ephesians 5:32 is "This is a great mystery; but I speak concerning Christ and the church."

This section in Ephesians 6:5-9 compares our submission in the body of Christ to the family relationship, Hebrew not Roman. The wife and children are subject to and obey the husband because the husband instructs, loves and cares for them. The husband does not mistreat nor provoke his wife or children to exasperation. So we submit ourselves to one another in the body of Christ as Romans 13:1-7 instructs us to be subject to the higher powers of rulership in the church. The wife or children may ask questions at home, but the husband makes the decisions (1 Corinthians 14:34 and 35).

Now I'm believing that the Corps will work all these scriptures and put it together in your mind.

Now Ephesians 5:21-6:9 illustrates our submission with that of the members of an Eastern household. The husband was responsible to provide for and protect all those living under his roof. They, in turn, were subject to him. The child in the household did not differ from the servant even though...even though he is heir of all, Galatians 4:1 and 2 states this. So even a servant in the Eastern household held the same relationship as a child and gives an even great illustration of our submission to one another in the body of Christ by what is says in Ephesians 6:5-9.

These verses of this portion of Ephesians use the term "servant" perhaps most appropriately of wife and children. Yet, it would be applicable in a believer's household to hired servants also. In application, verses 5-9 could be said of the wife, children or servants who were part of the family. For example, the bond or free of verse 8 could be applied to

the woman as married or unmarried. It could also be applied to a child as immature or full grown. It could also be applied to a worker as employed in a believer's business. But the heart of this section compares the family relationship to the relationship of the believers to each other as well as to Christ and God.

That's why I translated verse 9 in the expanded number two:

Ephesians 6:9 Expanded translation #2

And you husbands, you serve your bond slaves, wives and children, by being loving and forgiving because you know that both their and your master the lord is at the right hand of God seated in the heavenlies and there is no respect of persons with Him.

Now, I want to go to King James after that and read verses 10-17 of King James with you.

Ephesians 6:10-18

¹⁰ Finally, my brethren, be strong in the Lord, and in the power of his might.

¹¹ Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

¹² For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high *places*.

¹³ Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand.

¹⁴ Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousness;

¹⁵ And your feet shod with the preparation of the gospel of peace;

¹⁶ Above all [verse 16], taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

¹⁷ And take the helmet of salvation, and the sword of the Spirit, which is the word of God:

¹⁸ Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all [the] saints;

(Will you bring me a cup of coffee, please.) See, this whole section in Ephesians 6 from 4 through 9 and then 10 through 18, I believe have been severely distorted through the centuries for us, because the only picture we ever had in mind from verse 11 on has been the picture of a soldier in heavy armor. That was the same picture I carried for years and years until I began to see that there was a possibility that this was much like a forgery where this thing was carried on and carried on because of what had happened in the world due to the Roman Catholic Church and its influence on Christianity and its conquering of peoples by way of the physical sword.

So I prepared the following for the Corps today on Ephesians 6:10-17, and I am of the definite opinion and conclusion that this Ephesians 6:10-17 is very definitely and clearly an athletic analogy for those who desire to know truth when all of the Word is considered in the light of other analogies used throughout the Church Epistles. However, to explain the words "shield," "helmet" and "sword" in these verses are somewhat difficult. Number one, all they...although *thureon*, the Greek word spelled t-h-u-r-e-o-n, translated "shield,"

was used of a stone in classical Greek, there is no absolute proof it was used as a discus in New Testament times. But why not? Is it because the Roman Catholic Church conquered by the sword?

The word *perikephalē*, p-e-r—the Greek word, p-e-r-i-k-e-p-h-a-l-e, translated “helmet.” The word...this word “helmet” is used of any type of head-dress, although never specifically mentioning an athletic crown that they put on their head, head-dress.

But, listen to this, being used of any type of head-dress, then Corps, it must be available to be used of an athletic crown or it could not be any type of what? {head-dress}. That’s right. Any type of head-dress would have to include any type of what? Which could then include the garland, the head-dress of an athlete. But because of the military influence in so called Christianity where you either turned Christian or we disembowel you attitude, the centuries have carried the figure or the symbol of a soldier in full armor.

That’s why I wrote, perhaps because the military was in their minds, they refused to include the athletic crown. But again, kids, by sheer logic, just sit and think, by sheer logic, if it includes any type of head-dress, then it could include the athletic head-dress. Then why doesn’t it? I believe because the military was so influential and the Roman Church gained so many members because of the military approach; therefore, they have through the centuries carried the image of the military in Ephesians 6:10-17 or 18.

Number three. We said the mach...*machaira*, that’s a Greek word m-a-c-h-a-i-r-a, translated “sword,” or “dagger,” could have originally been *gaisos*, g-a-i-s-o-s, javelin, and may be considered by some to be an educated emendation. That’s exactly how they will consider our work here, an educated emendation. But if so the total context, Corps, both the immediate as well as the remote and remoter context warrant our conclusion that this whole section deals with the athlete of the spirit. That is my response to those who will say this is an educated emendation.

We have shown that many references to war, warfare and soldier in the Church Epistles are the Aramaic...maic word, *palakh*, p-a-l-a-k-h, which means labor or work. However, 2 Corinthians 2:14 says God leads us in triumph as a conqueror leads his troops and captives in a procession after the war is won. And Colossians 2:15 indicates that Christ made a show of the enemy leading the captives in triumph. And Romans 8:37 states that we are more than conquerors. And Ephesians 4:8 adds that Christ led those who capture captive. That’s why I put in all caps in this script: The war is over; it is won. Jesus Christ did it. Now the athletic events only.

2 Corinthians 10:4 and 5 they state that the instruments of our labor, that’s Aramaic, warfare, Aramaic has “labor,” are not fleshly, but mighty through God to the pulling down of the strongholds of the mind. That’s the labor. Translators have translated it “warfare” but the Aramaic is “labor.” Pulling down the strongholds of the mind.

The words “casting down” in verse 5, that word is from the same root word as “pulling down” in verse 4. The strongholds to be pulled down are the imaginations, unsound reasonings of verse 5, because they are against the knowledge of the true God. We are to lead captive every thought to Christ. Christ led the captivi...led captivity, the enemy, Ephesians 4:8, but we lead captive the thoughts of the mind. Therefore, when Ephesians 6:10-17 speaks of wrestling with spiritual wickedness, Corps, it just absolutely cannot be a military analogy since the war is already over, but rather it must be an athletic analogy as

in 1 Corinthians 9:24-27 and in 2 Timothy 2:5 and in 2 Timothy chapter 4, verses 7 and 8 and other places.

When the war was over, enemies still contended in athletic events unless the enemy had been totally annihilated. That happening is still future; that happening is still future. And that's why you really need to look at 1 Corinthians, and we're going to do this right now, 1 Corinthians 15. According to the Word of God, who is the author of death, Corps? {The devil.} The Devil, the Adversary. That's why verse 26 of 1 Corinthians 15 says, "the last enemy"—the adversary, the devil.

1 Corinthians 15:26

The last enemy *that* shall be destroyed *is* [what?] {death}.

Because he's the one who kills people.

1 Corinthians 15:27 and 28

²⁷ For he hath put all things [He—God hath put all things] under his [Christ's] feet. But when he saith all things are put under *him*, *it is* manifest that he is excepted, which did put all things under him.

²⁸ And when all things shall be subdued unto him, then shall the Son [al... himself also ¹⁹] be subject unto him [God, who]...put all things under him [God], that God may be all in [what?] all.

So all things are not yet under him. To one extent and the oth...that's why you go to Hebrews to fill this in. Hebrews chapter 2, talking about the man, Christ Jesus in verse 7.

Hebrews 2:7-9

⁷ Thou madest him a little lower than...[God]; thou crownedst him with glory and honour, and didst set him over the works of thy hands:

⁸ Thou hast put all things in subjection under his [what?] {feet}. For in that he put all in subjection under him, he left nothing...not put under him. But now we see not yet all things put [or subjected unto]...him.

⁹ [Verse 9] But we see Jesus, who was made a little lower than...[God] for the suffering of death, crowned with glory and honour; that he [Jesus] by the grace of God should taste death for every man.

See, the battle of the future is not over, but the battle of the future is not ours today. The battle of the future is future and that battle of the future is God's battle, not ours. The confusion in Ephesians 6:10-17 has been due to a number of the parallel terms that exist between the military and athletic events. This section starts with the primary concern, be strong—be strong. Be strong is empowered in the Lord and in the power of his might. We are empowered in two ways: Number one, by putting on. The Greek word is *enduō*, e-n-d-u-o, meaning to be clothed with. And people, if you don't put any clothes on, you're naked physically, spiritually the same. We're to put on, get clothed with, all the armor, *panoplia*, p-a-n-o-p-l-i-a is the Greek word, meaning the complete equipment of God. Number two, by taking up. The first is by putting on; the second is by taking up. *Analambanō*. By taking up to the end of manifesting, all the armor, the *panoplia*, of God. These two commands, Corps, are found in verses 11 and 13. We are to be clothed with all the equipment and to take up all the equipment. The former is what we put on, for the

¹⁹ Switched location of the word "also" as in Bullinger's reference book "Also".

wrestling match against spiritual wickedness, verse 13. The latter is the equipment we pick up to meet the evil one in the contest of verse 13.

There's an interesting parallel between these two commands and that which follows in verses 14-17. The first three items of 14 and following, the first three items: loins, breasts and feet, those first three items are all things which are to be clothed. You cloth the loins, the breasts, the feet. We are to be clothed with strength in these areas as the wrestler is. Strong loins, good heart, prepared, tough feet. And always remember they wrestled naked, Corps.

Then the last three items given in verse 16 and 17: shield, helmet and sword, are all things which the athlete must take up, *analambanō*, take up and manifest. As a matter of fact, these three items are preceded by the word *analambanō* also used in verse 13. And furthermore, they're preceded by the phrase, "above all" or "after all," do this [chuckles], *epi pasin*.

Now the last event not only at the Olympics but at many other athletic meets in Greek culture was the *hoplite*, h-o-p-l-i-t-e, race or as commonly known, the race in full armor. In New Testament times at Olympus they wore a helmet and carried a shield; only two of the three implements mentioned in Ephesians 6:16 and 17. This was typical of most *hoplite* races at that time, although in some of the games the *hoplite* wore other armor including an entire coat of mail, and even in earlier times the *greaves* were also worn at Olympus. *Greaves* are like shin pads for a baseball catcher. And that's real neat 'cause it goes over the knee and then there's a little spot and then it goes down in front of the shins. When David slew Goliath's that's where he hit him, right there on the *greaves*, in between where that little thing folds over and the shin guard, right there in the knee. That's pretty good shootin' with a stone, 'cause you see, if David had hit him between the eyeballs up in the forehead, a man doesn't fall forward, he falls backwards, but when you hit a guy in the knee [chuckles], he caves in. That's exactly what happened to Goliath. That's what the Word says in the Old Testament when you read it accurately.

Here in Ephesians 6, God singles out three pieces of equipment which best compare with our spiritual equipment, including the typical shield, discus and helmet, crown, plus the sword or dagger, the javelin, which represents the Word of God itself. We, too, are capable of carrying heavy pressure as we run the race of an athlete of the spirit. They in their military mail carried heavy armor. That's why the comparison is we too are capable of carrying heavy armor, but our armor is mental pressure as we run the race of an athlete of the spirit.

So above all, above all of verse 10, even "finally," in the last athletic event of the spiritual contest, our *hoplite* race, we are to take up the discus of believing, the crown of wholeness and the javelin of the spirit, the Word of God, and run this final race before the rewards are presented and the feast of celebration is enjoyed. But the war is over. The athletic match of wrestling plus the running of the race under extreme pressure must be finished before the rewards our...are presented. Our thoughts must be taken captive, we have to control our minds, 2 Corinthians 10:4, 5, even though the enemy has already been taken captive, and you gotta notice that verses 14 and 15—they give details of the wrestling match of verses 11 and 12, whereas verses 16 and 17 give details of the hoplite race of verse 13. Then verse 18 through verse 20 follows with three things insuring our athletic victory: One is praying; two is watching; three, speaking boldly. And they come in

that order in practice in your day by day living. Our prayer is a prayer of believing, the discus of believing. Our watching is in the head, the athletic crown, our never tiring vigilance, keeping our heads whole, not filled with a lot of crap. Our speaking boldly the Word, the Mystery, which is the javelin of the spirit, which is sharper than any two-edged knife or sword—Ephesians 4:12.

Seeing the pressure on a believer is like formerly the shield, helmet and dagger, as a part of the final event of the spiritual athletic contest. This fits with the culture and this context in Ephesians without squeezing the words in this section of Ephesians. And this, our final event, anticipates the return of Christ, the day of rewards. That's why the next great doctrinal treatise is the Book of Thessalonians. There it is, Corps, as to what I believe this section of Ephesians 6 starting with verse 5 and going all the way through verse 20 basically covers. In our next session I will give you the benefit of the work on verses 10-17, but this is all for tonight. God bless, I love you, you're the best, Corps.

