

LC²: LEVELING UP IN CHRIST & COMMUNITY

Study of Ephesians: **Chapter 6**

SECTION 1: RELATIONSHIP DYNAMICS

At the end of chapter 5 Paul is clearly speaking to a marital dynamic and now verses 1-4 in chapter 6 we see Paul moves to familial relationships. Paul references the 10 commandments and the blessing of long life that comes with doing so. Interestingly enough he then speaks to parents and how parents have a role in this as well.

1. Reading these verses what thoughts or emotions do they bring up? From the stance of a child? From the stance of a parent? Do you feel you are honoring in both positions?
2. With the interpretation from children to parents and now slave to master, what does this dynamic say to you about our relationship to the Father? How do you see Jesus in both relationships? In what way did Jesus Himself model these roles?

VERSES 10- 17: THE WHOLE ARMOR OF GOD

1. Verse 12: We fight not against flesh and blood.... What does this verse mean to you and has there ever been a time that you have felt you were in spiritual warfare?

Paul is well known for his illustrations and the armor of God is probably his most famous of all. We recognize that this letter is being sent to the church in Ephesus which was a part of the Roman Empire. This analogy would have been extremely recognizable by anyone from any church which is why it fit so well. While in the natural we can see the pieces worn by a soldier our actual items are not physical but spiritual.

2. What is your interpretation of each piece of the armor?

Belt of Truth-

Breastplate of Righteousness-

Helmet of Salvation-

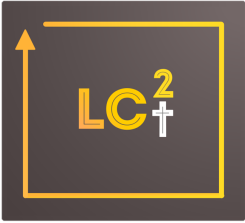
Shoes of Peace-

Shield of Faith-

Sword of the Spirit-

The Bible uses repetition to emphasize important themes. For a deeper understanding of the Armor of God, we can search scripture to find other passages that confirm the necessity of each piece of our spiritual armor. For example, here is another verse in Isaiah that references the armor of God, "He put on righteousness as a breastplate, and a helmet of salvation on his head; he put on garments of vengeance for clothing, and wrapped himself in zeal as a cloak." Isaiah 59:17

3. What are passages, outside of Ephesians, that come to mind when you think of the armor of God?



LC²: LEVELING UP IN CHRIST & COMMUNITY

Study of Ephesians: **Chapter 6**

VERSES 18-24: INTERCESSION AND FINAL REMARKS

We are aware Paul is on house arrest while he is penning this letter by the Roman government but he is still able to receive visitors and write to churches to preach and teach the Good News. Paul reminds us to pray in the Spirit at all times for all believers.

1. What does praying in the Spirit mean to you?

2. Verses 19-20 Paul states that he is in need of prayer as he has been chosen to relay the "mystery" to Jews and Gentiles alike. He states that he is also "currently" in chains and he asked for prayer to continue to speak boldly. The definition of an ambassador states, "an accredited diplomat sent by a country as its official representative to a foreign country." Or "person who acts as a representative or promoter of a specified activity."

Usually an ambassador is someone free to move around, but obviously that's not the case here with Paul.

Vincent's Word Studies

I am an ambassador in bonds (πρεσβεύω ἐν ἀλύσει)

The verb to be an ambassador occurs only here and 2 Corinthians 5:20. See on Plm 1:9. In bonds, lit., in a chain: the particular word for the coupling-chain by which he was bound to the hand of his guard.

Jamison Faucet Brown Commentary-

20. For—Greek, as in Eph 6:19, "On behalf of which"

an ambassador in bonds—a paradox. Ambassadors were held inviolable by the law of nations, and could not, without outrage to every sacred right, be put in chains. Yet Christ's "ambassador is in a chain!" The Greek is singular. The Romans used to bind a prisoner to a soldier by a single chain, in a kind of free custody. So Ac 28:16, 20, "I am bound with this chain." The term, "bonds" (plural), on the other hand, is used when the prisoner's hands or feet were bound together (Ac 26:29); compare Ac 12:6, where the plural marks the distinction. The singular is only used of the particular kind of custody described above; an undesigned coincidence [Paley].

3. We are also in a paradox as believers. We are free but also a slave to and in Christ. What does this look like in everyday life? How do we explain it to the non believer?