

## **220123-1 Eph 6, 1-9, Be Followers of God (Children, Fathers, Servants & Masters—CThurman**

Paul commanded the Ephesian saints to *‘Be followers of God as dear children, and walk in love as Christ has loved us and given himself for us an offering and a sacrifice to God for a sweetsmelling savour.’* (Eph.5.1) This he followed with another imperative to *‘Prove what is acceptable unto the Lord. (v.10)* In other words, put to the test by a personal walk those things which are pleasing to the Lord. Essentially the same message that Paul gave to Titus to teach the Cretian saints, *that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.* (Tit.2.12, compare to Eph.5.3-6) Then in verse 18 there is the imperative, *be filled with the Spirit.*

We must have the Spirit before we can be filled with the Spirit. If you know Jesus Christ you have the Spirit. ... *Now if any man have not the Spirit of Christ, he is none of his.* (Ro.8.9) So if we know Christ and we have followed Him in baptism and come into the fellowship of one of His NT churches then this applies to us. *Be filled with the Spirit.* Two things we should remember about this. We might grieve the Spirit (4.30) by doing things we should not, and we might quench the Spirit by not doing what we should (1Th.5.19). Paul is telling us there are some things we should do, not quenching the Spirit of God in us, that is working in us to do these things. Being filled with the Spirit we are to speak to ourselves *in psalms and hymns and spiritual songs, singing and making melody in their hearts to the Lord.* But I don’t see the idea of being filled with the Spirit stopping there. Being filled with the Spirit wives submit to your husbands and husbands love your wives. Pretty clear, wives submit & husbands love. And this union speaks in a mystery of Christ’s great love for His church.

So the main thoughts, Be followers of God. Prove what is acceptable. Be filled with the Spirit. Wives submit and husbands love. Add to this these other paired imperatives: children obey and honor; fathers provoke not and bring up; servants obey and masters do. That’s it.

### **Chapter 6**

Τὰ τέκνα

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

The

*children*, noun, τέκνον, refers to specific of particular children, tss. *child, son, daughter.* (vss.1, 4)

*obey*, υπακούετε, 2rpl. pres. imper. of the verb ὑπακούω, ὑπό by, among, under + ακούω, *to hear, to be noised, to give audience, to be reported, to understand;* ὑπακούω, tss. *to obey, to hearken* (listen or hear who was at the door); v.5.

*right*, δίκαιος, an adj. tss. *just, righteous, right, meet.*

How many in this congregation today have parents? Then this is directed to you. We generally think that this text is written with little children in mind. But the truth is that this text is written to everyone that has parents, no matter what age they are. John Gill says, *of every age.*

Paul writes to children that are of an age to understand that this commandment pertains to them. They know what it means *to obey* or not to obey. And they know that they are Christ's, that they have come to saving faith in Him because they are aware that they are to do this *in the Lord* or *by* the Lord.

*A word about Little children.* Little children are being trained to obey their parents. They do not come by this naturally. Little children prefer not to be told what to do, when to do, how to do, why to do, and for what reason they are to do anything. All children that come to faith are commanded to love their children regardless of the failure or success of the parent to instill that into them. *Obey your parents in the Lord.* This does not say, 'Obey your parents which are in the Lord.' The prepositional phrase *in the Lord* could limit the extent of obedience. In other words no child is obliged to render obedience to things which contradict the will of God. This phrase also tell us how the children should obey *in, ἐν,* or 'by' the Lord. The Lord commands them this and will give them the power to perform it. This applies to every child of God no matter what their age.

*Php 1:6 Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ ...*

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Notice in the following text that we customarily read this as if it concerns a young child. But it is an adult son of parents. (Hebrew, **בן**, is tss. son, child.)

*Deu.21.18 ¶ If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that, when they have chastened (LXX, corrected, παιδεύω, Eph.6.4, to nurture) him, will not hearken unto them: (obey & hearken are of the same Gr. (LXX) as our Ephesian text, ὑπακούω)*

The parents of this grown child have attempted through various corrective means within their power to correct their child's poor behavior, but he will not hear them.

*19 Then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place;  
20 And they shall say unto the elders of his city, This our son is stubborn and rebellious, he will not obey our voice; he is a glutton, and a drunkard.*

*21 And all the men of his city shall stone him with stones, that he die: so shalt thou put evil away from among you; and all Israel shall hear, and fear.*

The idea here is that if this were to occur in Israel then they were to apply this procedure and thereby put away this wickedness from within the nation. In this instance if the parents had an adult-aged child that was a glutton and drunkard and after several attempts to correct their son and he remained disobedient, then they were obligated to bring him to the elders of the city where they lived for judgment. If the witnesses confirmed the truth, then they would stone him to death and by this means put away the evil from the nation. Now I can't say if anyone ever followed through with this commandment, but this was the commandment which the LORD gave to Israel. To be clear, all children everywhere and of all ages should obey their parents, but especially them that have professed faith in Christ. As long as a parent is alive is as long as the child is under the commandment to

obey, to receive a parent's correction. A child cannot outgrow a parent corrective counsel.

1 Τὰ τέκνα ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν κυρίῳ τοῦτο γάρ ἐστὶν δίκαιον

**2 Honour thy father and mother; (which is the first commandment with promise;)**

*honour, τίμα, 2ppl. pres. imper. of the verb τιμάω, tss. to honor, to value; the noun τιμή, is tss. price, honor, sum, precious; another noun, τιμιότης, is tss. costliness; the adj. τίμιος, is tss. had in reputation, honorable, precious, most precious.*

Peter wrote, *1Pe 2:17 Honour all men.* To honor is to highly esteem them, to have them in reputation, to see them as precious. In some instance a person might be a shameful person, yet for their office they should receive honor for that office. Parent are to receive honor of their children.

2 τίμα τὸν πατέρα σου καὶ τὴν μητέρα ἧτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ

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

*Ex.20.12 ¶ Honour thy father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.*

*Deu.5.16 Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.*

Contrariwise, under the law of Moses to dishonor parents was a sin punishable by death.

*Ex.21.17 And he that curseth his father, or his mother, shall surely be put to death.*

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The Lord Jesus said the same. *Mt 15:4 For God commanded, saying, Honour thy father and mother: and, He that curseth father or mother, let him die the death.*

So the matter of obeying parents and honoring them is of great importance especially to believing children. Of all people believing children are to esteem their fathers and mothers precious. They are to act in ways that demonstrate honor to them. Yes, parents are imperfect, just as the children are imperfect. But 5<sup>th</sup> commandment in the 10 Commandments has attached to it a promise of well-being and longevity.

(Paul is not bringing us under the Law by citing the 5<sup>th</sup> commandment in the 10 Commandments. That it is recited in the New Testament brings it over into NT practice. I.E., Sabbath and tithing are not reiterated in the NT and the churches of Jesus Christ are not subject to those things.)

The 5<sup>th</sup> commandment concerned the nation of Israel. The law, of which this was a part, was given to Israel at Sinai. The promise is more national than personal. It would go well with the nation when its society was framed around this rule. And as a society they would be blessed of the LORD to continue on the land that was promised to them.

Paul, by the Spirit of God, appears to make a personal application of this commandment to the child. But I think there is a parallel of one society (Israel) to another (the Gentiles). What I mean is, how blessed that society is whose children truly honor their parents, just as that society is blessed whose marriages are patterned after the word of God. I think it is an absolute promise from the Lord that He blesses societies that are so and that the life expectancy is increased for it.

*Pr 30:17 The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it.*

*Deu.32.45 And Moses made an end of speaking all these words to all Israel:*

46 *And he said unto them, Set your hearts unto all the words which I testify among you this day, which ye shall command your children to observe to do, all the words of this law.*

47 *For it is not a vain thing for you; because it is your life: and through this thing ye shall prolong your days in the land, whither ye go over Jordan to possess it.*

The only way the world would know how to order marriages and children by the word of God is through our example. They receive an incidental blessing as a result of our faithfulness. The alternative is that apart from this society breaks down.

3 ἵνα εὖ σοι γένηται καὶ ἔσῃ μακροχρόνιος ἐπὶ τῆς γῆς

**4 And, ye fathers, provoke not your children to wrath:**

make

angry

*provoke ... to wrath*, παροργίζετε, 2ppl. **pres. imper.** of the verb παροργίζω, παρά by, near, with + ὀργίζω *to be angry, to be wrath*; παροργίζω, the verb is only twice in the NT and tss. Eph.6.4, *to provoke to wrath*, Rom10.19, *to be angry*; παροργισμῶ, a noun once in the NT tss. *wrath* (Eph.4.26); the verb παροργίζω, is tss. *to anger* (Ro.10.19), *to provoke* (Eph.6.4).

Fathers don't taunt your children to become angry.

**but bring them up in the nurture and admonition of the Lord.**

feed

-

with

nourishment

purposed mind

instruction, discipline

*bring them up*, ἐκτρέφετε, 2ppl. **pres. imper.** of the verb ἐκτρέφω, ἐκ of, out, out of, from + τρέφω tss. *to feed, bring up. nourish*; ἐκτρέφω, the verb is found in the NT, and tss. **Eph.5.59, nourishment**, Eph.6.4, *bring them up*.

*nurture*, παιδεία, noun, tss. *nurture*, for *instruction* in righteousness (2Ti.3.16), despise not thou the *chastening of* (He.12.5), If ye endure

*chastening*, God dealeth (He.12.7), But if ye be without *chastisement* (He.12.8), Now no *chastening* for the present (He.12.11); the verb παιδεύω, is tss. *to chastise, to learn, to instruct, to teach*; another noun παιδευτής, *an instructor, which corrected us* (a correction).

*admonition*, νουθεσία, νοῦς mind + τίθημι appointed, set; a noun only tss. *admonition* (3, 1Co.10.11; Eph6.4; Tit.3.10); the verb νουθετέω, is tss. *to warn, to admonish*.

Again, it should be so for all father, but especially for Christian fathers. The father is charged with the oversight of his house. He is to ensure that the environment for his children trains, instructs and sets their minds on the things of the Lord. That's the father's office and function in the home. His wife is to help him accomplish that goal for their children.

4 Καὶ οἱ πατέρες μὴ παροργίζετε τὰ τέκνα ὑμῶν ἀλλ' ἐκτρέφετε αὐτὰ ἐν παιδείᾳ καὶ νουθεσίᾳ κυρίου

κυρίοις κατὰ

**5 Servants, be obedient to them that are your masters according to the flesh, masters**

*obey*, ὑπακούετε, 2<sup>nd</sup> pl. **pres. imper.** of the verb ὑπακούω, ὑπό by, among, under + ακούω, *to hear, to be noised, to give audience, to be reported, to understand*; ὑπακούω, tss. *to obey, to hearken* (listen or hear who was at the door); **v.1.**

*masters*, κύριος, a noun tss. *Lord, lord, master*; **v.9.**

Here the very same Greek imperative is used in verse one, *Children, obey your parents ...* These masters are over others in a fleshly, carnal, temporal sense rather than a spiritual and eternal sense. The consideration applies only to this time. All servants should be so to their masters, but especially Christian servants, whether or not the master is a believer. Servants are to hear their masters, and do what they say ... again regulated by their Lord Jesus Christ.

***with fear and trembling, in singleness of your heart, as unto Christ;***

*singleness, ἀπλότητι, dat. sing. of the noun ἀπλότης, tss. simplicity, liberality, bountifulness, liberal, singleness.*

Servants are to obey their human masters as they would obey Jesus Christ. Again, the words *as unto Christ* limits obedience to things that are lawful. Service is to be rendered with fear and trembling and singleness of heart. Servants are to be dedicated in the service of their masters. Christian servants serve Jesus Christ when they obey His word to render service to their masters as He commands them.

*Mt 6:24 No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.*

*1Co.10.20 Let every man abide in the same calling wherein he was called.*

*21 Art thou called being a servant? care not for it: but if thou mayest be made free, use it rather.*

*22 For he that is called in the Lord, being a servant, is the Lord's freeman (free to serve Christ though a servant): likewise also he that is called, being free, is Christ's servant (bound to serve Christ though free).*

*23 Ye are bought with a price; be not ye the servants of men.*

*24 Brethren, let every man, wherein he is called, therein abide with God.*

5 Οἱ δοῦλοι ὑπακούετε τοῖς κυρίοις κατὰ σάρκα μετὰ φόβου καὶ τρόμου ἐν ἀπλότητι τῆς καρδίας ὑμῶν ὡς τῷ Χριστῷ

***6 Not with eyeservice, as menpleasers; but as the servants of Christ,***

*eyeservice, ὀφθαλμοδουλείαν, acc. pl. of the noun ὀφθαλμοδουλεία, ὀφθαλμός, eye + δουλεία bondage; ὀφθαλμοδουλείαν, tss. eyeservice (Eph.6.6; Col.3.22).*



*will*, θελήματος, gen. sing. of the noun θέλημα, tss. *will, desire* (Eph.4.3), and *pleasure* (Re.4.11); the verb θέλω, tss. *to will, to desire, to list, to be pleased* (**Eph.1.1, 5, 9, 11; 2.3; 5.17; 6.6**); the verb θέλω is tss. *to will, to desire, to list, to be forward, to please*.

Meaning that servant are to be diligent at all times, not only when he or others are watching. Some children are like this. They only do what they do as long as they know someone is watching them. But as soon as the eye is off the work ceases.

*Pr 25:19 Confidence in an unfaithful man in time of trouble is like a broken tooth, and a foot out of joint.*

ψυχῆς  
**doing the will of God from the heart;**  
soul

*heart*, ψυχῆς, gen. sing of the noun ψυχή, tss. *life* (40), *mind* (3), *soul* (58), *heart* (1).

Be the servants of Christ, be trustworthy, be diligent at all times no matter if no one is watching, because the Lord always sees. Similarly Paul wrote to the Colossians, *and whatsoever ye do* (ποιέω), *do* (ἐργάζω, work) *it heartily* (ψυχῆς), *as to the Lord, and not unto men ... do it from your soul, the very essence of your being.*

6 μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι ἀλλ' ὡς δοῦλοι τοῦ Χριστοῦ ποιοῦντες τὸ θέλημα τοῦ θεοῦ ἐκ ψυχῆς

**7 With good will doing service, as to the Lord, and not to men:**  
benevolence being bound

*good will*, εὐνοίας, gen. sing. of the noun εὐνοία, εὖ adv., well + νοέω, *to understand, to perceive, to consider* and the noun νοῦς, the mind, the understanding; εὐνοία, is tss. *good will* (Eph.6.7), *benevolence* (1Co.7.3); the verb εὐνοέω, is once in the NT, and tss. *Agree* (Wigram, 'be thou agreeing').

*doing service*, δουλεύοντες, nom. pl. masc. part. pres. of the verb δουλεύω, tss. *to serve, to be in bondage, to do*; the nom. pl. masc. part. pres is three times in the NT, tss. *serving* (Ro.12.11; Tit.3.3), *doing service* (Eph.6.7).

7 μετ' εὐνοίας δουλεύοντες τῷ κυρίῳ καὶ οὐκ ἀνθρώποις

ἕκαστος

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

a bond man      a free man

*shall receive*, κομιῖται, 3ps. fut. ind. mid. of the verb κομίζω, *to receive, to bring* (1).

*bond*, δοῦλος, adj. tss. *servant, bond, bondman*.

*free*, the adj. ἐλεύθερος, tss. *free* (19), *liberty* (1), *free man* (1), *free woman* (3).

Christ shall reward His children when He comes for the service they to their masters according to the flesh.

*Col.3.22 Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers; but in singleness of heart, fearing God:*

*23 And whatsoever ye do, do it heartily, as to the Lord, and not unto men;*

*24 Knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ.*

*25 But he that doeth wrong shall receive for the wrong which he hath done: and there is no respect of persons.*

There is no condition for serving based on whether the master knows Christ or not. All masters are to be served faithfully.

*1Ti.6.1 ¶ Let as many servants as are under the yoke count their own masters worthy of all honour, that the name of God and his doctrine be not blasphemed.*

*2 And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved, partakers of the benefit. These things teach and exhort.*

*3 If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness;*

*4 He is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings,*

*5 Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.*

*Tit.2.9 Exhort servants to be obedient unto their own masters, and to please them well in all things; not answering again;*

*10 Not purloining (that is, misappropriating things entrusted to you), but shewing all good fidelity; that they (the servants) may adorn the doctrine of God our Saviour in all things (by their manner of life).*

*1Pe.2.18 Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward.*

*19 For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully.*

*20 For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God.*

*21 For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps:*

*22 Who did no sin, neither was guile found in his mouth:*

*23 Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:*

*24 Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed.*

25 *For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls.*

8 εἰδότες ὅτι ὃ ἐάν τι ἕκαστος ποιήσῃ ἀγαθόν τοῦτο κομιεῖται παρὰ τοῦ κυρίου εἴτε δοῦλος εἴτε ἐλεύθερος

κύριοι

**9 And, ye masters, do the same things unto them, forbearing threatening:**  
lords, v.5

*do*, ποιεῖτε, 2ppl. **pres. imper.** of the verb ποιέω, to do.

*forbearing*, ἀνιέντες, nom. pl. masc. part. pres. of the verb ἀνίημι, ἀνα re-, up, again, above + ἵημι to send; ἀνίημι, tss. *to loose, to forbear, to leave.*

*threatening*, ἀπειλήν, acc. sing. of the noun ἀπειλή, tss. *straitly* (marg. *threatening*), otherwise always tss. with the English *threatening*; ἀπειλέω, is tss. *to threaten* (2),

As this is written to masters that know Christ, *to do the same things* would be for them to fulfil their role *as obedient servants to Christ*, with fear and trembling and or singleness of heart; no ambivalence, but full of faith.

***forbearing threatening*** – means to leave off the use of threatenings, and in this case of masters against their servants. On one hand masters can be men of their word without having to resort to harsh words to motivate others. On the other there might be instances when it is necessary for masters to be harsh. Perhaps it should be the exception to the rule. As Christians, we are warned against unruliness. We are warned of chastening for disobedience.

κύριός

***knowing that your Master also is in heaven; neither is there respect of persons with him.***

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*respect of persons*, a noun, προσωποληψία, προσωπον face, person + λαμβάνω to receive; always tss. *respect of persons* (4); another noun is once in the NT προσωπολήπτης, and is also tss. *respect of persons*; the verb προσωποληπτέω, tss. *to have respect of persons*.

Believing masters have a Master in heaven. The imperative for them to do as unto Christ and is the same for the Christian servant. Each has his work that is ordained of God. Everyone, do as unto Christ.

*Col.4.1 ¶ Masters, give unto your servants that which is just and equal; knowing that ye also have a Master in heaven.*

This closes what Paul began in ch.5.1: *Eph.5.1, 2 Be ye therefore followers of God, as dear children; 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.*

I think this was under the subpoint, *be filled with the Spirit*: Husbands, wives, children, fathers, servants, and master, do your service as unto the Lord.

*Ro 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.*

9 Καὶ οἱ κύριοι τὰ αὐτὰ ποιεῖτε πρὸς αὐτοὺς ἀνιέντες τὴν ἀπειλήν εἰδότες ὅτι καὶ ὑμῶν αὐτῶν ὁ κύριός ἐστιν ἐν οὐρανοῖς καὶ προσωποληψία οὐκ ἔστιν παρ' αὐτῷ