

Study of Ephesians – Ephesians 6:1-9

Bellevue Church of Christ – Spring & Summer 2013

How Can a Child of God Honor The Parents who have Given Birth to their Faith?

Instructions from Paul to Timothy, his "true child in the Faith" (1Ti 1:2)

- (1) Share in the Suffering
-2 Ti 1:6-8, 2:1-7, 3:10-13, 4:1-5
-Mat 5:10-12
-Rom 8:12-18
- (2) Shun the Shameful
-2 Ti 2:14-16, 3:1-9
-Mat 7:21-27
-Luk 6:47-49
- (3) Study the Scripture
-2Ti 3:13-17
-Jam 1:19-21
- (4) Stay in the Service
-2Ti 4:1-8
-Jam 1:12

Compare to...
Col 3:18-4:1

Continued discussion on the relationships encapsulated in the statement "submitting to one another out of reverence for Christ." (5:21)

I. Parents / Child (1-4)

If the Law can't bring salvation, why was it given? To provide...

-A Reason for Seeking (Gal 3:19-26)

-A Roadmap for Serving (Gal 5:13-26)

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

Col 3:20 -> "...for this pleases the Lord."

²"Honor your father and mother" (this is the first commandment with a promise),

5th Commandment -> Exo 20:12; Deu 5:16

³"that it may go well with you and that you may live long in the land."

i.e. do not abuse your authority

Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

Col 3:21 -> "...lest they become discouraged."



Honor τιμάω (timaō)

"The form love assumes towards those who are placed above us by God"

-R.C.H. Lenski

II. Master / Servant (5-9)

Why Slavery?

-Paul is dealing with the reality of the world of that time.

-This does not imply either approval or disapproval of slavery.

-The mission of the Church is NOT to overthrow human institutions, no matter how shameful.

-Rom 13:1-7

Bondservants, obey your earthly masters with fear and trembling, with a sincere heart, as you would Christ,

[Col 3:22]

⁶not by the way of eye-service, as people-pleasers, but as bondservants of Christ, doing the will of God from the heart,

How does this apply to us today?

⁷rendering service with a good will as to the Lord and not to man, <- Col 3:23

⁸knowing that whatever good anyone does, this he will receive back from the Lord, whether he is a bondservant or is free.<- Col 3:24-25; 1Co 7:22; Gal 3:28

Masters, do the same to them, and stop your threatening, knowing that he who is both their Master and yours is in heaven, and that there is no partiality with him. <- Col 4:1

Slaves & Masters

- 1Co 7:20-24
- Col 3:22-4:1
- Tit 2:9-11
- Philemon

Jesus Was NOT a Political Revolutionary

Matt 22:15-22 (ESV)
"render to Caesar the things that are Caesar's"

Matt 26:47-56 (ESV)
"Friend, do what you came to do."

John 18:33-38 (ESV)
"My kingdom is not of this world."

John 19:10-11 (ESV)
"You would have no authority over me at all unless it had been given you from above."

Titus 3:1 (ESV)
"Remind them to be submissive to rulers and authorities, to be obedient, to be ready for every good work"

1Pe 2:13-17 (ESV)
"Be subject for the Lord's sake to every human institution..."

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Compare To

Colossians 3:18–4:1 (ESV)

¹⁸ Wives, submit to your husbands, as is fitting in the Lord. ¹⁹ Husbands, love your wives, and do not be harsh with them. ²⁰ Children, obey your parents in everything, for this pleases the Lord. ²¹ Fathers, do not provoke your children, lest they become discouraged. ²² Bondservants, obey in everything those who are your earthly masters, not by way of eye-service, as people-pleasers, but with sincerity of heart, fearing the Lord. ²³ Whatever you do, work heartily, as for the Lord and not for men, ²⁴ knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ. ²⁵ For the wrongdoer will be paid back for the wrong he has done, and there is no partiality.

¹ Masters, treat your bondservants justly and fairly, knowing that you also have a Master in heaven.

Laws of God

Galatians 3:19–26 (ESV)

¹⁹ Why then the law? It was added because of transgressions, until the offspring should come to whom the promise had been made, and it was put in place through angels by an intermediary. ²⁰ Now an intermediary implies more than one, but God is one.

²¹ Is the law then contrary to the promises of God? Certainly not! For if a law had been given that could give life, then righteousness would indeed be by the law. ²² But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

²³ Now before faith came, we were held captive under the law, imprisoned until the coming faith would be revealed. ²⁴ So then, the law was our guardian until Christ came, in order that we might be justified by faith. ²⁵ But now that faith has come, we are no longer under a guardian, ²⁶ for in Christ Jesus you are all sons of God, through faith.

Galatians 5:13–26 (ESV)

¹³ For you were called to freedom, brothers. Only do not use your freedom as an opportunity for the flesh, but through love serve one another. ¹⁴ For the whole law is fulfilled in one word: “You shall love your neighbor as yourself.” ¹⁵ But if you bite and devour one another, watch out that you are not consumed by one another.

¹⁶ But I say, walk by the Spirit, and you will not gratify the desires of the flesh. ¹⁷ For the desires of the flesh are against the Spirit, and the desires of the Spirit are against the flesh, for these are opposed to each other, to keep you from doing the things you want to do. ¹⁸ But if you are led by the Spirit, you are not under the law. ¹⁹ Now the works of the flesh are evident: sexual immorality, impurity, sensuality, ²⁰ idolatry, sorcery, enmity, strife, jealousy, fits of anger, rivalries, dissensions, divisions, ²¹ envy, drunkenness, orgies, and things like these. I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God. ²² But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, ²³ gentleness, self-control; against such things there is no law. ²⁴ And those who belong to Christ Jesus have crucified the flesh with its passions and desires.

²⁵ If we live by the Spirit, let us also keep in step with the Spirit. ²⁶ Let us not become conceited, provoking one another, envying one another.

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10 Commandments

Exodus 20:1-17 (ESV)

- ³You shall have no other gods before me.
⁴You shall not make for yourself a carved image
⁷You shall not take the name of the Lord your God in vain
⁸Remember the Sabbath day, to keep it holy.
¹²**Honor your father and your mother**
¹³You shall not murder
¹⁴You shall not commit adultery
¹⁵You shall not steal
¹⁶You shall not bear false witness
¹⁷You shall not covet

First four commandments deal with man's relationship to God, last six deal with man's relationship with his neighbor (see below):

Matthew 22:34-40 (ESV)

³⁴ But when the Pharisees heard that he had silenced the Sadducees, they gathered together. ³⁵ And one of them, a lawyer, asked him a question to test him. ³⁶ "Teacher, which is the great commandment in the Law?" ³⁷ And he said to him, "**You shall love the Lord your God with all your heart and with all your soul and with all your mind.** ³⁸ This is the great and first commandment. ³⁹ And a second is like it: **You shall love your neighbor as yourself.** ⁴⁰ On these two commandments depend all the Law and the Prophets."

Honoring parents can be thought of as a transitional commandment, because it would be impossible us to please God without having an attitude of showing honor to our parents.

Honoring Parents

5506 τιμάω (*timaō*): vb.; ≡ Str 5091; TDNT 8.169—**1.** LN 87.8 **honor**, show respect, give recognition, often implying action to show that honor (Mt 15:4; Jn 5:23); **2.** LN 57.165 **set price on**, determine an amount of money (Mt 27:9); **3.** LN 57.117 **assist**, provide aid or financial assistance (1Ti 5:3)¹

5091. τιμάω *timaō*; from 5092; to fix the value, to price:—had been set(1), honor(16), honored(1), honors(2), price(1).²

Honor - It is "the form love assumes towards those who are placed above us by God" (Lenski)³

¹ Swanson, J. (1997). *Dictionary of Biblical Languages with Semantic Domains: Greek (New Testament)*. Oak Harbor: Logos Research Systems, Inc.

² Thomas, R. L. (1998). *New American Standard Hebrew-Aramaic and Greek dictionaries : updated edition*. Anaheim: Foundation Publications, Inc.

³ Wood, A. S. (1981). *Ephesians*. (F. E. Gaebelin, Ed.) *The Expositor's Bible Commentary, Volume 11: Ephesians through Philemon* (p. 81). Grand Rapids, MI: Zondervan Publishing House.

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Exodus 20:12 (ESV) - "Honor your father and your mother, that your days may be long in the land that the Lord your God is giving you.

Deuteronomy 5:16 (ESV) - " 'Honor your father and your mother, as the Lord your God commanded you, that your days may be long, and that it may go well with you in the land that the Lord your God is giving you.

Ephesians 6:1-3 (ESV)

¹Children, obey your parents in the Lord, for this is right. ²"Honor your father and mother" (this is the first commandment with a promise), ³"that it may go well with you and that you may live long in the land."

Colossians 3:20 (ESV) - *Children, obey your parents in everything, for this pleases the Lord.*

Most of us understand the basic concepts of what it means to honor – Love, Obedience, Respect, Tender Care, Support in Old Age, etc.

First Commandment With a Promise

This is said to be "the first commandment with a promise." If we connect "first" and "promise," the difficulty arises that the fifth commandment does not appear to be the first of the ten to which a promise is attached. The second commandment contains one also, unless it is interpreted simply as a description. If that alternative is adopted, the fifth commandment is not merely the first with a promise but the only one with such an addition. It is therefore preferable to separate "with a promise" (en epangelia) from "first" (prōtos) and insert a comma after "commandment."

In what sense can this commandment be regarded as the first? Various explanations have been offered. It has been suggested that it is the first commandment in the so-called second table. The Jews, however, divided the commandments into two groups of five. Or again it may be taken to mean that it was the first to be taught to children, though it might be thought that Paul would spell it out more explicitly if that is what he meant. It is argued by some that this is the first of all the Mosaic regulations including the legislation introduced by the Decalogue.

It is more probable that prōtos here means first in importance rather than in sequence. The rabbis regarded this commandment as the weightiest of all. But were they right? Could it not be claimed that the first commandment stands at the head of the list as the most crucial—Perhaps Paul meant to convey the fact that this is the most important commandment for children (so Beare, p. 730), but Hendriksen is conceivably correct in inferring from the absence of the article before prōtos that it is "a primary commandment, i.e., one of foremost significance"⁴

⁴ Wood, A. S. (1981). *Ephesians*. (F. E. Gaebelin, Ed.) *The Expositor's Bible Commentary, Volume 11: Ephesians through Philemon* (p. 81). Grand Rapids, MI: Zondervan Publishing House.

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How Can a Child of God Honor The Person who has Given Birth to their Faith?

Illustration: Movie - *My Life* (1993) Bob and Gail Jones are expecting their first child, but Bob has been diagnosed with kidney cancer which will possibly take his life before his child is born. Heartbroken at the prospect of not ever getting to know his child, he decides to make a video about himself and his life so that his child will know him. Written by Murray Chapman

What if I wanted to encapsulate the ways in which my daughter could honor me as her parent? I could not think of a better way than the final instructions delivered by Paul to his "child in the faith," Timothy in the letter we know as II Timothy:

Paul's Final Instructions to His Child in the Faith

1 Timothy 1:2 (ESV)

² To Timothy, my true child in the faith

2 Timothy 1:1-5 (ESV)

¹ Paul, an apostle of Christ Jesus by the will of God according to the promise of the life that is in Christ Jesus, ² To Timothy, **my beloved child:** Grace, mercy, and peace from God the Father and Christ Jesus our Lord. ³ I thank God whom I serve, as did my ancestors, with a clear conscience, as I remember you constantly in my prayers night and day. ⁴ As I remember your tears, I long to see you, that I may be filled with joy. ⁵ **I am reminded of your sincere faith, a faith that dwelt first in your grandmother Lois and your mother Eunice and now, I am sure, dwells in you as well.**

I. Share in the Suffering

2 Timothy 1:6-8 (ESV)

⁶ **For this reason I remind you to fan into flame the gift of God,** which is in you through the laying on of my hands, ⁷ for God gave us a spirit not of fear but of power and love and self-control. ⁸ **Therefore do not be ashamed of the testimony about our Lord, nor of me his prisoner, but share in suffering for the gospel by the power of God,**

2 Timothy 2:1-7 (ESV)

¹ You then, my child, be strengthened by the grace that is in Christ Jesus, ² and what you have heard from me in the presence of many witnesses entrust to faithful men who will be able to teach others also. ³ **Share in suffering as a good soldier of Christ Jesus.** ⁴ **No soldier gets entangled in civilian pursuits, since his aim is to please the one who enlisted him.** ⁵ **An athlete is not crowned unless he competes according to the rules.** ⁶ **It is the hard-working farmer who ought to have the first share of the crops.** ⁷ Think over what I say, for the Lord will give you understanding in everything.

Parents would not want their children to suffer, but would want them to demonstrate their faith/righteousness in all situations.

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2 Timothy 4:1-5 (ESV)

¹ I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: ² preach the word; **be ready in season and out of season**; reprove, rebuke, and exhort, with complete patience and teaching. ³ For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, ⁴ and will turn away from listening to the truth and wander off into myths. ⁵ As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry.

When we demonstrate our faith in the world, we will receive persecution.

2 Timothy 3:10-13 (ESV)

¹⁰ You, however, have followed my teaching, my conduct, my aim in life, my faith, my patience, my love, my steadfastness, ¹¹ my persecutions and sufferings that happened to me at Antioch, at Iconium, and at Lystra—which persecutions I endured; yet from them all the Lord rescued me. ¹² **Indeed, all who desire to live a godly life in Christ Jesus will be persecuted,** ¹³ while evil people and impostors will go on from bad to worse, deceiving and being deceived.

The world enjoys its cherished hates and prejudices so much so that the peacemaker is not always welcome. Opposition is a normal mark of being a disciple of Jesus. Genuine righteousness is offensive to the world.

Illustration: Someone asked C.S. Lewis, "Why do the righteous suffer?" "Why not?" he replied. "They're the only ones who can take it."

Being persecuted for our faith is at the pinnacle of striving for righteousness:

Matthew 5:10-12 (ESV)

¹⁰ **"Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven.** ¹¹ "Blessed are you when others revile you and persecute you and utter all kinds of evil against you falsely on my account. ¹² Rejoice and be glad, for your reward is great in heaven, for so they persecuted the prophets who were before you.

Romans 8:12-18 (ESV)

¹² So then, brothers, we are debtors, not to the flesh, to live according to the flesh. ¹³ For if you live according to the flesh you will die, but if by the Spirit you put to death the deeds of the body, you will live. ¹⁴ For all who are led by the Spirit of God are sons of God. ¹⁵ For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, "Abba! Father!" ¹⁶ **The Spirit himself bears witness with our spirit that we are children of God,** ¹⁷ **and if children, then heirs—heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.** ¹⁸ For I consider that the sufferings of this present time are not worth comparing with the glory that is to be revealed to us.

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II. Shun the Shameful

2 Timothy 2:14-26 (ESV)

¹⁴ Remind them of these things, and charge them before God not to quarrel about words, which does no good, but only ruins the hearers. ¹⁵ **Do your best to present yourself to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth.** ¹⁶ But **avoid irreverent babble**, for it will lead people into more and more ungodliness, ¹⁷ and their talk will spread like gangrene. Among them are Hymenaeus and Philetus, ¹⁸ who have swerved from the truth, saying that the resurrection has already happened. They are upsetting the faith of some. ¹⁹ But God's firm foundation stands, bearing this seal: "The Lord knows those who are his," and, "Let everyone who names the name of the Lord **depart from iniquity.**" ²⁰ Now in a great house there are not only vessels of gold and silver but also of wood and clay, some for honorable use, some for dishonorable. ²¹ Therefore, if anyone **cleanses himself from what is dishonorable**, he will be a vessel for honorable use, **set apart as holy**, useful to the master of the house, ready for every good work. ²² **So flee youthful passions and pursue righteousness, faith, love, and peace, along with those who call on the Lord from a pure heart.** ²³ Have nothing to do with foolish, ignorant controversies; you know that they breed quarrels. ²⁴ And the Lord's servant must not be quarrelsome but kind to everyone, able to teach, patiently enduring evil, ²⁵ correcting his opponents with gentleness. God may perhaps grant them repentance leading to a knowledge of the truth, ²⁶ and they may escape from the snare of the devil, after being captured by him to do his will.

2 Timothy 3:1-9 (ESV)

¹ **But understand this, that in the last days there will come times of difficulty.** ² **For people will be lovers of self, lovers of money, proud, arrogant, abusive, disobedient to their parents, ungrateful, unholy, ³ heartless, unappeasable, slanderous, without self-control, brutal, not loving good, ⁴ treacherous, reckless, swollen with conceit, lovers of pleasure rather than lovers of God, ⁵ having the appearance of godliness, but denying its power. Avoid such people.** ⁶ For among them are those who creep into households and capture weak women, burdened with sins and led astray by various passions, ⁷ always learning and never able to arrive at a knowledge of the truth. ⁸ Just as Jannes and Jambres opposed Moses, so these men also oppose the truth, men corrupted in mind and disqualified regarding the faith. ⁹ But they will not get very far, for their folly will be plain to all, as was that of those two men.

Illustration: Any parent who is trying to raise their children in the discipline of the lord, will be constantly trying steer them away from shameful/dangerous things in life.

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Why would I build my life on a foundation of shameful things? Why would I hear my parents (God's) instruction and not obey?

Luke 6:47-49 (Matt 7:21-27)

⁴⁶"Why do you call me 'Lord, Lord,' and not do what I tell you? ⁴⁷Everyone who comes to me and hears my words and does them, I will show you what he is like: ⁴⁸he is like a man building a house, who dug deep and laid the foundation on the rock. And when a flood arose, the stream broke against that house and could not shake it, because it had been well built. ⁴⁹But the one who hears and does not do them is like a man who built a house on the ground without a foundation. When the stream broke against it, immediately it fell, and the ruin of that house was great."

The surrounding scenery may, in this as in other instances, have suggested the illustration. As in all hilly countries, the streams of Galilee rush down the torrent-beds during the winter and early spring, sweep all before them, overflow their banks, and leave beds of alluvial deposit on either side. When summer comes their waters fail (Jeremiah 15:18; Job 6:15), and what had seemed a goodly river is then a tract covered with debris of stones and sand. A stranger coming in to build might be attracted by the ready-prepared level surface of the sand. It would be easier to build there instead of working upon the hard and rugged rock. But the people of the land would know and mock the folly of such a builder, and he would pass into a byword of reproach. On such a house the winter torrent had swept down in its fury, and the storms had raged, and then the fair fabric, on which time and money had been expended, had given way and fallen into a heap of ruins. (Pulpit Commentary)

- *Because there is the illusion of a foundation (money, job, success, etc.)*
- *Because it is easier / more attractive (using Rock requires digging)*

Why do parents teach us to avoid these things? Because they already know about the vanity of worldly things.

III. Study the Scripture

Illustration: Born to be battered...the loving phone call book. Underline it, circle things, write in the margins, turn down page corners, the more you use it, the more valuable it gets to be....*Ad in South Central Bell Telephone Company Yellow Pages.*

2 Timothy 3:13-17 (ESV)

¹³ while evil people and impostors will go on from bad to worse, deceiving and being deceived. ¹⁴ **But as for you, continue in what you have learned and have firmly believed, knowing from whom you learned it ¹⁵ and how from childhood you have been acquainted with the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus. ¹⁶ All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, ¹⁷ that the man of God may be competent, equipped for every good work.**

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James 1:19-21 (ESV)

¹⁹ Know this, my beloved brothers: **let every person be quick to hear, slow to speak, slow to anger;** ²⁰ for the anger of man does not produce the righteousness that God requires. ²¹ Therefore put away all filthiness and rampant wickedness and **receive with meekness the implanted word**, which is able to save your souls.

- If we don't hunger for God's Word (i.e. spend time regularly in His Word), then it is as though we are telling God that we don't need him (we are self-sufficient).
- We hunger for His Word, because we recognize Him as the only way.

IV. Stay in the Service

2 Timothy 4:1-8 (ESV)

¹ I charge you in the presence of God and of Christ Jesus, who is to judge the living and the dead, and by his appearing and his kingdom: ² preach the word; be ready in season and out of season; reprove, rebuke, and exhort, with complete patience and teaching. ³ For the time is coming when people will not endure sound teaching, but having itching ears they will accumulate for themselves teachers to suit their own passions, ⁴ and will turn away from listening to the truth and wander off into myths. ⁵ As for you, always be sober-minded, endure suffering, do the work of an evangelist, fulfill your ministry.

⁶ For I am already being poured out as a drink offering, and the time of my departure has come.

⁷ **I have fought the good fight, I have finished the race, I have kept the faith.** ⁸ **Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing**

James 1:12 (ESV)

¹² Blessed is the man who remains steadfast under trial, for when he has stood the test he will receive the crown of life, which God has promised to those who love him.

Slaves and Masters

1 Corinthians 7:20–24 (ESV)

²⁰ Each one should remain in the condition in which he was called. ²¹ Were you a bondservant when called? Do not be concerned about it. (But if you can gain your freedom, avail yourself of the opportunity.) ²² For he who was called in the Lord as a bondservant is a freedman of the Lord. Likewise he who was free when called is a bondservant of Christ. ²³ You were bought with a price; do not become bondservants of men. ²⁴ So, brothers, in whatever condition each was called, there let him remain with God.

Colossians 3:22–4:1 (ESV)

²² Bondservants, obey in everything those who are your earthly masters, not by way of eye-service, as people-pleasers, but with sincerity of heart, fearing the Lord. ²³ Whatever you do, work heartily, as for the Lord and not for men, ²⁴ knowing that from the Lord you will receive the inheritance as your reward. You are serving the Lord Christ. ²⁵ For the wrongdoer will be paid back for the wrong he has done, and there is no partiality.

¹ Masters, treat your bondservants justly and fairly, knowing that you also have a Master in heaven.

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Titus 2:9–11 (ESV)

⁹ Bondservants are to be submissive to their own masters in everything; they are to be well-pleasing, not argumentative, ¹⁰ not pilfering, but showing all good faith, so that in everything they may adorn the doctrine of God our Savior.

¹¹ For the grace of God has appeared, bringing salvation for all people,

Philemon (ESV)

¹ Paul, a prisoner for Christ Jesus, and Timothy our brother,

To Philemon our beloved fellow worker ² and Apphia our sister and Archippus our fellow soldier, and the church in your house:

³ Grace to you and peace from God our Father and the Lord Jesus Christ.

⁴ I thank my God always when I remember you in my prayers, ⁵ because I hear of your love and of the faith that you have toward the Lord Jesus and for all the saints, ⁶ and I pray that the sharing of your faith may become effective for the full knowledge of every good thing that is in us for the sake of Christ. ⁷ For I have derived much joy and comfort from your love, my brother, because the hearts of the saints have been refreshed through you.

⁸ Accordingly, though I am bold enough in Christ to command you to do what is required, ⁹ yet for love's sake I prefer to appeal to you—I, Paul, an old man and now a prisoner also for Christ Jesus— ¹⁰ I appeal to you for my child, Onesimus, whose father I became in my imprisonment. ¹¹ (Formerly he was useless to you, but now he is indeed useful to you and to me.) ¹² I am sending him back to you, sending my very heart. ¹³ I would have been glad to keep him with me, in order that he might serve me on your behalf during my imprisonment for the gospel, ¹⁴ but I preferred to do nothing without your consent in order that your goodness might not be by compulsion but of your own accord. ¹⁵ For this perhaps is why he was parted from you for a while, that you might have him back forever, ¹⁶ no longer as a bondservant but more than a bondservant, as a beloved brother—especially to me, but how much more to you, both in the flesh and in the Lord.

¹⁷ So if you consider me your partner, receive him as you would receive me. ¹⁸ If he has wronged you at all, or owes you anything, charge that to my account. ¹⁹ I, Paul, write this with my own hand: I will repay it—to say nothing of your owing me even your own self. ²⁰ Yes, brother, I want some benefit from you in the Lord. Refresh my heart in Christ.

²¹ Confident of your obedience, I write to you, knowing that you will do even more than I say. ²² At the same time, prepare a guest room for me, for I am hoping that through your prayers I will be graciously given to you.

²³ Epaphras, my fellow prisoner in Christ Jesus, sends greetings to you, ²⁴ and so do Mark, Aristarchus, Demas, and Luke, my fellow workers.

²⁵ The grace of the Lord Jesus Christ be with your spirit.

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Be Subject to Authorities:

Romans 13:1–7 (ESV)

¹ Let every person be subject to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. ² Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment. ³ For rulers are not a terror to good conduct, but to bad. Would you have no fear of the one who is in authority? Then do what is good, and you will receive his approval, ⁴ for he is God's servant for your good. But if you do wrong, be afraid, for he does not bear the sword in vain. For he is the servant of God, an avenger who carries out God's wrath on the wrongdoer. ⁵ Therefore one must be in subjection, not only to avoid God's wrath but also for the sake of conscience. ⁶ For because of this you also pay taxes, for the authorities are ministers of God, attending to this very thing. ⁷ Pay to all what is owed to them: taxes to whom taxes are owed, revenue to whom revenue is owed, respect to whom respect is owed, honor to whom honor is owed.

Titus 3:1 (ESV)

¹ Remind them to be submissive to rulers and authorities, to be obedient, to be ready for every good work,

1 Peter 2:13–17 (ESV)

¹³ Be subject for the Lord's sake to every human institution, whether it be to the emperor as supreme, ¹⁴ or to governors as sent by him to punish those who do evil and to praise those who do good. ¹⁵ For this is the will of God, that by doing good you should put to silence the ignorance of foolish people. ¹⁶ Live as people who are free, not using your freedom as a cover-up for evil, but living as servants of God. ¹⁷ Honor everyone. Love the brotherhood. Fear God. Honor the emperor.

Jesus Was NOT a Political Revolutionary:

Christ never led a riot, organized an underground, criticized the government, or took the part of the Jews against Rome. He did not offer himself as an advocate against society on behalf of any so-called victim of social injustice; and, once, he even refused to aid a man who claimed that he had been robbed of his inheritance (Luke 12:13). Jesus Christ was not a revolutionary in any sense of that word today. Although it is true that his holy teachings had the profoundest influence upon the course of history, it was always as leaven and not as dynamite that his influence worked.⁵

Matthew 22:15–22 (ESV)

¹⁵ Then the Pharisees went and plotted how to entangle him in his words. ¹⁶ And they sent their disciples to him, along with the Herodians, saying, "Teacher, we know that you are true and teach the way of God truthfully, and you do not care about anyone's opinion, for you are not swayed by appearances. ¹⁷ Tell us, then, what you think. Is it lawful to pay taxes to Caesar, or not?" ¹⁸ But Jesus, aware of their malice, said, "Why put me to the test, you hypocrites? ¹⁹ Show

⁵ Coffman, James Burton. "Commentary on Romans 13:1". "Coffman Commentaries on the Old and New Testament". "http://www.studylight.org/com/bcc/view.cgi?book=ro&chapter=013". Abilene Christian University Press, Abilene, Texas, USA. 1983-1999.

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me the coin for the tax.” And they brought him a denarius. ²⁰ And Jesus said to them, “Whose likeness and inscription is this?” ²¹ They said, “Caesar’s.” Then he said to them, “Therefore render to Caesar the things that are Caesar’s, and to God the things that are God’s.” ²² When they heard it, they marveled. And they left him and went away.

Matthew 26:47–56 (ESV)

⁴⁷ While he was still speaking, Judas came, one of the twelve, and with him a great crowd with swords and clubs, from the chief priests and the elders of the people. ⁴⁸ Now the betrayer had given them a sign, saying, “The one I will kiss is the man; seize him.” ⁴⁹ And he came up to Jesus at once and said, “Greetings, Rabbi!” And he kissed him. ⁵⁰ Jesus said to him, “Friend, do what you came to do.” Then they came up and laid hands on Jesus and seized him. ⁵¹ And behold, one of those who were with Jesus stretched out his hand and drew his sword and struck the servant of the high priest and cut off his ear. ⁵² Then Jesus said to him, “Put your sword back into its place. For all who take the sword will perish by the sword. ⁵³ Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? ⁵⁴ But how then should the Scriptures be fulfilled, that it must be so?” ⁵⁵ At that hour Jesus said to the crowds, “Have you come out as against a robber, with swords and clubs to capture me? Day after day I sat in the temple teaching, and you did not seize me. ⁵⁶ But all this has taken place that the Scriptures of the prophets might be fulfilled.” Then all the disciples left him and fled.

John 18:33–38 (ESV)

³³ So Pilate entered his headquarters again and called Jesus and said to him, “Are you the King of the Jews?” ³⁴ Jesus answered, “Do you say this of your own accord, or did others say it to you about me?” ³⁵ Pilate answered, “Am I a Jew? Your own nation and the chief priests have delivered you over to me. What have you done?” ³⁶ Jesus answered, “My kingdom is not of this world. If my kingdom were of this world, my servants would have been fighting, that I might not be delivered over to the Jews. But my kingdom is not from the world.” ³⁷ Then Pilate said to him, “So you are a king?” Jesus answered, “You say that I am a king. For this purpose I was born and for this purpose I have come into the world—to bear witness to the truth. Everyone who is of the truth listens to my voice.” ³⁸ Pilate said to him, “What is truth?” After he had said this, he went back outside to the Jews and told them, “I find no guilt in him.

John 19:10–11 (ESV)

¹⁰ So Pilate said to him, “You will not speak to me? Do you not know that I have authority to release you and authority to crucify you?” ¹¹ Jesus answered him, “You would have no authority over me at all unless it had been given you from above. Therefore he who delivered me over to you has the greater sin.”

Bondsman or Free

Galatians 3:28 (ESV)

²⁸ There is neither Jew nor Greek, there is neither slave nor free, there is no male and female, for you are all one in Christ Jesus.

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Appendix A

Slavery - *The Lexham Bible Dictionary*

The practice of one person owning another as property, or one person owing a debt to another and repaying that debt via their labor. Found in the ancient Near East, the Graeco-Roman world, and the Old and New Testaments. Slavery is never clearly condemned in the Bible—it is accepted and regulated. Slave imagery is often used with positive connotations, as a metaphor for a relationship with God. No single description of slavery fits the various forms it took in the ancient world. However, it was quite different from the slavery practiced in the West during the 18th and 19th centuries.

Slavery in the Ancient World

Slavery existed in most cultures in the ancient world and in all the cultures surrounding the land of Israel during biblical times. A slave could be owned by the state—such as the publicly owned slaves in Athens who served as a police force—or by individuals. The majority of slaves were prisoners of war that were sold into slavery.

Slavery could take the form of debt slavery, in which people sold themselves or their children to clear their debts, punishment for crime, the birth of children to slaves, and the enslavement of victims of piracy or war. Slaves in state-owned mines worked under inhumane conditions and had a short life expectancy. Many household slaves, on the other hand, fared better.

Slavery does not seem to have been seriously questioned during antiquity. No movement for abolition was instigated, and slaves were more interested in becoming free slave owners themselves—owning a slave was a mark of status—than in creating opposition (Garnsey, *Ideas of Slavery*, 237).

Ancient Near East. Many slaves in the ancient near east had been prisoners of war. Others sold themselves or their children into slavery in order to pay their debts. The state was seldom strong enough to effectively supervise large number of slaves. Thus, many were semi-free and worked as serfs on state and temple estates, or as domestic slaves in wealthier households. This required less supervision. Others were true slaves—often branded to be easily identified as such—and could be bought, sold, transferred by inheritance, etc.

In the ancient near east, few slaves and serfs worked as artisans. Such skills were passed down through the generations of free people, whereas slaves were used for simpler tasks. It was not uncommon that slaves escaped. Some slaves, especially debt-slaves, were able to redeem themselves or get manumitted. Household slaves were sometimes promised manumission with the stipulation that they served their master throughout his lifetime.

Graeco-Roman World. In the Graeco-Roman world, owning slaves was not limited to the rich; many households included at least one slave. The Greeks and Romans both employed a system in which slaves could own property, earn money, and buy their freedom. This system was probably implemented to keep slaves submissive.

Slavery provided labor for large portions of agriculture and handicraft. Those who wanted skilled workers often used slaves rather than free men. Thus, many slaves were more economically secure than many free wage-laborers.

Aristotle presents slavery as a part of the natural order: “It is manifest therefore that ... some are free men and others are slaves by nature” (*Pol.* 1255a1–2). However, this was not the only view of slavery in the Graeco-Roman world. Philo, for example, differentiates between

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bodily and moral slavery and states about conventional slaves that they “rank lower in fortune, but can lay claim to the same nature as their masters” (Spec. 3.137). On the other hand, in his view moral slavery is ordained by God and such slaves are better off as conventional slaves, controlled by an owner. Others declared that it was slavery itself that was against nature (Florentinus, *Dig.* 1.5.4.1).

Slavery in the Old Testament

Decrees that involve slavery are sensitive to the fact that the Israelites had been enslaved in Egypt. Slavery as such is not questioned. Instead, the relationship between the Israelites and God is described as a new slavery—one with positive connotations: “For the children of Israel are my slaves; they are my slaves whom I brought out of the land of Egypt. I am the Lord your God” (Lev 25:55). God liberated the Israelites from slavery under so that they could serve Him.

The idea that some people are slaves by nature, expressed by Aristotle (*Pol.* 1254b16–21), might be found in the curse of Canaan (Gen 9:20–27). There, Noah says: “Cursed be Canaan; a slave of slaves he shall be to his brethren” and “Blessed be the Lord, the God of Shem, and Canaan shall be his slave.”

Concern is shown for the welfare of slaves, especially Israelite slaves—the Mosaic law promoted mild treatment of slaves (e.g., Exod 21:20; 21:26–27; Deut 5:14). An increasing concern for Israelites is also evident, and a distinction is thus made between Israelite and non-Israelite slaves. For example, Lev 25:39–41 states that an Israelite who sells himself into slavery due to poverty shall be released in the Year of Jubilee (while Exod 21:2–3 says that the manumission, or formal emancipation, should take place after six years of service). Lev 25:44–46 states that non-Israelite slaves could be held permanently and inherited by one’s children. There are also instructions to redeem Israelite slaves that are owned by non-Israelites (Lev 25:47–51).

Jewish Attitudes to Slavery outside the Old Testament. In post-biblical times, it is uncertain if Old Testament slavery decrees were followed. The instructions to redeem Israelite slaves were complemented with the idea that a slave should not be redeemed at a cost higher than the original purchase price. It is also uncertain whether the laws on manumission were regularly followed, or if it was more common than in Graeco-Roman society (Hezser, *Jewish Slavery*, 385–87).

Some Jewish groups opposed slavery, but they were distanced from ordinary society. Josephus (*Ant.* 18.1.5 §21) reports that the Essenes did not buy slaves, and Philo (*Contempl.* 9 §70–71; *Prob.* 12 §79; *Hypoth.* 11.4) says that both the Essenes and the Therapeutae condemned slavery and did not partake in it. These sects were, however, fringe Jewish groups.

In Philo’s writings, the idea of natural slavery is discussed. He interpreted the enslavement of Canaan and Esau in Genesis as the account of how two kinds of people were created. One was the chosen people of God—naturally blessed—and the other was those who rejected God. They were naturally servile and, in Philo’s view, it was in their best interest to serve their superiors. Philo saw no moral dilemma in this (Garnsey, *Ideas of Slavery*, 241).

Slavery in the New Testament

There is no single or coherent attitude towards slavery in the New Testament, except that slavery is accepted as an institution—not endorsed, but accepted. Just as in the Old Testament, slavery is taken for granted and is not explicitly condemned in the New Testament. Both Jesus and Paul use slave imagery as metaphors with positive connotations. Jesus often uses slave imagery the most. For example, He portrays a true follower as a slave (Mark 10:42–44; Luke 17:7–10) and likens slavery to discipleship (Matt 10:24–25). He also tells many parables in which slaves are characters (e.g., Matt 13:24–30; 18:23–35; 24:45–51; Mark 13:34–36; Luke 12:37–48).

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In New Testament letters, instructions are given to both slaves and slave owners on their attitude and behavior. The picture portrayed is contradictory. On the one hand, slaves are admonished to submit: “be submissive to your masters with all fear, not only to the good and gentle, but also to the harsh. For this is commendable” (1 Pet 2:18–19 NKJV). On the other hand, slave traders are condemned (1 Tim 1:10; Rev 18:13).

Paul deals with slavery in several of his letters. His most explicit treatment is found in 1 Corinthians: “Let each one remain in the same calling in which he was called. Were you called while a slave? Do not be concerned about it; but if you can be made free, rather use it. For he who is called in the Lord while a slave is the Lord’s freedman. Likewise he who is called while free is Christ’s slave. You were bought at a price; do not become slaves of men. Brethren, let each one remain with God in that state in which he was called” (1 Cor 7:20–24 NKJV). Thus, Paul does not condemn slavery but rather confirms current practice and instills it with a religious meaning. In other places, he tells masters to treat their slaves in a fair and kind manner (Eph 6:9; Col 4:1).

Paul also uses slavery as a metaphor for devotion to others (e.g., 2 Cor 4:5; Gal 5:13; Phil 2:7). In these instances he sometimes calls himself a slave: “For though I am free from all men, I have made myself a slave to all, that I might win the more” (1 Cor 9:19). He describes how Jesus—although He was God—humbled Himself and took the nature of a slave (Phil 2:5–8). He in turn identifies himself as a “slave of Christ Jesus” (Rom 1:1; Phil 1:1). Sometimes he uses slavery as a metaphor with negative connotations, for example, when he refers to life under the law as slavery and something to be avoided (Gal 4:24; 5:1).

It is unclear exactly what Paul counsels Philemon to do about Onesimus, who is probably a fugitive slave. He tells him to receive Onesimus as a “beloved brother” (Philemon 16), but this does not necessarily mean that Onesimus was to be freed. Paul may be implying that Philemon should liberate Onesimus (“you will do even more than I say,” Phlm 21 NKJV), but this is not stated clearly.

Christian Attitudes to Slavery outside the New Testament. Apostolic writings reflect the view of slavery found in the New Testament. In the patristic period, slavery continues to be regulated by Christian authors. The *Didache* admonishes slaves in a way that echoes 1 Peter: “And you slaves, subordinate yourselves to your masters in shame and fear, as to an image of God” (Did. 4.11). *Shepherd of Hermas*, on the other hand, presents guidance about manumitting slaves (Herm. Mand. 8.10; Herm. Sim. 1.8). Ignatius of Antioch gives advice to both slaves and masters (Ignatius, Pol. 4.3). Clement of Rome says that many Christians sold themselves into slavery in order to feed the poor or ransom other slaves (1 Clement 55.2). Many Christians used slavery as a metaphor for humanity’s relationship with God. Some stated that slavery was not a natural phenomenon (Augustine, Civ. 19.15; Basil, On the Holy Spirit 20), but did not question it further.

Etymology

The most common terms for slaves in Hebrew and Greek refer to both slaves and servants. A frequent term for slave in Hebrew is derived from the verb “to work” or “to serve.” This term does not seem to convey the negative and derogatory association that it does in Greek usage outside the Bible.

In Hebrew, no distinction is made between an Israelite and a non-Israelite slave, as the same term is used to describe both of them. The two groups are distinguished in Old Testament regulations of slavery, however. This is often emphasized in English translations—“slave” is used for non-Israelites, and “servant” for Israelites.

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⁶ Nässelqvist, D. (2012). Slavery. (J. D. Barry & L. Wentz, Eds.) *The Lexham Bible Dictionary*. Bellingham, WA: Logos Bible Software.

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Appendix B

Slavery in the First Century - Faithlife Study Bible

In the Roman Empire, people were either slaves or they were free. These two statuses were central to the social and the legal fabric of the Roman world. Unlike in recent history, slavery in Rome was not based on race or ethnicity; anyone could become a slave and any slave could become free. Consequently, the Roman world was composed of these two groups of people who lived and worked together and were distinguishable by their social status of “slave” or “free.”

Becoming a Slave

Prior to the first century AD, the majority of slaves in the Mediterranean world were prisoners of war. By the first century, however, the primary source was through birth into the slave system. A child born to a female slave was also a slave, regardless of the status of the father. A freeborn child could also be enslaved: exposure of newborns was a practiced form of post-birth control, and these infants, who were left exposed to the elements to die, were often gathered by slave traders and sold as slaves. Children were also sometimes sold by their fathers due to the pressures of poverty.

Penal slavery was used to punish crimes committed against the state, such as evading a census, taxes, or military service. A judgment against a debtor could force a free person into slavery. Masters had a tremendous amount of control over slaves and there was no law guaranteeing that the master would live up to the agreement.

Living as a Slave

Slavery meant the complete loss of rights. It terminated marriage, family ties, business partnerships, and any public or private offices previously held. Slaves could neither act as debtors or creditors, nor was their testimony admissible in court unless it was gained through torture; they could be sold or loaned out at the will of the owner.

The treatment slaves received depended on their owner. Sexual abuse was not uncommon. Punishments, often cruel, included: flogging, shackling, branding of the face and forehead, iron collars, and dismemberment or maiming. There were few restraints placed upon the owner in the punishment he was allowed to inflict upon his property.

Roman laws did afford slaves some protection. Temples and statues of the emperor legally provided a place of asylum from unusually cruel masters. There was also the possibility of a personal appeal to the emperor, though it is uncertain how often slaves found opportunity for such appeals.

Under good conditions, slavery could offer security. In theory, all of a slave’s needs were provided for by his or her owner (i.e., food, clothing, shelter, medical care). Slaves were allowed a *peculium*, but since they did not have the right to possess property, the *peculium* belonged to the owner. Retirement, for those who survived, was usually at age 60; those who died while enslaved were buried at the expense of the owner.

Becoming Free

Slavery in the Roman world was not necessarily a permanent state. Emancipation was possible under certain legal stipulations. Owners were prevented, however, from releasing a slave from service directly. Both the slave and the owner were required to appear before a magistrate in a ceremony where a “freedom tax” was paid to the magistrate on top of the price already being paid for freedom.

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Becoming a freedperson meant acquiring certain social and economic advantages. Former slaves owned by Roman citizens could, under certain requirements, become citizens. This new status placed them in a social level above slaves and free noncitizens, but restricted their status below that of freeborn citizens. Former slaves who remained attached to their masters' house could receive economic and political boosts not normally available to poor free persons. Former slaves may have learned a skill that enabled them to open a business—some entered freedom with money saved.

Newly-acquired freedom also had its drawbacks. Even after freedom had been granted, a former master controlled aspects of a former slave's life and finances. In addition to various social obligations, freedpersons were required to work for their former master a set number of days each year. In contrast to the slave, however, the freedperson gained certain rights. The former master was required to allow the freedperson sufficient time to earn an income. Obligations of service could be reduced due to health complications, or if the former slave had reached a social position that was not fitting for such services. These rights, and a variety of others, protected the freedperson from being re-enslaved.

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⁷ Barry, J. D., Grigoni, M. R., Heiser, M. S., Custis, M., Mangum, D., & Whitehead, M. M. (2012). *Faithlife Study Bible*. Bellingham, WA: Logos Bible Software.