



Date: May 12, 2019

Scripture: Ephesians 6:1-9

The Theology of the first 4 chapters drives the practical applications of the last chapters.

In the First Chapter, Who is the Head of the Entire family?

*Ephesians 1:22 (NLT) <sup>22</sup> God has put all things under the authority of Christ and has made him head over all things for the benefit of the church.*

In the Fifth Chapter, who is the head of the Christian family?

*Ephesians 5:23 (NLT) <sup>23</sup> For a husband is the head of his wife as Christ is the head of the church. He is the Savior of his body, the church.*

And How does the marital relationship represent the Christ-Church relationship?

Who Submits to who in the Children – Parent relationship?

Who Submits to who in the Servant – Master relationship?

Why does this matter?

How should a Christian Husband lead his wife?

How should a Christian Father parent his Children?<sup>1</sup>

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### <sup>1</sup> **2. The duty of parents (verse 4)**

The instruction to children to obey their parents presupposes... the fact of parental authority. Yet when Paul outlines how parents should behave towards their children, It is not the exercise, but the restraint, of their authority which he urges upon them. John R. W. Stott, *God's New Society: The Message of Ephesians*, The Bible Speaks Today (Downers Grove, IL: InterVarsity Press, 1979), 245.

Above all... It is always dangerous for them to discipline their children when they are annoyed, when their pride has been injured, or when they have lost their temper.

Dr Lloyd-Jones: 'When you are disciplining a child, you should have first controlled yourself ...

What right have you to say to your child that he needs discipline when you obviously need it yourself?

Self-control, the control of temper, is an essential prerequisite in the control of others.'

<sup>1</sup> John R. W. Stott, *God's New Society: The Message of Ephesians*, The Bible Speaks Today (Downers Grove, IL: InterVarsity Press, 1979), 248–249.

As in all relations, anger is out and nurturing is in. This is the body theology applied to the home.

Concern for the anger of children is emphasized because of the destruction it causes in the family

Klyne Snodgrass, *Ephesians*, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 1996), 326.



Why is it important that our relationships function in this way?

Critics claim that Biblical authors simply repackage the values of their time – that they are “culturally conditioned.”

In what ways does this text and the broader context demonstrate otherwise?

Dads -

In Roman culture – “The power of fathers was almost unlimited in the Greco-Roman world. They determined whether a newborn baby had the right to live or die, and many baby girls in particular were abandoned to die.

Fathers could and did sell their children, especially girls, into slavery. They could punish them as harshly as they wished, work them hard, or even put them to death.

In many sectors of this ancient society people did not desire marriage or children, both for economic reasons and for the bother involved. The situation was so bad toward the end of the first century b.c. that the emperor Augustus passed laws against adultery and excessive spending and laws that encouraged marriage and children with monetary rewards. Women who could afford to do so often hired wet-nurses to breast feed their babies, and as children got older slaves or hired teachers helped care for them.”<sup>2</sup>

This sounds a lot like our culture at large. How should/can Christian homes be different? What does that look like?

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If stewardship is the proper management of assets, Christian stewardship should focus first of all on nurturing children.

**Neither the church nor the family has an asset more valuable than its children.**

Klyne Snodgrass, *Ephesians*, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 1996), 326.

<sup>2</sup> Klyne Snodgrass, *Ephesians*, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 1996), 325.



Given our horrible history of slavery, how should a Christian view a fellow believer of a different ethnicity?<sup>i</sup>

How can we at Midland Free be different from our community when it comes to race relations?

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<sup>i</sup> **A New Identity**

The first application of this text concerns the way we understand ourselves and others. Society sends signals that declare our relative value and tell us where we fit in the hierarchy, but this text gives a different system of valuing. The hierarchy does not exist. We all have roles and tasks, but they do not render people more or less valuable. We all have the same Lord and face the same judgment. Arrogance and feelings of inferiority are out of place, as is favoritism

Klyne Snodgrass, *Ephesians*, The NIV Application Commentary (Grand Rapids, MI: Zondervan, 1996), 331.

**Brotherhood.**

**Philemon 16** (ESV)

<sup>16</sup> 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.

The third and highest aspect of the transformed slave-master relationship is **brotherhood**.

It appears with conspicuous clarity in Paul's letter to Philemon, in which he urges him to receive back his fugitive but now converted slave Onesimus, and to welcome him '*no longer as a slave but more than a slave, as a beloved brother*'. The words would have sounded incredible to all but Christian ears. Seneca taught the universal brotherhood of mankind but I cannot find that he applied his doctrine to slaves.... The concept of the brotherhood was Paul's innovation and is one of the major themes of Ephesians. For God's new society is the Father's household or family, all of whose members are related to one another in Christ as brothers and sisters. Even in the first letter he wrote he could affirm with confidence that all who are in Christ are the sons and daughters of God, and that '*there is neither ... slave nor free, ... for you are all one in Christ Jesus*'.

He then repeated this sentiment in the letter which parallels Ephesians: '*Here there cannot be ... slave, free man, but Christ is all, and in all.*' A message which thus united master and slave as brothers *ipso facto* issued its radical challenge to an institution which separated them as proprietor and property.

Thereafter it was only a matter of time. 'Slavery would be abolished *from within*'.

John R. W. Stott, *God's New Society: The Message of Ephesians*, The Bible Speaks Today (Downers Grove, IL: InterVarsity Press, 1979), 259.