
a *Grace Notes* course

Ephesians

by Warren Doud, Director
Grace Notes

Lesson 19

Ephesians 6:1-9

Grace Notes

1705 Aggie Lane, Austin, Texas 78757

Email: wdoud@bga.com

Ephesians

Lesson 19: Ephesians 6:1-9

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Instructions for Completing the Lessons

Begin each study session with prayer. It is the Holy Spirit who makes spiritual things discernable to Christians, so it is essential to be in fellowship with the Lord during Bible study.

Read the whole book of Ephesians often. It is a short book, and reading it many times will help you understand the story much better.

Instructions

1. Read the introduction to the study of Ephesians
 2. Study the Ephesians passage for this lesson, by reading the verses and studying the notes. Be sure to read any other Bible passages that are called out in the notes.
 3. **Review** all of the notes in the Ephesians lesson.
 4. Go to the Quiz page and follow the instructions to complete all the questions on the quiz. The quiz is "open book". You may refer to all the notes and to the Bible when you take the test. But you should not get help from another person.
 5. When you have completed the Quiz, be sure to *SAVE* your file. If your quiz file is lost, and that can happen at *Grace Notes* as well, you will want to be able to reproduce your work.
 6. To send the Quiz back to *Grace Notes*, follow the instructions on the Quiz page.
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Ephesians 6:1

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

The word "**children**" is TEKNON, referring to a child in relationship to his father and mother.

The word "**obey**" is HUPAKOUW, meaning "to listen under authority", or "to listen in submission."

This is an interesting word. From the Greek word AKOUW we get the English "acoustics". In Greek it means "to hear". The prefix HUPO means "under". HUPAKOUW was used in ancient Greek for the action of a porter who was answering the door. He first "heard" the knock, then acted by opening the door.

The meaning here is that the child is to "listen", then act in accordance to what he hears.

"**parents**" - the establishment of authority, and the proper response to it, begins in the home. Respect for authority, or the lack of it, is the result of home teaching, or the lack of it!

When children do not have respect for their parents, they reject all forms of authority in life. They become misfits before they become adults. As children grow older, they must decide whether they will submit to their parents teaching. Each generation determines its role in life on the basis of recognition of authority in the home.

Children are obliged to obey their parents, whether their parents are right or wrong. Parents will not destroy their children by enforcing the principle of obedience; but they can harm their children through lack of teaching obedience.

PARENTHOOD

1. Parents are the basic authority in a community or a nation. Parenthood is God's primary institution for governing society.
2. It is a great advantage to children to have their parents living during their childhood.
3. Children begin life helpless and ignorant. The child's survival depends on the parents to provide food, clothing, shelter, and TRAINING. Prov. 22:16.

4. Parents must train children in self-discipline, respect for authority, respect for the rights and privacy of others, respect for other people's property.
5. Christian parents are responsible for the evangelism and Bible training of their own children.
6. The proper training and instruction will minimize many of the problems associated with disobedience and lack of respect.

"**in the Lord**" - this is positional truth for parents and children. This is part of the believer's union with Christ.

Children obey their parents as part of their own full-time Christian service. This is a command, and it is the first thing a child is responsible for in his life. When a child asks "What is God's will for my life?", the first answer is "Obey your parents".

"**this if right**" - or, "this is just". This is a permanent principle, it is right, and it will always be right.

Ephesians 6:2,3

Honor your father and mother, which is the first commandment with promise.

That it may be well with you, that you may live long on the earth.

"**honor**" is TIMA, "to hold worthy; to value; to respect". The noun form TIMEI, refers to a "place of honor or rank".

This refers to the respect and honor accorded parents by a responsible child. This is not the childhood obedience to authority discussed in the first verse. But it is the ongoing respect for parents that continues for a lifetime.

"**That it may be well with you**" - or, "that it may become well with you..." The verb is GINOMAI, which means "become", not "to be".

Each generation has the opportunity to make its own way. If the previous generation has thoroughly messed things up, obedience to this principle will allow the next generation to straighten things out for themselves. One does not become what he is because of heritage, but by his

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response and obedience to the things of the Lord and yieldedness to Biblical principles.

The verb is in the SUBJUNCTIVE mood, indicating that the well-being is only a potential. Every generation makes its own choices. The history of the past generation does not determine the history of the present generation.

Hegel: "We learn from history that we learn nothing from history."

When a generation lives without being obedient to divine or human authority, the suffering is intense, whether for individuals or for nations.

Read Judges 19:2-21, Romans 1:18-32

2 Tim. 3:1-7 [NASB] "But realize this, that in the last days difficult times will come.

"For men will be lovers of self, lovers of money, boastful, arrogant, revilers, disobedient to parents, ungrateful, unholy,

"unloving, irreconcilable, malicious gossips, without self-control, brutal, haters of good,

"treacherous, reckless, conceited, lovers of pleasure rather than lovers of God;

"holding to a form of godliness, although they have denied its power; and avoid such men as these.

"For among them are those who enter into households and captivate weak women weighed down with sins, led on by various impulses,

"always learning and never able to come to the knowledge of the truth."

"that you may live long" = MAKROCHRONOS, MAKRO + CHRONOS, "a long time".

Disobedience and lack of honor for parents leads to shorter lifetimes!

Ephesians 6:4

And you fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord.

"Father" is PATERES, "parents".

"provoke not to wrath" is PARORGIDZW, "to provoke to anger". It means, "do not exasperate" your children.

It is not given here just how the children are made angry or exasperated. There is no description of what parents are not to do so that their children are not provoked.

However, the antidote IS given in this verse, "bring them up in the nurture and admonition of the Lord."

When parents do not train their children in the things of God, they sent them up for very bad times in the future.

"bring them up" is EKTREPHW, "to raise from childhood".

"nurture" is PAIDEIA, "training, discipline, education"

"admonition" is NOUTHESIA, "to put something in the mind; a warning; a reproof"

What is the training and reproof of the Lord?

READ 1 Cor. 10:1-11. Notice that the apostle Paul describes the Old Testament practices of the Jews as a warning to the Corinthian Christians not to fall into the same patterns of disobedience.

Notice Titus 3:10. What is a heretic? One who refuses reproof. He doesn't want the "mind of Christ", he wants his own mind.

Col. 3:16, Let the word of Christ richly dwell within you, with all wisdom teaching and admonishing (NOUTHESIA) one another with psalms and hymns and spiritual songs, singing with thankfulness in your hearts to God.

Notice in Col. 3:16 that "wisdom and teaching" precede the "admonishing".

Rom. 15:14, And concerning you, my brethren, I myself also am convinced that you yourselves are full of goodness, filled with all knowledge, and able also to admonish one another.

But notice that the teaching of Romans 15:1,2 precedes the admonishing of Rom 15:14.

Rom. 15:1,2, Now we who are strong ought to bear the weaknesses of those without strength and not just please ourselves.

Let each of us please his neighbor for his good, to his edification.

Ephesians 6:5

Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of heart, as unto Christ.

"**Servants**" is DOULOI, "the slaves". Since the word can be used for both servants and slaves, note the following remarks.

1. The word "servants" here had the original means "one who is a slave". Many slaves were Christians, and many worked for non-Christian masters during this period of time.
2. While slavery was a great evil in the Roman Empire, as it is at any time, Paul did not become sidetracked by condemning the practice of slavery. Some aspects of slavery are discussed in the letter to Philemon, but the New Testament does not deal with slavery as a social issue.
3. Instead, Paul declared the greater issues of the gospel and edification, and how God's plan provides for believers who are categorized as servants, or laborers.
4. Even under conditions of slavery, Christians can have inner happiness and other blessings compatible with their function during the church age. Whether slave or free, every Christian functions under the Plan of God and the grace system for spiritual growth and production.
5. The application of this passage in modern times is to the employee, in contrast to those who are in management.
6. In this passage we are dealing with the results of Christian growth, and the emphasis is placed on the development of a mature spiritual life through edification, and the confident, stable mental attitude that results

from living according to a divine frame of reference.

"**be obedient**" - the present active imperative of HUPAKOUW, meaning "to be under authority; to concentrate. This is a command to all believers, because all Christians are in full-time Christian service.

There is no excuse for Christians to offer less than 110% of his effort for the people who are paying him. Jobs are provided by the grace of God; the prosperous nations with their capitalistic systems only exist by the grace of God.

"**to them that are your masters**" - KURIOS, "lords". This word is used for deity and for human authority.

READ Romans 14:1-8.

"**according to the flesh**", or "according to human standards"

"**with fear**" - PHOBOS. The word is translated "respect" in 5:33 and refers to "respect" or "reverence". Respect for authority on the job is part of a Christian's full-time service for Christ.

"**trembling**" - TROMOS. This does not mean that you shake with fear when the boss walks by. This refers to maximum exertion on the job, digging in and working until the job is finished, whatever it takes.

The combination of PHOBOS and TROMOS was used to mean "great zeal", the emotion that you have preceding the big game, a combination of stage fright and determination to succeed.

See 1 Cor. 2:3; 2 Cor. 7:15; Phil. 2:12.

"**in singleness of heart**" - this is the preposition EN "by means of", plus an adjective APLOTEIS, "probity; integrity of mind; simplicity". Therefore we have "by means of integrity in your mind" the believer does his work.

Mental attitude sin, toward the boss, towards other workers, or just in a general disgruntled frame of mind, will ruin a believer's ability to perform good work.

"**as unto Christ**" - all authority comes from the Lord. Therefore, your boss's authority comes from the Lord. A Christian must work as if he were working for the Lord Jesus Christ as his boss.

Topic: CHRISTIAN IN THE WORKPLACE

Ephesians 6:6

Not with eyeservice, as menpleasers, but as the servants of Christ, doing the will of God from the heart.

From this passage we learn that a Christian is involved in his job with his complete soul, as well as his body. In fact, the word "heart", in the King James version above, is actually PSUCHEIS, meaning "soul".

Every part of a Christian's soul is involved in his work:

Self-consciousness: self-discipline and concentration on the job.

Mentality - this refers to the two different functions of a Christian mind, perception, and divine viewpoint. Perception is the understanding part of the mind; and the soul's mentality contains the Word of God, the Plan of God, which keeps the believer in a stable mental attitude, free of mental sins.

Volition - the Christian makes decisions, based on divine viewpoint, which are compatible with doing the best possible job as unto the Lord. When others are goofing off, you work! When others conspire, you refuse!

Conscience - divine standards by which the Christian makes correct decisions.

Emotion - a person's appreciation of the Lord will cause him to do his job as unto the Lord.

Col. 3:16,17, "Let the word of God dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And WHATSOEVER YOU DO in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

"not with eyeservice" - a very interesting word in Greek! OPHTHALMODOULIA.

Notice the two parts. OPHTHALMO refers to "eyes". We get the English word "ophthalmologist" from this, an "eye doctor". DOULIA is from DOULOS, a "slave".

This word means to do one's job to gain attention, to win approbation, to stimulate pride, to call attention to oneself.

But a Christian does not advance himself! God does the promoting. In every sense, you are not promoted, or recognized, until God promotes you!. The Christian does his job as unto the Lord, and waits for the Lord to take care of the advancement.

When a Christian understands this principle, and can have a relaxed life because he trusts the Father to handle all promotion and prosperity, it will take him a long way toward being a master of the details of life.

"as men pleasers" - refers to people who try to please the boss, often at the sacrifice of the actual work.

"but as the servants of Christ" - on the job, we are the servants of the Lord Jesus Christ.

"doing the will of God" - the verb POIEW and the noun THELEIMA. This refers to a believer's duty to KNOW the plan and purpose of God for his life, and to DO it!

"from the heart" - not KARDIA, but PSUCHEI, "out from the soul".

Ephesians 6:7

With good will doing service, as to the Lord and not to men.

"with good will" - that is, "accompanied by good thinking". "Good will" is EUNOEWS, EU "good" plus NOEW, "to think". In God's plan, good thinking is thinking from His point of view, from a frame of reference coming from doctrine applied in the soul.

With divine viewpoint, a Christian has divine standards, uses divine principles for making decisions and solving problems, is free from mental attitude sins, and has the motivation to learn and do the job as well as possible.

"doing service" - to serve, doing even menial tasks, as unto the Lord, associated with a good mental attitude.

"as to the Lord and not to men" - discussed in verse above.

Ephesians 6:8

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

"**knowing**" - from OIDA, means that the believer is edified, knows the "mind of Christ", and recognizes the divine principles involved in this passage.

"**that whatsoever**" - NOT "whatsoever", but "each one" - refers to each believer being in the direct mind of God and recognized by Him.

"**good thing that any man does**" - AGATHOS. Divine good; that which is produced by the Lord in the life of a Christian who is walking in the Spirit, living in the Word, occupied with Christ, and through whom God is producing "gold, silver, and precious stones".

Good work on the job is a function of the control of the Holy Spirit and results in divine production. The Christian is witnessing on the job by performing to the best of his capability with a great mental attitude.

A Christian who has an ordinary job, and does it "as unto Christ", is in the will and plan of God, and is performing a much greater service than any missionary or pastor who is laboring in the flesh!

"**the same shall he receive**" - future middle indicative of KOUMIDZW, "to be rewarded; to recover with interest". The future tense refers to the time of the judgment seat of Christ, when the rewards are handed out to those whose labors were "not in vain". The middle voice indicates that the believer benefits from these rewards.

"**of the Lord**" = "from the Lord". The believer on the job will be rewarded just as much as any pastor, missionary, Christian worker. There is no hierarchy of jobs in the Christian life, not jobs that are more important, or more spiritual, than others.

"**whether bond or free**"

Ephesians 6:9

And you masters to the same unto them, forbearing threatening, knowing that your Master also is in heaven, neither is there respect of persons with Him.

"**masters**" refers to those in authority. KURIOI - "lords"

"**do the same unto them**" - authority demands a sense of responsibility. The more authority one has, the less time there is for fun, pleasure, avocations. The boss has a lot to do for and with his employees.

"**forbearing threatening**" - ANIEMI "to suspend", plus APEILE, a noun meaning "unfair treatment" (rather than "threatening"). So - "suspend unfair treatment".

This does not mean that management does not have the right to fire or discipline workers. But it means that treatment of laborers must always be fair and just, as unto the Lord, according to the function of Grace.

Even in Grace, God the Father will chastise one of His children who is living in sin. In an analogous way, someone in authority has the duty to bring someone into line. The parent, the child. The judge, the criminal. The employer, the employee.

Warning: do not try to bring someone into line over whom you have no authority! A person who does this is a "busybody", a person who steps into someone else's position of authority. This is a dreadful and very sinful practice.

"**knowing that your Master**" - the Christian employer's responsibility is to God. Economic failure of a company has often been attributed to the failure of management. A person who abuses his employees is not managing as unto the Lord, and certain laws of economics may be violated, leading to bankruptcy.

"**is in heaven**" - God is always in His place of authority.

"**respect of persons**" is PROSWPOLEIMSIA, "receiving face to face", or, literally, "to receive a face". Used by the Greeks to mean "partiality" or "respect of persons". This would, of course, constitute gross unfairness. God is not unfair and treats all people the same.

God is fair in His character or essence. Therefore, God will not tolerate unfairness or partiality. Note that God deals with mankind fairly, offering salvation to any person without partiality.

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God loves every believer equally, and offers all blessings to all Christians, equally. God is fair in His blessings; God is fair in his discipline.

Therefore, Christian management should have this kind of grace orientation.

Bible Goals for Children

This paper is not a how-to article on training children, but it gives you some general ideas about the goals parents can set in child training. You will probably have your child in the home for about 18 years, and during that time it is your responsibility to see that the child is educated, trained, and brought to enough spiritual maturity to make the step into Christian adulthood. You can set up a life "curriculum" for your child, for every year of his life, which will enable him to reach his potential in God's plan for his life.

The following are the main principles found in the Bible dealing with parental responsibilities:

- Children are a gift from God to parents. There are both privileges and responsibilities resulting from this gift. Gen. 48:9; Psa. 127:3; Isa. 8:18
- The chief responsibility of parents is the teaching and training of their children. Deut. 6:6,7; Prov. 22:6; 2 Cor. 12:14; Eph. 6:4; Col. 3:21; 1 Tim. 3:4,12; Tit. 2:4; Deut. 4:9; 31:13
- Parents' duties include providing for children's physical needs. 2 Cor. 12:14
- Parents are expected to administer correction involving discipline. Eph. 6:4; 1 Tim. 3:4; Deut. 4:9; Prov. 19:18; 22:15; 23:13

In all eras of Bible history, parents brought their children to public Bible teaching. Josh. 8:35; 2 Chron. 20:13; Neh. 12:43; Prov. 8:17,32; Matt. 21:15; Psa. 34:11; Prov. 3:1

See related passages also in Josh. 1:8; Heb. 3:13; Acts 2:46,47; 5:41,42; 16:4,5; 17:10,11

The Word of God is administered to children in large doses. 2 Tim. 3:15; 1 Sam. 2:26; Luke 1:80; 2:49

Parents must realize that children who, in later life, dishonor their parents, bear heavy consequences as the result of divine discipline.

Deut. 21:20; 27:16; Prov. 15:20; 30:11; Micah 7:6; 2 Tim. 3:2; Matt. 15:4; Isa. 45:10.

A SET OF BIBLICAL GOALS

The following goals are derived from Scripture context, and they relate to the spiritual development of a Christian of any age. You would like to see your child advance as far as possible toward these goals during his childhood and adolescence. Each of the goals stated arises from a specific Bible promise relating to God's plan for the Christian Way of Life and productivity during the believer's lifetime.

- Christian parents want salvation for their children. Many Christian parents lead their own children to Christ.
- Another goal for children is that they have the ability to live in fellowship with God, through Biblical confession of sin, to support daily growth in the spiritual life.
- You want your child to have inner happiness, the peace of God that passes understanding, and great inner joy that doesn't depend on the details of life. Isa. 26:3; Psa. 128:1,2; Prov. 3:18; John 13:17, etc.
- You want your child to be mentally stable and psychologically normal. A child can be fully adjusted to circumstances whether they are pleasant or adverse. This requires learning to have a relaxed mental attitude which results from claiming the promises of Scripture, executing the commands, and learning doctrine.
- Another goal is that your child have respect for authority, of all kinds: parental, political, spiritual. As a child observes his mother's submission to his father, or his father's submission to legal authority, he will have a very positive object lesson in proper response to authority. Eph. 5:22; Col. 3:18
- Your child can have a mastery of the details of life, such things as money, job, health, status, friends, social life, possessions, entertainments, etc.

Mastery of the details of life means:

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- (1) having the ability to enjoy the details of life without being a slave to them, and
- (2) having perfect inner happiness in the absence of one or more details of life.

While there are differences in how much parents can provide in actual details of life for their children, any parent can train a child so that he does not seek his satisfaction in those things or make them objects of a search for happiness.

- An important goal is teaching a child about the production of divine good, the lifelong production of "gold, silver, and precious stones" rather than "wood, hay and stubble". A life of witnessing is included in this, as well as the exercise of spiritual gifts, regardless of vocation.
- A child must learn as early in possible the means of having victory over sin, from the standpoint of staying in fellowship with God and in developing freedom from chronic, fear, worry, cruelty, bitterness, envy, hatred, maligning, gossiping, judging, revenge seeking, and so forth. Along with this is the freedom from the need to sublimate through alcohol, drugs, or fornication.

The result of victory over sin patterns in the life is the freedom from divine discipline and from the self-induced misery caused by sin with and the accompanying neuroses and psychoses brought on by chronic sin.

- In all phases of life, your child should develop a set of Bible standards by which to make decisions which come from divine viewpoint.
- A child can develop the ability to give and receive love, first of all to love and be occupied with the Lord Jesus Christ, then to have a genuine impersonal love for others, and to be able to exhibit true rapport love for friends, family, and spouse.

Along with this is your desire that your child will have the wisdom to be able to distinguish God's choice for marriage partner. This includes an understanding of biblical principles of Christian courtship and marriage, the ability to distinguish true love, and the knowledge of how to set the

pattern for a successful marriage, even during the dating years and engagement period.

HELP IN THE PROJECT OF TRAINING CHILDREN

There is no question that parents have the responsibility for training children, but there is a lot of help available, especially in the local church. The church provides opportunity for parents and children to be trained in the Word of God with doctrines essential to family life and Christian living. Both the pastor's public teaching and the ministry of other mature believers in the church, some of whom have "faithful children, not accused of riot or unruly", are sources of help to parents in achieving the goals stated above.

A parent can sometimes delegate academic education responsibility to school teachers whom he regards as competent, people who will reinforce with the child the doctrines and standards he learns in the home and at church. The Christian school, for example, can help parents by providing competent academic instruction in an environment parents with which the parents can be comfortable. The Christian school also provides a format for the sharing of spiritual gifts of teachers along with academic expertise which parents may not possess. This type of school has administrators and teachers whose orientation to life and to doctrine is similar to the parents' and that provides reinforcement of the divine viewpoint taught at home.

Where suitable public or private schools are not available, the parent must consider educating the child at home. Again, there are usually many resource people in a local church who can help with curriculum, tutoring, and management of the academics.

RESULTS OF FAILURE TO FOLLOW BIBLICAL PRACTICES IN RAISING CHILDREN

When parents fail to stay in God's plan for the Christian Way of Life, they will not be in a position to lead their children in obtaining the goals listed here. Therefore, the rest of this paper is a warning to parents who are tempted to be "dropouts".

When parents fail to commit themselves to a consistent routine of Bible study and Christian

growth, accompanied by the consistent control of the Holy Spirit, a condition will occur described in the Bible as "darkness in the soul" or "blindness in the soul", Eph. 4:17,18. When this happens, the following progressive negative results are observed, all of which have an enormous negative impact on children, as you can see.

- Soul darkness leads to a breakdown in the faith system of acquiring wisdom, a lessening of the understanding of God's point of view, and a cessation of spiritual growth.
- In the place of divine standards come human standards, criteria, programs, false standards. This results in subjectivity, unhappiness, frustration.
- Without a true source for happiness, the believer's frustration leads him to a frantic search for happiness through the details of life. He becomes a slave to those details.
- The believer also begins to produce his own misery. God's chastisement is compounded daily. Neuroses and psychoses are developed from chronic mental attitude sins. And all this is aggravated by his having no defense against the attacks of Satan. The Christian is still in the battle, but he doesn't have his armor on. He becomes a casualty in the spiritual conflict.
- Meanwhile, arrogant self-righteousness replaces the righteousness of God, Rom. 10:3. This leads to systems of pseudo-spirituality in which the believer sets up his own system for pleasing God and obtaining His blessing. At the same time he becomes even more alienated from the Word of God, which is the only solution to his downward slide.
When parents are alienated from the Lord, the results in the lives of their children are, of course, catastrophic.
- First, the child adopts the negative viewpoint of his parents toward the Word of God; so he doesn't get into his own program of doctrinal intake.
- Then, his parents' human viewpoint becomes his own; he adopts their standards, their criteria, their doctrine, their methods, etc.

- Further, his parents' pursuit of happiness through the details of life influences his value judgments, his career plans, his orientation to God and God's Word. So children are sometimes further isolated from Bible teaching than are their parents because they never achieve the initial momentum with which their parents may have started.

This is the progression of sin which the Bible says is visited upon the succeeding generations of children.

- The only ray of encouragement in this description is that a child has his own volition and may at some point in his life become positive to Grace on his own. He can certainly recover from his parents' backsliding, but he will experience the effects of poor child training all of his life.

There are many principles for parents to learn from the Bible about avoiding the pitfalls in child training and to help their children make rapid progress in the Christian way of life. I hope that this paper has whet your appetite to follow through on the responsibilities God gives you.

The Christian in the Workplace

Titus 2:9,10 "Exhort servants to be obedient to their own masters, and to please them well in all things; not answering again; not stealing, but showing all good fidelity; that they may adorn the doctrine of God our Saviour in all things."

These verses show in capsule form the principles which are to govern the everyday life of a Christian who is an employee and who wants to be a witness for Christ on the job.

A Christian operates on Grace principles. He is gracious. He gives evidence of the fruit of the Holy Spirit. He uses Bible techniques such as Faith-Rest, Walking in Fellowship, Occupation with Christ, to make it through each day producing divine good.

A Christian does his job as though Christ himself were boss - "as unto the Lord." He does a more than a day's work for a day's pay. He is the first to arrive and the last to leave. He takes sick leave

only when sick. He doesn't cheat on break time, lunch, etc. He works diligently, cheerfully, enthusiastically, without complaining.

Using Faith-Rest principles, a Christian trusts the Lord for salary, promotion, status. He is aware that only God knows how much prosperity he should have and when he should be promoted. He rejoices when others get ahead as evidence of the grace of God in their lives (even when they don't deserve it).

A Christian is modest, self-effacing, supportive of others, cooperative. He realizes that he is there to be used by the Lord, not only as an employee, but also as a witness for Christ.

The believer's personal life, social life, family life are happy and stable so that they enhance his work life rather than hinder him on the job.

He exercises grace principles -- recognizes fellow workers as objects of God's grace, does not bear grudges, forgives readily. Every day is a new day. He does not contribute to office gossip or politics, because he has no need to build his success on someone else's failure.

He waits patiently for the opportunity for verbal witness, which is almost certain to present itself. The stage has been set for a vital witness by his life witness which others have been able to observe.

Servants and Slaves in Palestine

Some people, called "hirelings", were employed for wages in ancient Palestine (Job 7:1; 14:6; Mark 1:20). But most of the servants of the Israelites, as well as those of other eastern peoples of Old Testament times, were slaves or indentured servants - men and women who were held as property for various reasons and for various lengths of time. Some slaves were bought from neighboring nations or from foreign residents of Canaan. Some were captives taken in war. Some were children of slaves who were born in the house of the master. A slave might himself be a Hebrew who, through poverty, sold himself into servitude until he got back on his feet.

Slavery among the Hebrews was usually a mild and merciful system. The Bible, while it

recognizes that slavery exists, does not approve or disapprove of the practice. Numerous standards were set up in the Law for the regulation of slavery and servitude, with laws which regulated both the conditions and the duration of the bondage.

One source of slavery was absolutely forbidden. It was punishable by death to steal or kidnap a human being for the purpose of making him a slave or to sell him to someone else as a slave. This regulation applied to Israelite and foreigner alike.

Deut. 24:7, "If a man be found stealing any of his brethren of the children of Israel, and makes merchandise of him, or sells him; then that thief shall die; and you shall put evil away from among you." Exo. 21:16, "And he that steals a man, and sells him, or if he be found in his hand, he shall be surely put to death."

THE TREATMENT OF SERVANTS

Each Israelite was considered to be a servant of God. Therefore, he was not to be treated as a bondservant but as a hired worker; and his master was to rule over him with kindness .

Lev. 25:39-41, "And if thy brother that dwells by thee be waxen poor, and be sold unto thee; thou shalt not compel him to serve as a bondservant; But as a hired servant, and as a sojourner, he shall be with thee, and shall serve thee unto the year of jubilee: And then shall he depart from thee, both he and his children with him, and shall return unto his own family, and unto the possession of his fathers shall he return."

There were several ways that a Hebrew could become the servant of his brethren:

- The Israelite, through poverty, might become unable to manage his own affairs or to maintain himself as an independent citizen. In this case he might pass by sale under the power of another. The passage in Lev. 25:39 ff, which lays down the law in these matters, does not imply that such a sale was compulsory. It is understood to mean that the individual sold himself (or rather, he sold the

rights to his labor) to another Jew, so that he might be able to earn subsistence for himself and his family.

- A Hebrew who had been convicted of theft was required to make restitution to the extent of at least double the value of the amount stolen if the stolen property itself was recovered). In other cases he was to pay four or five times as much as he stole (Note the case of Zacchaeus). If the thief could not make the required restitution, he was sold for his theft and he made restitution by his labor.

Exod. 22:1-3, "If a man shall steal ...If the sun be risen upon him, there shall be blood shed for him; for he should make full restitution; if he have nothing, then he shall be sold for his theft."

- Children of a Hebrew servant became, by condition of their birth, the servants of the master (Exod. 21:4).
- When a man was claimed personally by a creditor, his children were usually sold into bondage with him. While the impoverished man might sell himself into servitude, it was only to work off his debt until the jubilee year. 2 Kings 4:1; Neh. 5:5; Isa. 50:1; Job 24:9.

Every Israelite, male or female, who had become a slave, might be redeemed at any time by relatives or friends by the payment of what was owed. In any case, even if he were not redeemed, he was to be released after six years of service; and he was to be given a present of food and cattle (Exod. 21:2; Deut. 15:12-15). If he brought a wife into service with him, she was to be freed with him. However, if his master had provided him with a wife, the master could require the wife to stay when the man left. And the children of such a marriage stayed with the master (Exod. 21:3; Jer. 34:8 ff).

If the Hebrew servant, for love of his wife and children or other reason, preferred not to accept freedom in the seventh year (or when his obligation was completed), he was brought before

the elders of the community and had his ear pierced as a token of his willingness to give lifelong servitude to his master (Exod. 21:6; Deut. 15:17).

If a Jew were to become the slave of a Gentile, the servitude could be terminated in two ways. First, it could be terminated by the arrival of the year of jubilee. Second, the servant could be released by payment to the master of the purchase price LESS the value of the services rendered, based upon the pay scale of a hired laborer (Lev. 25:47-55).

During the time that the slave was "possessed" by his master, the master had certain power of disposing of him as he would other articles of personal property. He could, for example, leave the servant to his heirs. The servant was said to have a certain monetary value, that is, his labor had a money value; but he was not supposed to be thought of as chattel.

A slave could be freed in one of four ways:

- By redemption through the payment of money or goods.
- By manumission, a bill or ticket of freedom issued by the master.
- By testamentary disposition; the master could specify that the slave was to be freed upon the master's death, for example.
- By any act that implied that the slave was a free citizen, such as making an heir of one's slave.

The Law had several means for the protection of slaves or servants. A servant was entitled to full religious privilege and access to all religious functions and practices, such as sacrifices, Passover and other feasts, circumcision, etc. He was to be given a day of rest on the Sabbath. He was to receive his liberty if the case of some grievous injury such as loss of eye or limb. See other passages: Gen. 17:12; Exod. 12:44; 20:11; 21:20,26,27; Lev. 24:17,22; Deut. 5:14 ff; 12:12,18.

Ephesians Lesson 19 Quiz

Instructions

The following questions relate to your study of this lesson.

To answer a question, type your response in the space provided after the word "Answer:". A question may be True/False, multiple choice, fill in the blank, or short answer type.

The last question requires you to write one or two paragraphs in "essay" form. Use the space provided; it will expand to accommodate your response.

You have choices about sending the quiz back to Grace Notes.

- If you received an email file containing the quiz, you can use the REPLY feature of your e-mail application to open the quiz. Enter your answers in the reply message. Then SEND the message to Grace Notes.
- You can enter your answers on these pages, then send the whole file back to Grace Notes as a file attachment. This is handy, but these lessons will average 100K to 200K in size. As an alternative,
- After you answer the questions here, copy and paste the whole list of questions into a new MS Word document; then, send the new file to Grace Notes as an attachment. The new file will, of course, be much smaller than this main file.
- Finally, you can print the Quiz pages on your printer and send your response back to Grace Notes in the regular mail. If you do this, send the mail to:

Grace Notes

% Warren Doud

1705 Aggie Lane

Austin, Texas 78757 USA

Whichever transmission method you use, when Grace Notes receives your completed Quiz, the next lesson will be sent to you, by the same means you received this one. EXCEPT: when you have sent in the FINAL QUIZ, we will send your certificate to you, by regular mail.

Questions on Ephesians Lesson 19

1. What is the basic authority in a community or nation?

Answer:

2. Christian parents are responsible for _____ and _____ of their own children.

Answer:

3. What is the "promise" in "first commandment with promise?"

Answer:

4. What is the opposite of provoking children to wrath?

Answer:

5. What is "eyeservice?"

Answer:

6. If a Christian does not promote himself on the job and in his community, no one else will do it for him. [True/False]

Answer:

7. What is the opposite of being a "men-pleaser?"

Answer:

8. The chief responsibility of parents is _____.

Answer:

9. These days, discipline and correction are not to be used by Christian parents, because it has been show that children respond better to other types of treatment. [True/False]

Answer:

10. How can a child learn those things which will help him to mentally stable?

Answer:

11. What does it mean to have mastery of the details of life?

Answer:

12. A Christian should operate on _____ principles.

Answer:

13. There was no slavery among the Jews of Old Testament times. [True/False]

Ephesians Lesson 19

Answer:

14. What form of slavery was forbidden among the Jewish people?

Answer:

15. Children of a Hebrew slave (servant) were not slaves themselves and could go free when they reached the age of 18. [True/False]

Answer:

16. By what four means could a slave be freed, among the Jewish people?

Answer:

End of Quiz