

Ephesians 6:1-4

Ephesians 6:1 – “Children, obey your parents in the Lord, for this is right.

3588 [e]	5043 [e]	5219 [e]	3588 [e]	1118 [e]	4771 [e]	1722 [e]	2962 [e]	
Ta	tekna	hypakouete	tois	goneusin	hymōn	en	Kyriō	
1	Τὰ	τέκνα ,	ὑπακούετε	τοῖς	γονεῦσιν	ὑμῶν	ἐν	Κυρίῳ ;
-	Children	obey	the	parents	of you	in	[the] Lord	
Art-VNP	N-VNP	V-PMA-2P	Art-DMP	N-DMP	PPro-G2P	Prep	N-DMS	

3778 [e]	1063 [e]	1510 [e]	1342 [e]
touto	gar	estin	dikaion
τοῦτο	γάρ	ἐστίν	δίκαιον .
this	for	is	right
DPro-NNS	Conj	V-PIA-3S	Adj-NNS

1. Jewish, Roman and Greek homes would assume the same thing as Paul is writing concerning children responding to their parents with obedience and honor.
2. The Stoic philosophers reasoned the a son’s obedience to his parents was self-evident and reasonably required by “the nature of things.”
3. Similar to Colossians 3:20-21 – “*Children, obey your parents in everything, for this pleases the Lord. Fathers, do not provoke your children, lest they become discouraged.*”
4. Note the continuation of the line of authority (responsibility, hierarchy) with the identification of “parents” being over children, not only fathers. Mothers and Fathers are identified in their correct positions.
5. This section is addressed to children.
6. This is referring to a lifetime relationship, but obviously the child in training will be treated differently than the adult child, but age does not nullify the relationship responsibilities.

Ephesians 6:2 – “Honor your father and mother” (this is the first commandment with a promise),

5091 [e]	3588 [e]	3962 [e]	4771 [e]	2532 [e]	3588 [e]	3384 [e]	3748 [e]	1510 [e]
Tima	ton	patera	sou	kai	tēn	mētera	hētis	estin
2 Τίμα	τὸν	πατέρα	σου	καὶ	τὴν	μητέρα	, ἥτις	ἐστὶν
Honor	the	Father	of you	and	-	mother	which	is
V-PMA-2S	Art-AMS	N-AMS	PPro-G2S	Conj	Art-AFS	N-AFS	RelPro-NFS	V-PIA-3S

1785 [e]	4413 [e]	1722 [e]	1860 [e]
entolē	prōtē	en	epangelia
ἐντολὴ	πρώτη	ἐν	ἐπαγγελία ,
[the] commandment	first	with	a promise
N-NFS	Adj-NFS	Prep	N-DFS

1. Exodus 20:18 – “Honor your father and your mother, that your days may be long in the land that the Lord your God is giving you.”
and, more specifically, from
Deuteronomy 5:16 – “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.”
2. This is the fifth commandment (Exodus 20:12). And, the first commandment dealing with human relationships. The first four were commandments concerning man and God:
 - a. #1 – You shall have no other gods
 - b. #2 – You shall make no idols or images
 - c. #3 – You shall not take the name of the Lord your God in vain
 - d. #4 – Keep the Sabbath day holy
 - e. #5 – Honor your father and your mother
 - f. #6 – You shall not murder
 - g. #7 – You shall not commit adultery
 - h. #8 – You shall not steal
 - i. #9 – You shall not bear false witness against your neighbor
 - j. #10 – You shall not covet
3. Note that Paul makes an adjustment in the promise for the Gentiles by leaving of “in the land that the Lord your God is giving you.”
 - a. “land” is replaced clearly with “earth” – ge – meaning “earth, soil, land, region, country, inhabitants of a region”
 - b. The land is not identified with “the land that the Lord your God” gave you which would be Israel.

Ephesians 6:3 – “that it may go well with you and that you may live long in the land.”

2443 [e]	2095 [e]	4771 [e]	1096 [e]	2532 [e]	1510 [e]	3118 [e]	1909 [e]	3588 [e]	1093 [e]
Hina	eu	soi	genētai	kai	esē	makrochronios	epi	tēs	gēs
3 ἵνα	εὖ	σοι	γένηται	, καὶ	ἔση	μακροχρόνιος	ἐπὶ	τῆς	γῆς .
that	well	with you	it may be	and	you will be	long-lived	upon	the	earth
Conj	Adv	Pro-D2S	V-ASM-3S	Conj	V-FIM-2S	Adj-NMS	Prep	Art-GFS	N-GFS

1. Note that Paul makes an adjustment in the promise for the Gentiles by leaving of “in the land that the Lord your God is giving you.”
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 - b. The land is not identified with “the land that the Lord your God” gave you which would be Israel.
2. Paul is talking about the Christians having a prosperous and long life in the Roman Empire
3. In Mark 7:9-13 Jesus exposes the mainline religion of his day as having nullified this divine ordinance for the well-being of mankind by corrupting it with rabbinical teaching concerning vows:

Ephesians 6:4 – **Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.**

2532 [e]	3588 [e]	3962 [e]	3361 [e]	3949 [e]	3588 [e]	5043 [e]	4771 [e]	235 [e]
Kai	hoi	pateres	mē	parorgizete	ta	tekna	hymōn	alla
4 Καὶ	οἱ	πατέρες	, μὴ	παροργίζετε	τὰ	τέκνα	ὑμῶν	, ἀλλὰ
And	-	fathers	not	provoke	the	children	of you	but
Conj	Art-VMP	N-VMP	Adv	V-PMA-2P	Art-ANP	N-ANP	Pro-G2P	Conj

1625 [e]	846 [e]	1722 [e]	3809 [e]	2532 [e]	3559 [e]	2962 [e]
ektrephe	auta	en	paideia	kai	nouthesia	Kyriou
ἐκτρέφετε	αὐτὰ	ἐν	παιδείᾳ	καὶ	νουθεσίᾳ	Κυρίου .
bring up	them	in	[the] discipline	and	admonition	of [the] Lord
V-PMA-2P	Pro-AN3P	Prep	N-DFS	Conj	N-DFS	N-GMS

1. Fathers are to discipline and admonish with sensitivity and moderation.
2. Greek writers taught the same:
 - a. Menander: “A father who is always threatening does not receive much reverence.”
 - b. Menander: “One should correct a child by not hurting him but persuading him.”
 - c. “Do not be harsh with your children but be gentle.”
3. Fathers are to hand down the apostolic teaching to their children – “in the discipline and admonition of the Lord”
4. Colossians and Ephesians address the area of harshness over children by the Fathers, but Paul uses different words:

- a. Ephesians 6:4 – “provoke” – *parorgizete* – means “provoke to anger”, “exasperate”. This means to push someone’s buttons. From two words which mean to come close beside and make angry:
 - i. Para – “from close-beside”
 - ii. Orgizo – “become angry”
- b. Colossians 3:21 – “provoke” – *erethizete* – means “to stir up” –
 - i. This indicates “arousing to anger”, “provoking” “irritating”, “inciting”.
 - ii. It is also used in 2 Cor. 9:2, “your zeal has stirred up most of them.”

3588 [e]	3962 [e]	3361 [e]	2042 [e]	3588 [e]	5043 [e]	4771 [e]	2443 [e]	3361 [e]	120 [e]
Hoi	pateres	mē	erethizete	ta	tekna	hymōn	hina	mē	athymōsin
21	Οἱ πατέρες ,	μὴ	ἐρεθίζετε	τὰ	τέκνα	ὑμῶν ,	ἵνα	μὴ	ἀθυμῶσιν .
-	Fathers	not	do provoke	the	children	of you	that	not	they might become discouraged
Art-VMP	N-VMP	Adv	V-PMA-2P	Art-ANP	N-ANP	PPro-G2P	Conj	Adv	V-PSA-3P

5. “Bring them up” – *ektrephete* – meaning “to bring up to maturity”, “to nourish”
 - a. Ektrephete – “to bring up to maturity”, “to nourish” made from two words:
 - i. *ek* – “out from”
 - ii. *trepho* – “to feed” which indicates “to nourish to its needed outcome”
6. “**discipline**” – *paideia* – meaning “the rearing of a child”, “training”, “discipline”. It is used to refer to discipline, training, education which is understood to include instruction, chastisement, correction.
7. “**admonition**” – *nouthesia* – used to say “a warning”, “counsel”, “admonition” – the Greek comes from *noutheteo* which means “properly setting the mind through God inspired warning and reasoning”

Proverbs 3:11-12 – “My son, do not despise the Lord's discipline or be weary of his reproof, for the Lord reproves him whom he loves, as a father the son in whom he delights.”

Hebrews 12:3-17 –

Hebrews 12:7-11 - “It is for discipline that you have to endure. God is treating you as sons. For what son is there whom his father does not discipline?”

8 If you are left without discipline, in which all have participated, then you are illegitimate children and not sons.

9 Besides this, we have had earthly fathers who disciplined us and we respected them. Shall we not much more be subject to the Father of spirits and live?

10 For they disciplined us for a short time as it seemed best to them, but he disciplines us for our good, that we may share his holiness.

11 For the moment all discipline seems painful rather than pleasant, but later it yields the peaceful fruit of righteousness to those who have been trained by it.