

# Four E's in Ephesians: #4 Encouraging Godly Families - Eph 5:1-6:9

A Sermon by Nate Wilson for Christ the Redeemer Church, Manhattan, KS, 28 Sept 2008

(Greek text & parsing from Westcott & Hort, published by E-Sword, Red text=KJV, Green=ESV, Purple=NASB, Orange=NIV)

2 commands: "Mimic God" (v1) and "Walk in love like Christ" (v.2)

1 γινεσθε <sup>PNM-2P</sup> ουν μιμηται <sup>NPM</sup> του θεου <sup>GSM</sup> ως <sup>ADV</sup> τεκνα <sup>NPN</sup> αγαπητα <sup>NPN</sup>

1 Be ye therefore followers of God as dear children:

1 Therefore be imi-tators of God, as beloved children.

1 Therefore be imi-tators of God, as beloved children;

Be imitators of God, therefore, as dearly loved children

2 και περιπατετε <sup>PAM-2P</sup> εν αγαπη <sup>DSF</sup> καθως και ο χριστος <sup>NSM</sup> ηγαθησεν <sup>AAI-3S</sup> υμας|ημας και παρεδωκεν <sup>AAI-3S</sup> εαυτον <sup>3ASM</sup> υπερ υμων|ημων προσφοραν <sup>ASF</sup> και θυσιαν <sup>ASF</sup> τω θεω <sup>DSM</sup> εις οσμην <sup>ASF</sup> ευωδιας <sup>GSF</sup>

2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor.

2 And walk in love, as Christ loved us and gave himself up for us, a fragrant offering and sacrifice to God.

2 and walk in love, just as Christ also loved you and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma.

and live a life of love, just as Christ loved as and gave himself up for us as a fragrant offering and sacrifice to God.

3 characteristics of antithesis which nullify inheritance (v.5) and bring the wrath of God (v.6)

3 πορνεια <sup>NSF</sup> δε και ακαθαρσια <sup>NSF</sup> πασα <sup>A-NSF</sup> η πλεονεξια <sup>NSF</sup> μηδε <sup>N</sup> ονομαζεσθω <sup>PPM-3S</sup> εν υμιν <sup>P-2DP</sup> καθως <sup>AAI-3S</sup> προπει <sup>PAI-3S</sup> αγιοις <sup>A-DPM</sup>

3 But fornication, and all unclean-ness, or covetous-ness, let it not be once named among you, as becometh saints;

3 But sexual immor-ality and all impurity or covetousness must not even be named among you, as is proper among saints.

3 But immoral-ity or any impurity or greed must not even be named among you, as is proper among saints;

But among you there must not be even a hint of sexual immorality, or of any kind of impurity, or of greed, because these are improper for God's holy people.

4 και αισχροτης <sup>NSF</sup> και μωρολογια <sup>NSF</sup> η ευτραπεια <sup>NSF</sup> α <sup>R-NPN</sup> ουκ <sup>AAI-3S</sup> ανηκεν <sup>IAI-3S</sup> αλλα <sup>ADV</sup> μαλλον <sup>ADV</sup> ευχαιροσια <sup>NSF</sup>

4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient:

4 Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving.

4 and there must be no filthiness and silly talk, or coarse jesting, which are not fitting, but rather giving of thanks.

Nor should there be obscenity, foolish talk or coarse joking, which are out of place, but rather thanksgiving.

"Empty words" (v.6) which are part of fornication, uncleanness, & greed - the opposite is thanksgiving (Speaking, singing, psalming - v.19)

5 τουτο <sup>D-NSN</sup> γαρ ιστε <sup>AAI-3S</sup> οτι ουδε <sup>A-NSM</sup> πορνος <sup>NSM</sup> η ακαθαρος <sup>A-NSM</sup> η πλεονεκτης <sup>NSM</sup> ο ειδωλολατρης <sup>NSM</sup> ουκ <sup>PRT-N</sup> εχει <sup>PAI-3S</sup> κληρονομιαν <sup>ASF</sup> εν τη βασιλεια <sup>DSF</sup> του χριστου <sup>GSM</sup> και θεου <sup>GSM</sup>

5 For this ye know, that no whore-monger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.

5 For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous (that is, an idolater), has no inheritance in the kingdom of Christ and God.

5 For this you know with certainty, that no immoral or impure person or covetous man, who is an idolater, has an inheritance in the kingdom of Christ and God.

For of this you can be sure: No im-moral, impure, or greedy person - such a man is an idolater - has any inheritance in the kingdom of Christ and of God.

2 Negative commands: "Let no one deceive you" (v.6) and "No longer be associated with them" (v.7)

6 μηδεις <sup>NSM-N</sup> υμας <sup>2AP</sup> απατατω <sup>PAM-3S</sup> κενοις <sup>A-DPM</sup> λογοις <sup>DPM</sup> δια ταυτα <sup>D-APN</sup> γαρ ερχεται <sup>PNI-3S</sup> η οργη <sup>NSF</sup> του θεου <sup>GSM</sup> επι τους υιους <sup>APM</sup> της απειθειας <sup>GSF</sup>

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience.

6 Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.

6 Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.

Let no one deceive you with empty words, for because of such things God's wrath comes on those who are disobedient.

7 μη ουν γινεσθε <sup>PNM-2P</sup> συμμετοχοι <sup>NPM</sup> αυτων <sup>GPM</sup>

7 Be not ye therefore partakers with them.

7 Therefore do not associate with them;

7 Therefore do not be partakers with them;

Therefore do not be partners with them.

Underscored by v.11 - no koinonea. Instead, expose them to the light! (vs.11-14)

8 ητε <sup>IAI-2P</sup> γαρ ποτε <sup>PRT</sup> σκοτος <sup>NSN</sup> νυν <sup>ADV</sup> δε φως <sup>NSN</sup> εν κυριω <sup>DSM</sup> ως <sup>ADV</sup> τεκνα <sup>NPN</sup> φωτος <sup>GSN</sup> περιπατετε <sup>PAM-2P</sup>

8 For ye were sometimes darkness, but now are ye light in the Lord; walk as children of light:

8 for at one time you were darkness, but now you are light in the Lord. Walk as children of light

8 for you were formerly darkness, but now you are Light in the Lord; walk as children of Light

For you were once darkness, but now you are light in the Lord. Live as children of light.

<p>9 ο γαρ καρπος του φωτος   πνευματος εν παση αγαθωσυνη και δικαιοσυνη και αληθεια</p>	<p>9 (For the fruit of the Spirit is in all goodness and righteousness and truth.)</p>	<p>9 (for the fruit of light is found in all that is good and right and true),</p>	<p>9 (for the fruit of the Light consists in all goodness and righteousness and truth),</p>	<p>(for the fruit of the light consists in all goodness, righteousness and truth)</p>
<p>10 δοκιμαζοντες τι εστιν ευαρεστον τω κυριω</p>	<p>10 Proving what is acceptable unto the Lord.</p>	<p>10 and try to discern what is pleasing to the Lord.</p>	<p>10 trying to learn what is pleasing to the Lord.</p>	<p>and find out what pleases the Lord.</p>
<p>11 και μη συγκοινωνειτε εργοις τοις ακαρτοις του σκοτους μαλλον δε και ελεγγετε</p>	<p>11 And have no fellowship with the unfruitful works of darkness, but rather reprove them.</p>	<p>11 Take no part in the unfruitful works of darkness, but instead expose them.</p>	<p>11 Do not participate in the unfruitful deeds of darkness, but instead even expose them;</p>	<p>Have nothing to do with the fruitless deeds of darkness, but rather expose them.</p>
<p>12 τα υπ αυτων και λεγειν αισχυρον και λεγειν</p>	<p>12 For it is a shame even to speak of those things which are done of them in secret.</p>	<p>12 For it is shameful even to speak of the things that they do in secret.</p>	<p>12 for it is disgraceful even to speak of the things which are done by them in secret.</p>	<p>For it is shameful even to mention what the disobedient do in secret.</p>
<p>13 τα δε παντα υπο του φωτος παν γαρ το φως εστιν ελεγχομενα φανερουται φανεροουμενον φως εστιν</p>	<p>13 But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light.</p>	<p>13 But when anything is exposed by the light, it becomes visible.</p>	<p>13 But all things become visible when they are exposed by the light, for everything that becomes visible is light.</p>	<p>But everything exposed by the light becomes visible,</p>
<p>14 διο λεγει καθευδων εξ των σοι ο χριστος</p>	<p>14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.</p>	<p>14 for anything that becomes visible is light. Therefore it says, "Awake, O sleeper, and arise from the dead, and Christ will shine on you."</p>	<p>14 For this reason it says, "Awake, sleeper, And arise from the dead, And Christ will shine on you."</p>	<p>for it is light that makes everything visible. This is why it is said: "Wake up, O sleeper, rise from the dead, and Christ will shine on you."</p>
<p>15 βλεπετε ακριβως πως ως ασοφοι</p>	<p>15 See then that ye walk circumspectly, not as fools, but as wise,</p>	<p>15 Look carefully then how you walk, not as unwise but as wise,</p>	<p>15 Therefore be careful how you walk, not as unwise men but as wise,</p>	<p>Be very careful, then how you live – not as unwise but as wise,</p>
<p>16 εξαγοραζομενοι τον καιρον</p>	<p>16 Redeeming the time, because the days are evil.</p>	<p>16 making the best use of the time, because the days are evil.</p>	<p>16 making the most of your time, because the days are evil.</p>	<p>making the most of every opportunity, because the days are evil.</p>
<p>17 δια τουτο αφρονες το θελημα σου</p>	<p>17 Wherefore be ye not unwise, but understanding what the will of the Lord is.</p>	<p>17 Therefore do not be foolish, but understand what the will of the Lord is.</p>	<p>17 So then do not be foolish, but understand what the will of the Lord is.</p>	<p>Therefore do not be foolish, but understand what the Lord's will is.</p>
<p>18 και μη μεθυσκεσθε εν ω εστιν ασωτια</p>	<p>18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;</p>	<p>18 And do not get drunk with wine, for that is debauchery, but be filled w. the Spirit,</p>	<p>18 And do not get drunk with wine, for that is dissipation, but be filled with the Spirit,</p>	<p>Do not get drunk on wine, which leads to debauchery. Instead, be filled with the Spirit.</p>
<p>19 λαλουντες [εν] ψαλμοις και υμνοις και οδαις και ψαλλοντες καρδια υμων</p>	<p>19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;</p>	<p>19 addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with all your heart,</p>	<p>19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord;</p>	<p>Speak to one another with psalms, hymns and spiritual songs. Sing and make music in your heart to the Lord,</p>

<p>11 20 <u>ευχαριστούντες</u> PAP-NPM παντοτε ADV υπερ παντων A-GPN εν ονοματι DSN του κυριου GSM ημων P-1GP ιησου χριστου GSM τω θεω DSM και πατρι DSM</p>	<p>20 <u>Giving thanks</u> always for all things unto God and the Father in the name of our Lord Jesus Christ;</p>	<p>20 giving thanks always and for eve- rything to God the Father in the name of our Lord Jesus Christ,</p>	<p>20 always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Fa- ther;</p>	<p>always giving thanks to God the Father for every- thing, in the name of our Lord Jesus Christ.</p>
<p>21 <u>υποτασσομενοι</u> PPP-NPM αλληλοις DPM εν φοβω DSM χριστου GSM</p>	<p>21 <u>Submitting</u> yourselves one to another in the fear of God.</p>	<p>21 <u>submitting</u> to one another out of reverence for Christ.</p>	<p>21 and <u>be subject</u> to one another in the fear of Christ.</p>	<p><u>Submit</u> to one an- other out of rever- ence for Christ.</p>
<p>22 αι <u>γυναικες</u> NPF τοις ιδιοις DPM ανδρασιν DPM [<u>υποτασσεσθε</u>] ως ADV τω κυριω DSM</p>	<p>22 <u>Wives</u>, submit yourselves unto your own husbands, <u>as unto the Lord</u>.</p>	<p>22 Wives, submit to your own husbands, as to the Lord.</p>	<p>22 Wives, <i>be sub- ject</i> to your own husbands, as to the Lord.</p>	<p>Wives, submit to your husbands as to the Lord.</p>
<p>23 οτι ανηρ NSM εστιν PAI-3S κεφαλη NSF της GSF γυναικος GSF ως ADV και ο χριστος NSM κεφαλη NSF της GSF εκκλησιας GSF αυτος P-NSM σωτηρ NSM του GSN σωματος GSN</p>	<p>23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body.</p>	<p>23 For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior.</p>	<p>23 For the husband is the head of the wife, as Christ also is the head of the church, He Himself <i>being</i> the Savior of the body.</p>	<p>For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior.</p>
<p>24 αλλα ως ADV η NSF εκκλησια NSF υποτασσεται PPI-3S τω DSM χριστω DSM ουτως ADV και αι NPF γυναικες NPF τοις DPM ανδρασιν DPM εν παντι A-DSN</p>	<p>24 Therefore as the church is subject unto Christ, so <i>let</i> the wives <i>be</i> to their own husbands <u>in</u> <u>everything</u>.</p>	<p>24 Now as the church submits to Christ, so also wives should submit in everything to their husbands.</p>	<p>24 But as the church is subject to Christ, so also the wives <i>ought to be</i> to their husbands in everything.</p>	<p>Now as the church submits to Christ, so also wives should submit to their hus- bands in everything.</p>
<p>25 οι NPM <u>ανδρες</u> NPM αγαπατε PAM-2P τας APF γυναικας APF καθως ADV και ο χριστος NSM ηγαπησεν AAI-3S την ASF εκκλησιαν ASF και εαυτον F-3ASM παρεδωκεν AAI-3S υπερ αυτης GSF</p>	<p>25 <u>Husbands</u>, <u>love</u> your wives, <u>even as Christ</u> also loved the church, and gave himself for it;</p>	<p>25 Husbands, love your wives, as Christ loved the church and gave himself up for her,</p>	<p>25 Husbands, love your wives, just as Christ also loved the church and gave Himself up for her,</p>	<p>Husbands, love your wives, just as Christ loved the church and gave himself up for her</p>
<p>26 <u>ινα</u> αυτην ASF <u>αγιαση</u> AAS-3S <u>καθαρισας</u> AAP-NSM τω DSN λουτρω DSN του GSN υδατος GSN εν ρηματι DSN</p>	<p>26 <u>That</u> he might <u>sanctify</u> and <u>cleanse</u> it with the washing of water by the <u>word</u>,</p>	<p>26 that he might sanctify her, having cleansed her by the washing of water with the word,</p>	<p>26 so that He might sanctify her, having cleansed her by the washing of water with the word,</p>	<p>to make her <u>holy</u>, cleansing her by the washing with water through the word,</p>
<p>27 <u>ινα</u> παραστηση AAS-3S αυτος P-NSM εαυτω F-3DSM ενδοξον A-ASF την ASF εκκλησιαν ASF μη εχουσιν PAP-ASF σπιλον ASM η PRT ρυτιδα ASF η τι X-ASN των GPN τοιουτων D-GPN αλλ' <u>ινα</u> η PAS-3S <u>αγια</u> A-NSF και <u>αμωμος</u> A-NSF</p>	<p>27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be <u>holy</u> and without <u>blemish</u>.</p>	<p>27 so that he might present the church to himself in splen- dor, without spot or wrinkle or any such thing, that she might be holy and without <u>blemish</u>.</p>	<p>27 that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and <u>blemish- less</u>.</p>	<p>and to present her to himself as a radiant church, without stain or wrinkle or any other blemish, but <u>holy</u> and <u>blame- less</u>.</p>
<p>28 ουτως οφειλουσιν PAI-3P [και] οι ανδρες NPM αγαπαν PAN τας APF εαυτων 3GPM γυναικας APF ως τα APN εαυτων 3GPM σωματα APN ο αγαπων PAP- NSM την ASF εαυτου 3GSM γυναικα ASF εαυτου 3ASM αγαπα PAI-3S</p>	<p>28 So ought men to love their wives as their own bodies. He that loveth his wife loveth him- self.</p>	<p>28 In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself.</p>	<p>28 So husbands ought also to love their own wives as their own bod- ies. He who loves his own wife loves himself;</p>	<p>In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself.</p>



29 ουδεις<sup>A-NSM-N</sup> γαρ<sup>PRT</sup> ποτε<sup>ASF</sup> την<sup>ASF</sup>  
εαυτου<sup>3GSM</sup> σαρκα<sup>ASF</sup> εμισησεν<sup>AAI-3S</sup>  
αλλα εκτροφει<sup>PAI-3S</sup> και θαλπει<sup>PAI-3S</sup>  
αυτην<sup>P-ASF</sup> καθως και ο χριστος<sup>NSM</sup>  
την<sup>ASF</sup> εκκλησιαν<sup>ASF</sup>

29 For no man ever  
yet hated his own  
flesh; but nourisheth  
and cherisheth it,  
even as the Lord the  
church:

29 For no one ever  
hated his own flesh,  
but nourishes and  
cherishes it, just as  
Christ does the  
church,

29 for no one ever  
hated his own flesh,  
but nourishes and  
cherishes it, just as  
Christ also *does* the  
church,

After all, no one  
ever hated his own  
body, but he feeds  
and cares for it, just  
as Christ does the  
church -

30 οτι μελη<sup>NPN</sup> εσμεν<sup>PAI-1P</sup> του<sup>GSM</sup>  
σωματος<sup>GSM</sup> αυτου<sup>GSM</sup> [εκ της σαρκος  
αυτου και εκ των οστεων αυτου - Byz]

30 For we are members  
of his body, [of his  
flesh, and of his bones].  
(Gen 2:23)

30 because we are  
members of his  
body.

30 because we  
are members of  
His body.

for we are mem-  
bers of his body.

31 αντι τουτου<sup>D-GSN</sup> καταλειπει<sup>FAI-3S</sup>  
ανθρωπος<sup>NSM</sup> [τον]<sup>ASM</sup> πατερα<sup>ASM</sup> και [την]<sup>ASF</sup>  
μητερα<sup>ASF</sup> και προσκολληθησεται<sup>FPI-3S</sup> προς  
την<sup>ASF</sup> γυναικα<sup>ASF</sup> αυτου<sup>GSM</sup> και εσονται<sup>FDI-3P</sup>  
οι<sup>NPM</sup> δυο<sup>NUI</sup> εις σαρκα<sup>ASF</sup> μιαν<sup>ASF</sup>

31 For this cause'  
shall a man leave  
his father and  
mother, and shall  
be joined unto his  
wife, and they two  
shall be one flesh.

31 "Therefore a  
man shall leave  
his father and  
mother and hold  
fast to his wife,  
and the two shall  
become 1 flesh."

31 FOR THIS REA-  
SON A MAN SHALL  
LEAVE HIS FATHER  
AND MOTHER AND  
SHALL BE JOINED  
TO HIS WIFE, AND  
THE TWO SHALL  
BECOME ONE  
FLESH.

"For this reason a  
man will leave his  
father and mother  
and be united to  
his wife, and the  
two will become  
one flesh."

32 το<sup>NSN</sup> μυστηριον<sup>NSN</sup> τουτου<sup>D-NSN</sup>  
μεγα<sup>A-NSN</sup> εστιν<sup>PAI-3S</sup> εγω<sup>P-1NS</sup> δε  
λεγω<sup>PAI-1S</sup> εις χριστον<sup>ASM</sup> και [εις]  
την<sup>ASF</sup> εκκλησιαν<sup>ASF</sup>

32 This is a great  
mystery; but I speak  
concerning Christ  
and the church.

32 This mystery is  
profound, and I am  
saying that it refers  
to Christ and the  
church.

32 This mystery is  
great; but I am  
speaking with refer-  
ence to Christ and  
the church.

This is a profound  
mystery – but I am  
talking about Christ  
and the church.

33 πλην<sup>ADV</sup> και υμεις<sup>P-2NP</sup> οι<sup>NPM</sup> καθ  
ενα<sup>ASM</sup> εκαστος<sup>NSM</sup> την<sup>ASF</sup> εαυτου<sup>3GSM</sup>  
γυναικα<sup>ASF</sup> ουτως<sup>ADV</sup> αγαπατω<sup>PAM-3S</sup>  
ως<sup>ADV</sup> εαυτον<sup>F-3ASM</sup> η<sup>NSF</sup> δε γυνη<sup>NSF</sup>  
ινα φοβηται<sup>PNS-3S</sup> τον<sup>ASM</sup> ανδρα<sup>ASM</sup>

33 Nevertheless let  
every one of you in  
particular so love  
his wife even as  
himself; and the wife  
see that she rever-  
ence her husband.

33 However, let  
each one of you  
love his wife as  
himself, and let the  
wife see that she  
respects her hus-  
band.

33 Nevertheless,  
each individual  
among you also is to  
love his own wife  
even as himself, and  
the wife must see to it  
that she respects her  
husband.

However, each  
one of you also  
must love his wife  
as he loves him-  
self, and the wife  
must respect her  
husband.

1 τα **τεκνα**<sup>NPN</sup> υπακουετε<sup>PAM-2P</sup> τοις  
γονευσιν<sup>DPM</sup> υμων<sup>2GP</sup> [εν κυριω~~ϕ~~ V]<sup>DSM</sup>  
τουτου<sup>D-NSN</sup> γαρ εστιν<sup>PAI-3S</sup> δικαιον<sup>NSN</sup>

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

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

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

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

2 τιμα<sup>PAM-2S</sup> τον<sup>ASM</sup> πατερα<sup>ASM</sup> σου<sup>2GS</sup>  
και την<sup>ASF</sup> μητερα<sup>ASF</sup> ητις<sup>R-NSF</sup> εστιν<sup>PAI</sup>  
εντολη<sup>NSF</sup> πρωτη<sup>NSF</sup> εν επαγγελια<sup>DSF</sup>

2 **Honor thy father**  
and mother; which is  
the first command-  
ment with promise;

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

2 HONOR YOUR  
FATHER AND MO-  
THER (which is the  
first commandment  
with a promise),

"Honor your father  
and mother" – which  
is the first com-  
mandment with a  
promise -

3 ινα ευ<sup>ADV</sup> σοι<sup>2DS</sup> γενηται<sup>ADS-3S</sup> και  
εση<sup>FDI-2S</sup> μακροχρονιος<sup>NSM</sup> επι της γης<sup>GSM</sup>

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

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

3 SO THAT IT MAY  
BE WELL WITH YOU,  
AND THAT YOU  
MAY LIVE LONG ON  
THE EARTH.

"that it may go well  
with you and that  
you may enjoy long  
life on the earth."

4 και οι<sup>NPM</sup> **πατερες**<sup>NPM</sup> μη παρο-  
ρογιζετε<sup>PAM-2P</sup> τα τεκνα<sup>APN</sup> υμων<sup>2GP</sup>  
αλλα εκτροφετε<sup>PAM-2P</sup> αυτα<sup>APN</sup> εν  
**παιδεια**<sup>DSF</sup> και **νουθεσια**<sup>DSF</sup> κυριου<sup>GSM</sup>

4 And, ye **fathers,**  
provoke not your  
children to wrath: but  
bring them up in the  
nurture and admoni-  
tion of the Lord.

4 Fathers, do not  
provoke your child-  
ren to anger, but  
bring them up in the  
discipline and in-  
struction of the Lord.

4 Fathers, do not  
provoke your child-  
ren to anger, but  
bring them up in the  
discipline and in-  
struction of the Lord.

Fathers, do not exas-  
perate your children;  
instead, bring them  
up in the training  
and instruction of the  
Lord.

<p>5 οι <b>δουλοι</b><sup>NPM</sup> <u>υπακουετε</u><sup>PAM-2P</sup> τοις<sup>DPM</sup> <u>κατα</u><sup>ASF</sup> <u>σαρκα</u><sup>ASF</sup> <u>κυριοις</u><sup>DPM</sup> <u>μετα</u><sup>GSM</sup> <u>φοβου</u><sup>GSM</sup> <u>και</u><sup>GSM</sup> <u>τρομου</u><sup>GSM</sup> <u>εν</u><sup>GSM</sup> <u>απλοτητι</u><sup>DSF</sup> <u>της</u><sup>GSF</sup> <u>καρδιας</u><sup>GSF</sup> <u>υμων</u><sup>2GP</sup> <u>ως</u><sup>DSM</sup> <u>τω</u><sup>DSM</sup> <u>χριστω</u><sup>DSM</sup></p>	<p>5 <b>Servants</b>, be obedient to them that are <i>your</i> masters according to the flesh, with <u>fear and trembling</u>, in singleness of your heart, <u>as unto Christ</u>;</p>	<p>5 Slaves, obey your earthly masters with fear and trembling, with a sincere heart, as you would Christ,</p>	<p>5 Slaves, be obedient to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ;</p>	<p>Slaves, obey your earthly masters with <u>respect and fear</u>, and with sincerity of heart, just as you would obey Christ.</p>
<p>6 μη <u>κατ'</u><sup>ASF</sup> <u>οφθαλμοδουλιαν</u><sup>ASF</sup> <u>ως</u><sup>ASF</sup> <u>ανθρωπαρεσκοι</u><sup>NPM</sup> <u>αλλ'</u><sup>ASF</sup> <u>ως</u><sup>ASF</sup> <u>δουλοι</u><sup>NPM</sup> <u>χριστου</u><sup>GSM</sup> <u>ποιουντες</u><sup>PAP-NPM</sup> <u>το</u><sup>ASN</sup> <u>θελημα</u><sup>ASN</sup> <u>του</u><sup>GSM</sup> <u>θεου</u><sup>GSM</sup> <u>εκ</u><sup>GSF</sup> <u>ψυχης</u><sup>GSF</sup></p>	<p>6 Not with eye-service, as men-pleasers; but as the <u>servants of Christ</u>, doing the will of God <u>from the heart</u>;</p>	<p>6 not by the way of eye-service, as people-pleasers, but as servants of Christ, doing the will of God from the heart,</p>	<p>6 not by way of eyeservice, as men-pleasers, but as <u>slaves of Christ</u>, doing the will of God from the heart.</p>	<p>Obey them not only to win their favor when their eye is on you, but like slaves of Christ, doing the will of God from your heart.</p>
<p>7 μετ' <u>ευνοιας</u><sup>GSF</sup> <u>δουλευοντες</u><sup>PAP-NPM</sup> <u>ως</u><sup>DSM</sup> <u>τω</u><sup>DSM</sup> <u>κυριω</u><sup>DSM</sup> <u>και</u><sup>DSM</sup> <u>ουκ</u><sup>DSM</sup> <u>ανθρωποις</u><sup>DPM</sup></p>	<p>7 <u>With good will</u> doing service, <u>as to the Lord</u>, and not to men:</p>	<p>7 rendering service with a good will as to the Lord and not to man,</p>	<p>7 With good will render service, as to the Lord, and not to men,</p>	<p>Serve <u>wholeheartedly</u>, as if you were serving the Lord, not men,</p>
<p>8 ειδοτες<sup>RAP-NPM</sup> <u>οτι</u><sup>NSM</sup> <u>εκαστος</u><sup>NSM</sup> <u>εαν</u><sup>NSM</sup> <u>τι</u><sup>X</sup> <u>ποιηση</u><sup>AAS-3S</sup> <u>αγαθον</u><sup>ASN</sup> <u>τουτο</u><sup>D-ASN</sup> <u>κομισεται</u><sup>FDI-3S</sup> <u>παρα</u><sup>GSM</sup> <u>κυριου</u><sup>GSM</sup> <u>ειτε</u><sup>CNU</sup> <u>δουλος</u><sup>NSM</sup> <u>ειτε</u><sup>NSM</sup> <u>ελευθερος</u><sup>NSM</sup></p>	<p>8 Knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether <i>he be</i> bond or free.</p>	<p>8 knowing that whatever good anyone does, this he will receive back from the Lord, whether he is a slave or free.</p>	<p>8 knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free.</p>	<p>because you know that the Lord will reward everyone for whatever good he does, whether he is slave or free.</p>
<p>9 και οι <b>κυριοι</b><sup>NPM</sup> <u>τα</u><sup>APN</sup> <u>αυτα</u><sup>APN</sup> <u>ποιειτε</u><sup>PAM-2P</sup> <u>προς</u><sup>APM</sup> <u>αυτους</u><sup>APM</sup> <u>ανιεντες</u><sup>PAP-NPM</sup> <u>την</u><sup>NSM</sup> <u>απειλην</u><sup>ASF</sup> <u>ειδοτες</u><sup>RAP-NPM</sup> <u>οτι</u><sup>NSM</sup> <u>και</u><sup>NSM</sup> <u>αυτων</u><sup>GPM</sup> <u>και</u><sup>NSM</sup> <u>υμων</u><sup>2GP</sup> <u>ο</u><sup>NSM</sup> <u>κυριος</u><sup>NSM</sup> <u>εστιν</u><sup>PAI-3S</sup> <u>εν</u><sup>DPM</sup> <u>ουρανοις</u><sup>DPM</sup> <u>και</u><sup>NSM</sup> <u>προσωπολημψια</u><sup>NSF</sup> <u>ουκ</u><sup>NSM</sup> <u>εστιν</u><sup>PAI-3S</sup> <u>παρ'</u><sup>DSM</sup> <u>αυτω</u><sup>DSM</sup></p>	<p>9 And, ye <b>masters</b>, do the same things unto them, forbearing <u>threatening</u>: knowing that your Master also is in heaven; neither is there respect of persons with him.</p>	<p>9 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.</p>	<p>9 And masters, do the same things to them, and give up threatening, knowing that both their Master and yours is in heaven, and there is no partiality with Him.</p>	<p>And masters, treat <u>your slaves</u> in the same way. Do not threaten them, since you know that he who is both their Master and yours is in heaven, and there is no favoritism with him.</p>
<p>10 του <u>λοιπου</u><sup>GSM</sup> <u>ενδυναμουσθε</u><sup>PPM-2P</sup> <u>εν</u><sup>DSM</sup> <u>κυριω</u><sup>DSM</sup> <u>και</u><sup>DSM</sup> <u>εν</u><sup>DSN</sup> <u>τω</u><sup>DSN</sup> <u>κρατει</u><sup>DSN</sup> <u>της</u><sup>GSF</sup> <u>ισχυος</u><sup>GSF</sup> <u>αυτου</u><sup>GSM</sup></p>	<p>10 Finally, my brethren, <u>be strong in the Lord</u>, and in the power of his might.</p>	<p>10 Finally, be strong in the Lord and in the strength of his might.</p>	<p>10 Finally, be strong in the Lord and in the strength of His might.</p>	<p>Finally, be strong in the Lord and in his mighty power.</p>

➤ Spheres of authority

- (Self)
- Family (Biblically includes business) – Rod
- Church – Keys
- State – Sword

- Must not encroach on another sphere unless violations reach your sphere (Church does not have authority to feed your wife or raise your children, nor does State.)
- Pastor/teacher is to equip heads of households with the Bible so you can equip your households

## Directory for Family-Worship

ASSEMBLY AT EDINBURGH, Aug 24, 1647, Sess. 10.

*ACT for observing the Directions of the general assembly for secret and private Worship, and mutual Edification; and censuring such as neglect Family-worship.*

THE General Assembly, after mature deliberation, doth approve the following Rules and Directions for cherishing piety, and preventing division and schism; and doth appoint ministers and ruling elders in each congregation to take special care that these Directions be observed and followed; as likewise, that presbyteries and provincial synods enquire and make trial whether the said Directions be duly observed in their bounds; and to reprove or censure (according to the quality of the offence), such as shall be found to be reprobable or censurable therein. And, to the end that these directions may not be rendered ineffectual and unprofitable among some, through the usual neglect of the very substance of the duty of Family-worship, the Assembly doth further require and appoint ministers and ruling elders to make diligent search and enquiry, in the congregations committed to their charge respectively, whether there be among them any family or families which use to neglect this necessary duty; and if any such family be found, the head of the family is to be first admonished privately to amend his fault; and, in case of his continuing therein, he is to be gravely and sadly reproved by the session; after which reproof, if he be found still to neglect Family-worship, let him be, for his obstinacy in such an offence, suspended and debarred from the Lord's supper, as being justly esteemed unworthy to communicate therein, till he amend.

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DIRECTIONS OF THE GENERAL ASSEMBLY,  
CONCERNING SECRET AND PRIVATE WORSHIP, AND  
MUTUAL EDIFICATION; FOR CHERISHING PIETY, FOR  
MAINTAINING UNITY, AND AVOIDING SCHISM AND  
DIVISION.

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BESIDES the publick worship in congregations, mercifully established in this land in great purity, it is expedient and necessary that secret worship of each person alone, and private worship of families, be pressed and set up; that, with national reformation, the profession and power of godliness, both personal and domestick, be advanced.

I. And first, for secret worship, it is most necessary, that every one apart, and by themselves, be given to prayer and meditation, the unspeakable benefit whereof is best known to them who are most exercised therein; this being the mean whereby, in a special way, communion with God is entertained, and right preparation for all other duties obtained: and therefore it becometh not only pastors, within their several charges, to press persons of all sorts to perform this duty morning and evening, and at other occasions; but also it is incumbent to the head of every family to have a care, that both themselves, and all within their charge, be daily diligent herein.

II. The ordinary duties comprehended under the exercise of piety which should be in families, when they are convened to that effect, are these: First, Prayer and praises performed with a special reference, as well to the publick condition of the kirk of God and this kingdom, as to the present case of the family, and every member thereof. Next, Reading of the scriptures, with catechising in a plain way, that the understandings of the simpler may be the better enabled to profit under the publick ordinances,

and they made more capable to understand the scriptures when they are read; together with godly conferences tending to the edification of all the members in the most holy faith: as also, admonition and rebuke, upon just reasons, from those who have authority in the family.

III. As the charge and office of interpreting the holy scriptures is a part of the ministerial calling, which none (however otherwise qualified) should take upon him in any place, but he that is duly called thereunto by God and his kirk; so in every family where there is any that can read, the holy scriptures should be read ordinarily to the family; and it is commendable, that thereafter they confer, and by way of conference make some good use of what hath been read and heard. As, for example, if any sin be reproved in the word read, use may be made thereof to make all the family circumspect and watchful against the same; or if any judgment be threatened, or mentioned to have been inflicted, in that portion of scripture which is read, use may be made to make all the family fear lest the same or a worse judgment befall them, unless they beware of the sin that procured it: and, finally, if any duty be required, or comfort held forth in a promise, use may be made to stir up themselves to employ Christ for strength to enable them for doing the commanded duty, and to apply the offered comfort. In all which the master of the family is to have the chief hand; and any member of the family may propone a question or doubt for resolution.

IV. The head of the family is to take care that none of the family withdraw himself from any part of family-worship: and, seeing the ordinary performance of all the parts of family-worship belongeth properly to the head of the family, the minister is to stir up such as are lazy, and train up such as are weak, to a fitness to these exercises; it being always free to persons of quality to entertain one approved by the presbytery for performing family-exercise. And in other families, where the head of the family is unfit, that another, constantly residing in the family, approved by the minister and session, may be employed in that service, wherein the minister and session are to be countable to the presbytery. And if a minister, by divine Providence, be brought to any family, it is requisite that at no time he convene a part of the family for worship, secluding the rest, except in singular cases especially concerning these parties, which (in Christian prudence) need not, or ought not, to be imparted to others.

V. Let no idler, who hath no particular calling, or vagrant person under pretence of a calling, be suffered to perform worship in families, to or for the same; seeing persons tainted with errors, or aiming at division, may be ready (after that manner) to creep into houses, and lead captive silly and unstable souls.

VI. At family-worship, a special care is to be had that each family keep by themselves; neither requiring, inviting, nor admitting persons from divers families, unless it be those who are lodged with them, or at meals, or otherwise with them upon some lawful occasion.

VII. Whatsoever have been the effects and fruits of meetings of persons of divers families in the times of corruption or trouble, (in which cases many things are commendable, which otherwise are not tolerable,) yet, when God hath blessed us with peace and purity of the gospel, such meetings of persons of divers families (except in cases mentioned in these Directions) are to be disapproved, as tending to the hinderance of the religious exercise of each family by itself, to the prejudice of the publick ministry, to the rending of the families of particular congregations, and (in progress of time) of the whole kirk. Besides many offences which may come thereby, to the hardening of the hearts of carnal men, and grief of the godly.

VIII. On the Lord's day, after every one of the family apart, and the whole family together, have sought the Lord (in whose hands the preparation of men's hearts are) to fit them for the publick worship, and to bless to them the publick ordinances, the master of the family ought to take care that all within his charge repair to the publick worship, that he and they may join with the rest of the congregation: and the publick worship being finished, after prayer, he should take an account what they have heard; and thereafter, to spend the rest of the time which they may spare in catechising, and in spiritual conferences upon the word of God: or else (going apart) they ought to apply themselves to reading, meditation, and secret prayer, that they may confirm and increase their communion with God: that so the profit which they found in the publick ordinances may be cherished and promoted, and they more edified unto eternal life.

IX. So many as can conceive prayer, ought to make use of that gift of God; albeit those who are rude and weaker may begin at a set form of prayer, but so as they be not sluggish in stirring up in themselves (according to their daily necessities) the spirit of prayer, which is given to all the children of God in some measure: to which effect, they ought to be more fervent and frequent in secret prayer to God, for enabling of their hearts to conceive, and their tongues to express, convenient desires to God for their family. And, in the meantime, for their greater encouragement, let these materials of prayer be meditated upon, and made use of, as followeth.

"Let them confess to God how unworthy they are to come in his presence, and how unfit to worship his Majesty; and therefore earnestly ask of God the spirit of prayer.

"They are to confess their sins, and the sins of the family; accusing, judging, and condemning themselves for them, till they bring their souls to some measure of true humiliation.

"They are to pour out their souls to God, in the name of Christ, by the Spirit, for forgiveness of sins; for grace to repent, to believe, and to live soberly, righteously, and godly; and that they may serve God with joy and delight, walking before him.

"They are to give thanks to God for his many mercies to his people, and to themselves, and especially for his love in Christ, and for the light of the gospel.

"They are to pray for such particular benefits, spiritual and temporal, as they stand in need of for the time, (whether it be morning or evening,) as anent health or sickness, prosperity or adversity.

"They ought to pray for the kirk of Christ in general, for all the reformed kirks, and for this kirk in particular, and for all that suffer for the name of Christ; for all our superiors, the king's majesty, the queen, and their children; for the magistrates, ministers, and whole body of the congregation whereof they are members, as well for their neighbours absent in their lawful affairs, as for those that are at home.

"The prayer may be closed with an earnest desire that God may be glorified in the coming of the kingdom of his Son, and in doing of his will, and with assurance that themselves are accepted, and what they have asked according to his will shall be done."

X. These exercises ought to be performed in great sincerity, without delay, laying aside all exercises of worldly business or hinderances, notwithstanding the mockings of atheists and profane men; in respect of the great mercies of God to this land, and of his severe corrections wherewith lately he hath exercised us. And, to this effect, persons of eminency (and all elders of the

kirk) not only ought to stir up themselves and families to diligence herein, but also to concur effectually, that in all other families, where they have power and charge, the said exercises be conscionably performed.

XI. Besides the ordinary duties in families, which are above mentioned, extraordinary duties, both of humiliation and thanksgiving, are to be carefully performed in families, when the Lord, by extraordinary occasions, (private or publick,) calleth for them.

XII. Seeing the word of God requireth that we should consider one another, to provoke unto love and good works; therefore, at all times, and specially in this time, wherein profanity abounds, and mockers, walking after their own lusts, think it strange that others run not with them to the same excess of riot; every member of this kirk ought to stir up themselves, and one another, to the duties of mutual edification, by instruction, admonition, rebuke; exhorting one another to manifest the grace of God in denying ungodliness and worldly lusts, and in living godly, soberly and righteously in this present world; by comforting the feeble-minded, and praying with or for one another. Which duties respectively are to be performed upon special occasions offered by Divine Providence; as, namely, when under any calamity, cross, or great difficulty, counsel or comfort is sought; or when an offender is to be reclaimed by private admonition, and if that be not effectual, by joining one or two more in the admonition, according to the rule of Christ, that in the mouth of two or three witnesses every word may be established.

XIII. And, because it is not given to every one to speak a word in season to a wearied or distressed conscience, it is expedient, that a person (in that case,) finding no ease, after the use of all ordinary means, private and publick, have their address to their own pastor, or some experienced Christian: but if the person troubled in conscience be of that condition, or of that sex, that discretion, modesty, or fear of scandal, requireth a godly, grave, and secret friend to be present with them in their said address, it is expedient that such a friend be present.

XIV. When persons of divers families are brought together by Divine Providence, being abroad upon their particular vocations, or any necessary occasions; as they would have the Lord their God with them whithersoever they go, they ought to walk with God, and not neglect the duties of prayer and thanksgiving, but take care that the same be performed by such as the company shall judge fittest. And that they likewise take heed that no corrupt communication proceed out of their mouths, but that which is good, to the use of edifying, that it may minister grace to the hearers.

The drift and scope of all these Directions is no other, but that, upon the one part, the power and practice of godliness, amongst all the ministers and members of this kirk, according to their several places and vocations, may be cherished and advanced, and all impiety and mocking of religious exercises suppressed: and, upon the other part, that, under the name and pretext of religious exercises, no such meetings or practices be allowed, as are apt to breed error, scandal, schism, contempt, or misregard of the publick ordinances and ministers, or neglect of the duties of particular callings, or such other evils as are the works, not of the Spirit, but of the flesh, and are contrary to truth and peace.

In the Bible, worship assemblies included children along with the adults:

- 2 Chronicles 20:4,13: Judah gathered themselves together, to ask help of the Lord and all Judah stood before the Lord with their little ones, their wives and their children.
- Ezra 10 Now when Ezra had prayed and when he had confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel a very great congregation of men and women and children: for the people wept very sore.
- Joel 2:15-17 Blow a trumpet in Zion, sanctify a fast, call a solemn assembly. Gather the people, sanctify the congregation, assemble the elders, gather the children, even the sucklings...
- Deut. 31:11-13 when all Israel is come to appear before Jehovah thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing. (12) Assemble the people, the men and the women and the little ones, and thy sojourner that is within thy gates, that they may hear, and that they may learn, and fear Jehovah your God, and observe to do all the words of this law; (13) and that their children, who have not known, may hear, and learn to fear Jehovah your God, as long as ye live in the land whither ye go over the Jordan to possess it.
- Mat 21:15-16 But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation, (16) and said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou has perfected praise?

Therefore we believe we should worship God together with our children and we try to organize worship and church activities so that all ages can participate and learn from the Bible together.

1. We encourage you to try keeping your children with you for at least part of the worship service so they can begin learning to worship in a mature way.
2. Don't worry if your child is making a little bit of noise or if you have to come in and out of the room to deal with your child. It's not bothering us; most of us have been through the same thing! However, if your child reaches a point of distracting other people around you, please take the child from the room yourself or bring your child to the back of the room so our child care volunteer can take your child from the room.
3. Child care is available on Sunday mornings as a training ground to prepare children to join the congregation in worship. Child care volunteers will help your child sit still and listen to bits of the service over the intercom, draw a picture with crayons about the theme of the worship service, memorize some of the songs and liturgy of our church, and walk around as necessary.
4. We encourage you to "practice church" throughout the week – sing, pray, and read the Bible or listen to recordings of sermons.
5. Kid's box with books and crayons.