

## EPHESIANS 6:1-9

May 5, 1982

All right, tonight we're still in Ephesians, Corp. Chapter 6 tonight, we open with the final chapter of this great revelation in the Book of Ephesians. Chapter 6, verse 1 in the King James reads:

### **Ephesians 6:1**

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

The word "obey" literally means to hear it to the end of obedience. You know, people a lot of times hear a lot of things and don't do anything about it. They hear it with their ear-balls, but they don't act on it. This word that's used here means literally to hear it to the end of doing something about it, being obedient to it.

The words "in the lord"—they are omitted by a number of men in the...that are, you know, in the critical Greek manuscripts like Lachmann, Tregelles, Alford, even Nestle does it. Yet, the majority of texts and manuscripts keep it, and I think it ought to be in the text. When it talks about obedience in the lord, I think the answer to this resides in Colossians 3:20. Take a look at it, Colossians 3:20. And I'll have a cup of coffee, please. Colossians 3:20, it says:

### **Colossians 3:20**

Children, [do what?] obey *your* parents in all things: for this is [what?] well pleasing...

I believe that is the truth of this first verse. And I've translated literally as follows.

### **Ephesians 6:1 Literal translation according to usage**

Children obey your parents for this is right.

(Thank you dear.) Now the expanded one.

### **Ephesians 6:1 Expanded translation**

Children listen to your Christian parents and be obedient for they represent the lord for this is right on.

I want to talk a little bit about this why I did this this way. It's Christian parents I believe we're talking about. And Christian parents are to be parents who have renewed their mind on the Word, who know the Word and who are obedient to the Word. That's why children are to listen to their Christian what? And be obedient, for they, the Christian parents who know God's Word and have renewed their mind to the Word, they represent the whom? The lord. For this is right [tap] on.

I think it's a tremendous verse of scripture. And in the light of this expansion it makes a lot more sense.

Verse 2, King James reads:

### **Ephesians 6:2**

Honour thy father and mother; (which is the first commandment with promise;)

In Exodus chapter 20, take a look at it. Exodus chapter 20, beginning with verse 1 through verse 17, you have the Ten Commandments. In verse 12, we read:

**Exodus 20:12**

Honour thy [what?] father and thy [what?] {mother:} that thy days may be long upon the land which the LORD thy God giveth thee.

“Honour thy father and mother” is a figure of speech. The figure is called *Gnome*, g-n-o-m-e, which is a citation of a profitable saying which has to be generally accepted. Here children are admonished to obey their parents, and it’s reinforced by the citation from the Old Testament. Some place in Ephesians, and I can’t recall it right now, just flips up in my mind, some place in Ephesians it says that we’re to witness or share people...things with people but quote them the scripture, or correct them when we quote them the scri...correct them by quoting the scriptures. I...I’ve taught you this. I forget where it is. Any of you in the back room remember it, Craig or any of you? That, you know, just talking off of the top of your mouth is one thing, but to...to speak and then back it up with a scripture quotation.

[Craig Martindale] Ephesians 4:25 is where you handled that.

[Dr. Wierwille] Did I?

[Craig Martindale] That’s the verse, yeah.

[Dr. Wierwille] You remember what I...come on up here.

[Craig Martindale] It’s in the expanded you used a quote from the Word.

[Dr. Wierwille] 4:25, is that right?

[Craig Martindale] That’s right.

[Dr. Wierwille mumbles the first part of the verse then continues:]

**Ephesians 4:25**

...for we are members one of another.

[Dr. Wierwille] 4:25.

[Craig Martindale reads.]

**Ephesians 4:25 (not KJV)**

Wherefore putting away lying, speak every man the truth with his believing neighbor using a quote from the Word...

...is the essence of the expanded you used in there.

[Dr. Wierwille] See. Thank you, Craig. That’s exactly what we’re dealing with here. You reinforce this citation from the Old Testament, you rein...you reinforce what you say by this quotation or this citation from the Old Testament.

“Thou mayest live long” is in the Aramaic “prolong your life.” If you want to live long you prolong your life. Right? You see, according to Eastern culture, Biblical culture, Corps, the children were trained to regard their father’s word as the word of God, and the thought was and still is in the Bible that if a child will not obey his father whom he can see, how is he going to obey God whom he can’t see. How’s he going to be subjected to God? Then he wouldn’t be subjected to any of the authorities, such as the elders in the church or

the king or the priest. See, the elders and the priests were considered to be the guardians insuring the possession of the land and the nation. And this verse also su...refers to a son's obligation to take care of his parents as long as they live. You see this, in our culture this has pretty well been kicked in the head. They've all told us let the government take care of them. That's not the truth and accuracy of God's Word. Your daddy and mommy who mothered you and who fathered you, the Word of God teaches that you are accountable to take care of them in their old age and watch over them as they watched over you in your young age.

The literal translation of verse—Did I miss verse 2? Huh? I didn't give you the translations. Can't believe that. I did that? Well now why did I do a stupid thing like that? Okay, I'll give you the literal okay? Verse 2. I'm just in a hurry to get to verse 5, that's my problem {audience laughter}. Two, literal.

**Ephesians 6:2 Literal translation according to usage**

And this is the first commandment of promise, honor your father and your mother.

I should have told you this is the only commandment of the ten that has a promise right in the commandment. Of the Ten Commandments in Exodus, this is the only one that has the promise right within the commandment. All the rest of them you can find promises throughout the Word, but this one has it right in the midst of the commandment itself. That's why I think it's so fantastically significant.

Here's the expanded.

**Ephesians 6:2 Expanded translation**

For this is the first commandment with a promise, children reverence your father and your mother.

I think you all know that the word "reverence" means respect, honor.

Verse 3 now, literal.

**Ephesians 6:3 Literal translation according to usage**

That it may be well for you and that it may prolong your life on earth.

The expanded is shorter.

**Ephesians 6:3 Expanded translation**

That you may be blessed and prolong your life upon the earth.

Verse 4, King James.

**Ephesians 6:4**

And, ye fathers, provoke not your children to [what?] wrath: but bring them up in the nurture and admonition of the Lord.

"Provoke not to anger" is the Aramaic, meaning don't irritate them until they are exasperated. In other words, at the end of their rope.

The word "wrath" here is just a part of the verb, "provoke," in both the Aramaic and the Greek.

To "bring them up" means to educate them, to nourish them. You understand? To train them.

The words “in the nurture” in the Aramaic are “in the discipline.” It really means to educate your children, your offspring, by cultivating their minds which will be manifested in their life and in their morals and actions.

The word “admonition” in this verse is the word “doctrine” in the Aramaic, and doctrine means right teaching, bringing up your children in what kind of teaching? Right teaching. Literally, it means a putting in their mind.

And the words, “of the lord,” are really terrific in this verse, for the lord is to be the guiding principle of the parent as he trains the child’s mind, gives the child the education. And the guiding principle has to come from the Word, Corps.

A literal translation of verse 4 is as follows.

**Ephesians 6:4 Literal translation according to usage**

Parents, do not exasperate your children but bring them up under the discipline of right believing regarding the lord.

And here’s the expandise one...expanded one.

**Ephesians 6:4 Expanded translation**

And you parents don’t exasperate your children by being incorrect but educate them with the discipline of the right believing regarding our lord [regarding our lord] as set forth in the Word.

Now verse 5, King James.

**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;

Now from here on, verse 5 through 9, I’m going to set something before the Corps that I feel in my heart I’m right on, but nobody else in the world agrees with it. So I’m giving it back to The Research Department tonight for tomorrow morning to go to work on it. I hit this thing last year when I taught Ephesians, but it never did a take off because nobody got excited about it. Cause I don’t know if you ever...if the Corps ever thought it through or just didn’t think it was important enough to get hooked on and move with. But I’m going to share it with the Corps again tonight, and I trust Walter, you’re hearing me, that you’ll take it up in The Research Department to see if it’s possible to go the route that I believe this [Dr. Wierwille taps twice] section goes.

According to all the commentaries and all the Bible scholars, we jump here from parents and children to servants—servants and then to their masters. I forget wh...they...they even have a listing some place, one of the scholars, of how many slaves there were in the empire at this time. But as I look at this whole section of Ephesians that we’ve been dealing with, basically first of all, the people had more than one god. Remember, oodles of gods. Then we got into the section of the husbands loving their wives in...in Chapter 5 and that whole great thing about wives submitting yourselves. I handled all of that. I see no reason why we should change off of husbands, wives and children from verse 5 on, even though all the Bible scholars, all of the men of the past, have basically changed to slaves and masters who controlled their slaves in the empire. That’s why tonight as I work now from verse 5 on, I’m going to give you not only the literal according to usage word by word basically, but I’m going to give you two expanded ones. Then you

can make up your own mind, and The Research Department can handle it and see how you feel about it.

Verse 5 of King James reads... “Not with eyeservice,”...six, five reads...now wait a minute. I’m in five right? Okay.

**Ephesians 6:5**

Servants, be obedient to them that are *your* masters according to the flesh, with fear and trembling, in singleness of your heart, as unto [whom] {Christ};

See, earlier in Chapter 5, I’m sure some place in here we must have had this word *doulos*, where we are...where the wife is to be like a *doulos*. Is that in here some place in five? Which one? Five what? Yeah, I forget. But I think I explained that in the word “submit” if I remember correctly, that it’s not a submission out of compulsion; it’s a submission out of freedom of will to become the *doulos*, the sold out one.

The phrase “fear and trembling,” Corps, is an Eastern *idiom* and I know that it’s used or was used of a slave, but I believe it can be used in the light of one who had the freedom of will to make the choice to be a wife, one who works out their wholeness in the household, with the children, the wife, the husband, with reverence and obedience. Fear and trembling means reverence and obedience.

Now in Psalm 123, verse 2 and please get it. Here in Psalm 132 [sic], verse 2. We are not in the Church Epistles. You understand? We’re still back in the Old Testament, law stuff. But the verse says:

**Psalm 123:2**

Behold, as the eyes of servants *look* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistress; so our eyes *wait* upon the LORD our God, until that he have mercy upon us.

See, in Oriental culture, the servant of the master would always stand and watch his master, and if the master wanted anything, he didn’t even have to speak, he would just do it with his head like this. That would mean come, or if he went like that, forward, that would mean go. Sometimes he’d do it with the hand, just like this which would mean come. And if he wanted him to go, he’d just point; never taking his eye off of the master [Dr. Wierwille taps several times then pauses] because he never wanted to miss a signal that the master might have, and he would know exactly what that signal meant, and then he would obediently carry out that command. So he would be reverent, meaning respectful, and he would be obedient. That’s what “fear and trembling” mean.

In 1 Corinthians 2:3 and 4, which you need not look up, but it’s there, this same *idiom* is employed when Paul says he was with them in fear and trembling, meaning he was with them in reverence and in obedience in the demonstration of the Spirit and power. In 2 Corinthians 7:15 this same *idiom* is used of the believers when they received Timothy with reverence and obedience.

It’s interesting that in Mark 16:8 the women at the tomb heard the angel speak after Christ’s resurrection, and it talks about them trembling and having fear, which simply means that they left there, they said nothing to anyone along the way because of their reverence and obedience to what the angel had declared. So they went straight to the people that they were supposed to go to in reverence and in obedience.

In Philippians chapter 2, verse 12 it talks about working out our salvation, our wholeness, with fear and trembling. It means with reverence, watching God with all humility for his signals. Now the only way you can watch God reverently with humility for all His signals [taps several times], Corps, is to go to the Word [taps], the Word, the Word, for the Word of God is the will of God. “For it is God...” in thirteenth verse there that says:

**Philippians 2:13**

...it is God [who] worketh in you both to will and to do...*his* [what?] {good pleasure}.

Right. That’s why in verse 12 you “work out your salvation with fear and trembling” looking unto him. The Word is the will of God.

In Ephesians 6 here these verses we’re talking about “fear and trembling,” which means with reverence and obedience. And, by the way, the same truth is found in the Epistle of Colossians chapter 3, verses 22 to 24.

So we stay our minds, Corps, on God. And the only way you can stay your minds on God is to stay it on the Word. You gotta know the Word to stay your minds on God, Corps. Stay our minds on God with respect, with reverence and obedience to His Word.

This word “servants” is the word *doulos*; *douloi* is plural, bond slaves.

Now the word “obedience” is the same word as in 6:1 and other places where the word “obedient” is used in the epistle.

Now “singleness of your heart.” See that in verse 5 of King James. “Singleness of your heart” that means with simplicity of innocence. Simplicity of innocence. No ulterior motive, people, whole hearted.

The literal according to usage of verse 5, I’ve translated:

**Ephesians 6:5 Literal translation according to usage**

Servants obey your lords in the flesh obediently and whole heartedly as unto Christ.

Now here is the first literal.

**Ephesians 6:5 Expanded translation #1**

Bond slaves obey your lords with reverence and obedience whole heartedly as they represent Christ.

Now I’m going to give you the second expanded one. And one of the reasons why I believe that this whole section is still dealing with wives, children, so forth, rather than regular bond slaves to a master. I have just given thee...you this translation, expanded one of verse 5, whole heartedly as...as they represent whom? There are a lot of masters who never represented Christ in the senses world. “They meaner’n hell.” That’s why I believe we’ve got something here to stand on that nobody else has ever seen or dared to speak or shared with people, and that’s that this section does refers primarily to the believing husband who is head of the wife, so he’s head of the family. That’s why here’s the expanded one of verse 5.

**Ephesians 6:5 Expanded translation #2**

Wives and children as bond slaves obey your lords your husband with reverence and obedience whole heartedly as they represent Christ.

Once more let me give this to you.

**Ephesians 6:5 Expanded translation #2**

Wives and children as bond slaves obey your lords your husbands with reverence and obedience whole heartedly as they represent Christ.

Now it seems to me that by sheer logic and context, this is what this section of Ephesians is still talking about.

Verse 6, King James.

**Ephesians 6:6**

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

“Not with eyeservice as menpleasers”—Here it’s used in a negative sense. It’s defined as a service done only when under scrutiny, not with eyeservice as menpleasers in order to gain undeserved favor. And it’s work that would not be done if the master was watching [chuckles]. In the negative sense, it means working only when you’re watched, not with eyeservice as menpleasers. Not only working just when you’re watched. I think for some of you who have worked in shops and factories that communicates.

“...from the heart” is from the innermost part of your being with all your soul.

The literal according to usage of verse 7...6 I mean is:

**Ephesians 6:6 Literal translation according to usage**

Not with eyeservice pleasing men but as bond slaves of Christ doing the will of God.

The expanded one.

**Ephesians 6:6 Expanded translation**

Not eyeing the favor of men who have many gods but like bond slaves of Christ doing the sole will of God [s-o-l-e] from the heart only with all your being.

There is no second literal necessary here.

Verse 7, King James.

**Ephesians 6:7**

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

The words “with good will” are not in the Aramaic. Literally reading “with service as to the Lord and not to men.” It means minister to them from all your soul, with all your soul, in love.

The literal of verse 7 is as follows.

**Ephesians 6:7 Literal translation according to usage**

And serve with all your heart as serving the Lord and not men.

The expanded one.

**Ephesians 6:7 Expanded translation**

Like discharging your service as a bond slave serving our Lord and never just to serve a man or serve men.

See. Verse 8, King James.

**Ephesians 6:8**

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

“...whatsoever” simply means what things so ever.

“...good thing” is profitable; good thing means profitable.

“...any man” is each one.

The words “the same” are not in the Aramaic.

“...shall he receive”—Those words are being o...“being rewarded.”

The word “bond” b-o-n-d is the word *doulos*.

The word “free” literally, “son of the free, free born.” (Must be Carol.)

Literal according to usage of verse 8 is:

**Ephesians 6:8 Literal translation according to usage**

Knowing that whatever good thing a man does he shall be rewarded by the Lord whether slave or free.

Here is the first expanded one.

**Ephesians 6:8 Expanded translation #1**

Knowing that whatsoever he does profitably he is and will be rewarded from the Lord.

This is the expanded number two of this verse. And you’ll notice that this is the first time after verse 5 that I go with an expanded two, because 6 and 7 would be equally applicable to both categories that I’m sharing with the Corps. Expanded, number two of verse 8.

**Ephesians 6:8 Expanded translation #2**

Knowing that what things so ever a wife or child does as a *doulos* is profitable and you are and will be rewarded by the Lord.

[Dr. Wierwille exhales.] You see, I think here in Chapter 6 verses 8 and 9 we’re dealing with blessing and rewards both now and at the Return, both of them. Just like the abundant life. We have it now, but we will have it throughout all eternity.

Now verse 9, King James.

**Ephesians 6:9**

And, ye masters, do the same things unto them, forbearing threatening: knowing that your Master also is in heaven; neither is there respect of persons with him.

If you’ll put this down in your notes: “servants”; underneath it the word “lord...lords”; underneath that word “servants”; and underneath the word “lords” put the word “master”. On the opposite side, opposite of “servants” put “wife” then “children” and then “husband”—three categories<sup>17</sup>.

<sup>17</sup>

Servants	Wife
Lords	Children
Masters	Husband



The words “do the same thing” in King James...“do the same things” in the Aramaic are translated “so be serving.”

“...forbearing threatening” in King James means “refrain from menacing.”

The word “master” in some of the major critical Greek texts have the following, which I believe is the accurate, “both their (t-h-e-i-r) and your lord.”

The word “respect of persons” is an interesting usage of words because the Oriental...the...according to Biblical culture many times the people just fall down on their faces in reverence and respect and...to the individual and then they’ll lift up their face when that...when that holy man of God or someone walks by, they just lift up their face, they’re laying right flat on the ground, and they just lift up their face. And that’s what these words really are: “respect of persons”—“lift up face.” Raise or lift up the face. And to raise up the face is a sign of recognition and esteem.

Now the literal translation of verse 9 is as follows.

**Ephesians 6:9 Literal translation according to usage**

And you lords serve your servants forgiving their shortcomings because you know that your own lord is in heaven there is no respect of persons with him.

Here’s expanded number one.

**Ephesians 6:9 Expanded translation #1**

And you masters you serve your bond slaves by being forgiving because you know that both their [t-h-e-i-r, that both their] and your lord is at the right hand of God seated in the heavenlies, there is no respect of persons with him.

Now expanded two.

**Ephesians 6:9 Expanded translation #2**

And you husbands you serve your bond slaves, wives and children, by being loving and forgiving because you know that both their [t-h-e-i-r, their] and your master the lord is at the right hand of God seated in the heavenlies and there is no respect of persons with him.

Now, Corps, I’d like to read you the expanded ones beginning with verse 5 because there is no question about children in verse 1, honoring father and mother in verse 2, parents in verse 3...ah 4, prolong life in verse 3, parents in verse 4, so I’d like to read you in context the expanded ones of verse 5 and following. Verse 5.

**Ephesians 6:5-9 Expanded translation**

<sup>5</sup>Wives and children as bond slaves obey your lords your husband with reverence and obedience whole heartedly as they represent Christ.

<sup>6</sup>Not eyeing the favor of men who have many gods but like bond slaves of Christ doing the sole will of God from the heart only with all your being.

<sup>7</sup>Like discharging your servant<sup>18</sup>...service as a bond slave serving our Lord and never just to serve a man or serve men.

<sup>8</sup>Knowing that what things so ever a wife or child does as a *doulos* is profitable and you are and will be rewarded by the Lord.

<sup>18</sup> Dr. Wierwille misspoke. He corrected with himself saying “service”.

<sup>9</sup>And you husbands you serve your bond slaves, wives and children, by being loving and forgiving because you know that both their and your master the lord is at the right hand of God seated in the heavenlies and there is no respect of persons with him.

That, Corps, is how I believe those first nine verses of Ephesians 6 fit. Next time I'm back to teach, we'll begin with the great section of verse 10. Thank you very much. {Audience applause}.