

A Godly Family, Part 10: Word and Worship for the Whole Household (Eph 5:22-6:5)

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We've been studying the marks of a godly family in Ephesians 5-6

1. Christ-Centered Submission and Headship (Eph 5:22-24)
2. A Godly Family Loves the church like Christ (Eph 5:25)
3. A Godly Family has Grace-Transformed Love (5:25-27)
4. A Godly Family has Gospel-Driven Love (5:28-30)
5. A Godly Family has Covenant-Keeping Love (5:31-32)
6. A Godly Family has Theology-Applying Love (5:32-33)
7. Another mark is God-Honoring Authority (5:33-6:3)
8. A Godly Family has Loving Discipline (6:4)
9. A Dad Teaching and Leading Spiritually (6:4)
- 10. Word and Worship for the Whole Household (5:19-6:5) – last one in series today**

Households throughout history and in many cultures today include not just the nuclear family, but extended family, house servants. I grew up in the Philippines, where like many other countries around the world, there are house servants who live at the house and who we would bring to church with us. In NT times, household slaves were the common cultural system of society, not identical to the agricultural racial slavery of the American South in the 1800s, but also not much like the Western employee arrangement or servant situation in much of the modern world where most slavery is now illegal. Slaves were a reality of the ancient world that the gospel addresses and transforms along with entire households who believe it. Many households were part of this church in Ephesus, including slaves and masters worshipping together and hearing the Scriptures

God's Word has a word for each member of the household, even slaves in 6:5, who were part of the world Paul is writing to, though many in their world wouldn't naturally include slaves as full parts or equal members of anything. But church was for all peoples and whole households, integrated in worship. Wives and small children weren't always included in the religion of ancients (and even some forms of Judaism and Islam in more recent times) but Christianity addresses all in its churches equally in Christ; slave and free, man and woman, adult and child, Jews and Gentiles/foreigners, all were welcomed to worship together and to hear the Word given to them.

If you look back at Ephesians 1:1 Paul begins writing to the "*saints who are in Ephesus*" (*saint* means Christian, "set apart one," and these saints included slaves, as 6:5 makes clear). As this church believed in the Lord, they began to love slaves among them

1:15 *For this reason I too, having heard of the faith in the Lord Jesus which exists among you and your love for all the saints...* [including slaves, strangers, foreigners, non-citizens]

2:19 *So then you are no longer strangers and aliens, but you are fellow citizens with the saints, and are of God's household ...*

I think this is “the whole family of God” of 3:15, he prays in **3:18**: “*may be able to comprehend with all the saints what is the breadth and length and height and depth,* ¹⁹ *and to know the love of Christ which surpasses knowledge ...* ²¹ *to Him be the glory in the church ...*

This is all build-up to 5:22-6:9 where he addresses the church as a household, including all people, with the marks of a godly home: Christ-centered, church-loving, grace-transforming, gospel-driven, covenant-keeping, theology-applying, God-honoring, disciplined-lovingly, father-shepherded ... last one today: household-worship.

Scholars call this a Christian “household code” (*haustafel* as Luther called it, including servants/strangers in family worship). There were Greek versions of household codes, but this passage is a gospel version for the worship and Word to whole households.

- Chapters 1-3 unpack the gospel and its *riches for Christians*
- Chapters 4-5 apply the gospel in *relationships of Christians* (5:22-6:9 within households)
 - o 3 commands:
 - 5:15 “*Be careful how you walk ...*”
 - 5:17b “*... understand the will of the Lord*”
 - 5:18b “*...be filled with the Spirit*”
 - o 3 commands, and on 3rd command, 3 consequences:
 - 5:19: *speaking to one another in psalms, hymns, and spiritual songs, singing and making melody with your heart...* (worship)
 - 5:20: *always giving thanks for all things ...*
 - 5:21: *be subject to/submitting to one another*
 - o 3 consequences, on 3rd consequence, 3 contexts:
 - 5:22 (wives)
 - 6:1 (children)
 - 6:5 (slaves)
 - o 3 counter-cultural balances for the male leader
 - 5:25 “*husbands, love your wives as Christ loved the church and gave Himself up for her...*” (v. 29 *nourishes/cherishes*)
 - 6:4 “*Fathers, do not provoke your children to anger...*”
 - 6:9 “*And masters, do the same things to them, and give up threatening...*” (that was revolutionary and counter-cultural)
 - o 3 considerations of Christianity’s impact to women/children/slaves
 1. Man’s Denigration (putting them down, as inferior to man)
 2. Christ’s Elevation of Them
 3. Christianity’s Application Today

1. Man’s Denigration (starting with context of the 1st century)

‘In contemporary pagan and Jewish thought ... [the man] was viewed as “above” the wife, child, or slave. The man dominated; the others served his desires and needs. The man was important;

the others were relatively unimportant except as they affected his well-being. While the wife, children, and slaves owed a duty of obedience to the [head of the household], he owed no duty to them ... Paul's treatment ... is truly revolutionary in that it introduces an equalizing element that is at odds with the traditional hierarchical view...[a] husband/father/master is still head of the household, but he is as responsible to serve the members of the household as they are to serve him! The other members of the household become important *in themselves*, and the husband/father/master owes duties to the wife/child/slave ... Paul applied the gospel in such a way that it transformed relationships between family members.'¹

There are questions that come up about the Bible and slavery that I will cover in another message Lord-willing, but for today, I want to not just focus on the details of the next verse in our study (6:5), I want to take a step back and look at the big picture of something in 5:22-6:5 we can easily miss examining a tree but missing the forest – the NT instruction to wives, children, and slaves, and inclusion of them in the Word of God and worship of God was revolutionary by elevating the very ones their world relegated to unimportance and denigrated as less valuable, Scripture demonstrated otherwise.

Turn forward a few pages to Colossians 3, a parallel passage. In Colossians 3:11, Paul writes that for true believers in Jesus Christ, “*there is no distinction between Greek and Jew, circumcised and uncircumcised, barbarian, Scythian, **slave and freeman**, but Christ is all, and in all.*” [Gal 3:28 adds “*neither male nor female, you are all one in Christ Jesus*” and 3:29 adds this “*children of Abraham*”]

So, does spiritual equality and unity mean there's no responsibility for wives or children or slaves to an authority they are under? No, Colossians 3:8 says: *Wives, be subject to your husbands, as is fitting in the Lord ...²⁰ Children, be obedient to your parents in all things, for this is well-pleasing to the Lord ...²² Slaves, in all things obey those who are your masters on earth, ...²⁴ knowing that from the Lord you will receive the reward of the inheritance. It is the Lord Christ whom you serve.*

The gospel doesn't reverse structures in the family or society, but it radically redefines leadership for the head of each structure. It also revolutionizes women, children, and slaves by re-orienting them to Christ and redefining submission by rooting it in Christ's example. If people only looked to a human husband/father/master, it would not be easy in many cases to obey or submit, especially to men in the ancient world viewing/treating wives/children/slaves as inferior or insignificant. But if people look beyond a sinful man to a sinless Christ, who submitted Himself to sinful man, who obeyed His own imperfect parents, who took on the role of a slave in washing the feet of His disciples, that's Someone you can serve, submit to! It says submit/obey *as to Him*, a Lord who gave special consideration and surprising elevation of women, children, slaves in the gospels.

4:16 *When this letter is read among you, have it also read in the church of the Laodiceans; and you, for your part read my letter ...*

So Colossians and the NT letters were read to the churches, and as it is read to the congregation, women, children, slaves have a word from God's Word addressing them directly (3:18, 20, 22).

In 1 Timothy 4:13 Paul says “*Give attention to the public reading of Scripture, to exhortation [a word for preaching], and teaching.*” As Paul’s letters and other Scriptures were read publically (context of 1 Timothy is how things are to be done in the house of God, the church, according to 3:15), Scripture was read, and explained, and expounded, or taught (NKJV “doctrine”). The Word and worship corporately was not just for men, but also wives, children, slaves.

Paul also said in 1 Timothy women were to learn submissively (2:11). Modern feminists think Paul is suppressing women in that text that says women aren’t to be leaders or preachers over men, but if you know ancient history, that command for women to learn was not a denigration, but was an elevation of their status as equal with the rest of the congregation, calling for women to learn with the men, which wasn’t always the case in history of religion, even Judaism.

John MacArthur comments on 1 Timothy 2:11 ‘It may seem obvious to us that women should be taught God’s Word...It was not at all obvious, however, to those who came from a Jewish background. First-century Judaism did not hold women in high esteem. While not barred from attending synagogue, neither were they encouraged to learn. In fact, most rabbis refused to teach women, and some likened it to throwing pearls to pigs.’²

The Dictionary of NT Background says: ‘girls were afforded limited opportunities for education...[it explains in the synagogue, an] official congregation was composed of at least ten men, but women could not qualify as constituting members. Mishnaic law forbade women from carrying their infants outside the home on the sabbath—a restriction that must have kept many women from the synagogue ... Philo of Alexandria, an early contemporary of Jesus and the apostle Paul, decreed that unmarried women should go only to the door of the women’s quarters whereas married women might proceed as far as the front door or even pass through the streets in a litter to pray in the synagogue at an hour when few others would be around ... Greek women tended to be the most secluded, though lower-class women were obliged to leave their homes to draw water and to trade in the marketplace. While public places were spacious and full of light, the women’s quarters were small, cramped and dark ...

The Greek woman was thought to have less virtue than a man and to be devoid of moral conscience. Since women could not be trusted to make responsible choices, they might be compelled to remain within their own homes ... restrictive customs were the norm in many households. In some, women neither slept nor ate nor discoursed with the men. The women’s quarters were said to be hotbeds of dissension and strife. Literary evidence suggests that sequestered Greek women tended to be depressed, bitter ...

Conversation with males outside the family was forbidden to citizen-class women, and even communication between spouses was limited. [makes me read Eph 5:25-33 a little differently!]³ ‘Josephus, the first-century A.D. Jewish historian, states that the Law holds women to be inferior in all matters ... *Ag. Ap.* 2.25 §201 [“A woman is inferior to her husband in all things” – not quote from Scriptures, but apparently the teaching of rabbis in their oral Law. An early Pharisee writing from 180 B.C. that Paul would have known said] ... “better is the wickedness of a man than a woman who does good; it is woman who brings shame and disgrace” (Sirach 42:14 NRSV) [Not inspired Scripture, what we call the Apocrypha]. According to the rabbinic Tosefta, which may well in this case reflect first-century A.D. tradition, a Jewish man prayed three benedictions each day, including one in which he thanked God that he was not made a woman (*t. Ber.* 7.18).’⁴

Josephus, speaking of female testimony in court, said: ‘But let not the testimony of women be admitted, on account of the levity and boldness of their sex, nor let servants be admitted to give testimony on account of the ignobility of their soul’ (*Ant.* 4.8.15 §219). The footnote to my edition of the *Works of Josephus* says that while this view of women was not from the inspired Torah, it ‘is very probable, however, that this was the exposition of the Scribes and Pharisees, and the practice of the Jews in the days of Josephus.’⁵

In Luke 24:11, when the women tell the disciples Jesus had risen from the dead, they didn’t believe them. They thought the women were talking “nonsense,” one translates it as women’s “idle tales.” In Acts 12, a servant girl Rhoda hears Paul at the gate saying he’s been released from jail, but the disciples don’t believe her either.

That gives some insight on 1st century woman, what about a child? The disciples saw children as less important spiritually, and not to be brought around Jesus while He was teaching the adults (Mk 10). Pharisees really didn’t like children praising Jesus in Matthew 21. Some Jews in NT times saw kids as inferior or as intrusions. Some thought teaching was mainly for Jewish males age 12 and older, but females or children weren’t necessarily brought to the worship.

Greek and Roman culture thought even less of them, often not even bringing females or children into *the world*, instead exposing them. ‘Weak, handicapped, unwanted girls, or another unwanted mouth to feed, would be left on the ground with the implication that the child should be exposed. Exposure was the practice of leaving an unwanted child at a site, usually a garbage dump or dung heap, where the child either died or was taken by a stranger to be raised, usually as a slave ... Exposure had a long history and was advocated by the philosophers (Plato *Rep.* 460 C...).’⁶

A letter dated to 1 B.C. reads: “Hilarion to Alis his wife, heartiest greetings. Know that we are still, even now, in Alexandria ... If—good luck to you—you have another child, if it is a boy, let it live; if it is a girl, expose it” (Papyri Oxyrhynchus IV, 744). Seneca, a philosopher during the Roman Empire, said, “We slaughter a fierce ox, we strangle a mad dog, we plunge a knife into a sick cow, and children who are born weakly and deformed, we drown.”⁷ If the father did allow a child to live, Roman law of *patria potestas* allowed him absolute power over them, ‘right to sell his children as slaves, or to have them put to death if they disobeyed him.’⁸

If man denigrated their wives and children this way, it was worse for slaves. Greek philosopher Aristotle: ‘the lower sort are by nature slaves, and it is better for them as for all inferiors that they should be under the rule of a master...’⁹ He also wrote: ‘a slave is a living tool, just as a tool is an inanimate slave.’¹⁰ He viewed slaves as property, chattel, not complete human beings.¹¹ [from Aristotle to American slave trade] Many Romans by NT times tended to view and treat slaves better than the Greeks, but treatment depended on who your master was. Roman Emperor Augustus broke the legs of one slave who broke his trust¹² and crucified another slave for killing a pet quail.¹³ [yet ‘civilized’ Americans kill unborn babies who have done nothing wrong!]

Ancient writer Seneca described slaves around a table of a wealthy master: ‘The unfortunate slaves are not allowed to move their lips, let alone talk ... A cough, a sneeze, a hiccup is rewarded by a flogging, with no exceptions. Any break in the silence is severely punished. They stand at the ready all night, tense and mute.’¹⁴

*The context of man's denigration of women/children/slaves ...***2. Christ's Elevation of them**

Christ comes to this world speaking to and saving women, children and slaves, and all peoples. In Ephesians, Colossians, 1 Peter, etc., the congregations hearing these letters read and taught included wives, children, slaves, Jews and Gentiles, young and old (Titus 2), rich and poor (James 2), all classes, none segregated, all integrated in worship. The ones the ancient world denigrated, Christ elevated in His Word speaking to each individually with dignity and equally. As Ephesians and Colossians are read, as people gave attention to the public reading and exhortation/preaching/teaching (1 Tim 4:13) wives with children were there and addressed, children heard the Word address them directly (Eph. 6:1-2, Col. 3:20, 1 John 2:15 "*I am writing to you, little children...*"), and slaves were present and addressed, and some of their masters were present in the assembly.

Slave and master heard Ephesians 6:8 together: "*knowing that whatever good thing each one does, this he will receive back from the Lord, **whether slave or free.***"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.***"

Slaves heard both they and their masters were equally under Jesus as their impartial Master, and slaves heard of His reward for them. Children in the same assembly would hear of reward for them and the blessing promised in 6:3 for obeying and honoring father and mother. Paul doesn't tell fathers to later on tell their kids what the Scripture reading and teaching was on that day this was read, Paul speaks directly to the children in the assembly as expected to be there and as expected to obey the Lord as individuals accountable before God, not just when they're "adults."

Jesus welcomed the worship of young children with adults in Matthew 21. I think it's important for kids to be in corporate worship with the whole congregation, and I also think there is a value for them in other settings in addition to "big church" sermons, other focused teaching on various levels: kid's Sunday School, interactive smaller groups, a women's study, classes for children or ministries for younger people with the goal of their discipling by older believers in addition to parents, if it helps fulfill Titus 2, Mt 28:19-20. If believers commit to church worship and home worship, other ministries can be healthy. But we also need to not miss this radical dynamic here that revolutionized women, children, slaves, foreigners, lower class, outcasts, others far off in N.T. society: in Christian worship services they were no longer discriminated or segregated or denigrated, but elevated and integrated in worship and in the Word of a Savior for all peoples!

In Matthew 21, not just sons, but daughters in v. 5 are called to see their Messiah and worship Him, and v. 10 says all the city joined in, even v. 14 the blind and lame, v. 15: *But when the chief priests and the scribes saw the wonderful things that He had done, and **the children** who were shouting in the temple, "Hosanna to the Son of David," **they became indignant***¹⁶ *and said to Him, "Do You hear what these **children** are saying?" And Jesus said to them, "Yes; have you never read, 'OUT OF THE MOUTH OF INFANTS AND NURSING BABIES YOU HAVE PREPARED PRAISE...'"*

Jesus welcomed children worshipping him as Messiah, rebuking the men of Israel who couldn't see what little kids could see. He encouraged simple faith of children other times, and welcomed them, even as He was teaching in Mark 10:11-12.

Mark 10:13 *And they were bringing children to Him so that He might touch them; but the disciples rebuked them.*¹⁴ *But when Jesus saw this, **He was indignant*** [NKJV says “He was greatly displeased”] *and said to them, “Permit the children to come to Me; do not hinder them; for the kingdom of God belongs to such as these.*¹⁵ *“Truly I say to you, whoever does not receive the kingdom of God like a child will not enter it at all.”*¹⁶ *And He took them in His arms and began blessing them, laying His hands on them.*

Jesus saw children not as a burden to get rid of (as some Greeks and Romans did and literally got rid of babies after birth), not as a bother to at least get away from adults (some Jewish men thought) but Jesus saw children as a blessing of the Lord (like Psalm 127:3) and He blessed them as the Lord. Others may have thought kids to be a barrier to and intrusion upon His teaching about the kingdom to more important adults, but Jesus presented kids as *the biblical illustration to adults of His kingdom and humble dependent faith.*

On other occasions as He preached to 5,000+ about the kingdom (Luke 9:11-14), there were women and children all listening (Mt 14:21), including one little boy with 5 loaves and 2 fish (John 6:8). The word there for *little boy* was used in classical Greek for pre-school or what our culture would classify as early elementary school.¹⁵ On several occasions, He drew attention to children present in His teaching (Mk 9:35-37) and gave one of His strongest warnings against sins toward little children or leading them into sin (Mt 18:1-7). He elevated the least and littlest among them by saying what we do for them is done to Him (25:40). Children, this is the Lord!

May our attitudes toward children not draw the indignation of the Lord by our viewing kids as unimportant or unwelcome intrusions, but may they be welcomed as important in the kingdom. May Jesus not be greatly displeased toward modern disciples who think of kids as burdens or bothersome distractions to adults, but may we instead see children as blessings and ask the Lord to bless them as we seek to not hinder them but to bring them to the Lord (Eph 6:4).

John Stott comments back in Eph 6:1 how Christ changed culture towards kids (part of Messiah prophecy in Lk 1:17 ‘*turn hearts of fathers back to the children*’). He writes on Eph 6 that since Paul ‘addresses the children in this paragraph as well as their parents, he evidently expects whole families to come together for public worship not only to praise God but also to listen to his Word. They would hear the Old Testament Scriptures and the apostle’s letters read aloud and expounded, and ... they would learn their own Christian duties and those of other members of their family. That children should have been included in the instructions, and given a section of their own, is an indication of the already pervasive influence in the church of him who had said, ‘*Let the children come to me, do not hinder them...*’ It was a radical change ... in the Roman Empire, in which ... children were regarded by many as a partial nuisance ...’¹⁶

In other words, Paul doesn’t address children (or women or slaves) in the church because it was simply their culture to include them equally with men. It wasn’t, but Christ radically changed a culture! He rescued His people from religious traditions eclipsing OT texts, and tells them to give attention to its reading, exhortation, teaching. Not just men, but children, and not just children, but women and slaves. Many of all 3 groups weren’t very educated in the 1st century, and some of the words in Ephesians and Colossians they wouldn’t understand, a lot of what was read and taught from the OT might have been over their heads, but they weren’t to be excluded.

Scripture places value on corporate worship as households and expects there will be questions that arise within the household that they can then ask the head of the household about later, and it's by God's design for him to instruct his house further. 1 Cor 15:35 says if questions come to a wife in corporate worship, "*let them ask their husbands at home...*" [i.e., not interrupt service, but Paul wanted women to learn and ask questions so they can know as much as the men]

Exodus 12:24 said of the worship God called entire households to: "*And you shall observe this event as an ordinance for you **and your children** forever ...*"²⁶ "*And when your children say to you, 'What does this rite mean to you?'*"²⁷ *you shall say ...*" [explain it]

Exodus 13:14 says of Passover worship: "*when your son asks you in time to come, saying, 'What is this?' then you shall say to him, 'With a powerful hand the LORD brought [Israel] out of Egypt ...*"

As for me and my household, we've been trying to worship the Lord with our children at least by school age sitting thru worship. Do they get all the sermon? No (nor did many 1st century slaves). But it's good to be together, and to learn, and to have questions.

The Christian Passover has been renamed "communion," and it's good for kids who are too young to take it to see and ask dad questions later. I tell our girls what it means, and some day when they're disciples of Jesus and baptized (1st step of obedience), and their faith is at a level that they can discern the body rightly so they don't take it immaturely or unworthily, they can partake some day. But even after they've made a mature profession and are baptized, they still must regularly examine themselves and confess their sins without mom and dad's prompting. They don't understand all the theology of it, but it's good for them to observe/learn in worship.

Joshua 4:21–22 *He said to the sons of Israel, "When your children ask their fathers in time to come, saying, 'What are ...?'"*²² *then you shall inform your children ...* [instruction of Eph 6:4]

This goes all the way back to Father Abraham in Genesis 18:19, as God says: *I have chosen him, so that he may command his children **and his household** after him to keep the way of the LORD*
...

"*His household*" included male and female servants/slaves (20:14). God calls a head of the household to be the #1 spiritual teacher of his household, as we saw a couple weeks ago. Household worship and spiritual teaching by dad daily/regularly is in some ways more important than what happens 1 hour Sunday in corporate worship. But obviously I feel it's important to be in God's house as well. Both home and church worship is important, and when both are in place there is a place for other godly believers to help reinforce the truths being taught at home by the family shepherd or in big church by pastor/shepherds, but to reinforce not replace preaching or parents. Sunday School, small groups, can be *in addition to*, not *instead of*, what is biblically non-negotiable; the priority of public worship in the house of God, and priority of private worship/devotion in yours. Other resources can support, but can't substitute for those.

My philosophy and perspective on this is that children of all ages are welcome in our corporate worship service. We also don't want moms of little ones to regularly miss the worship service, so each service offers nursery and care for toddlers and little ones, though I welcome and encourage children being trained to sit in with their parents as they are able in the worship service as well.

That may look differently for different families. I recognize that idea may be new or something not accustomed to by some, and that parents may be in various stages of training their children, so we offer an optional children's class during the service till age 5 in 2nd service and age 8 in 1st (and we're looking at support in the new bldg for nursing/training moms as we don't want them to be excluded either, even as Jesus welcomed women and children as He taught the men).

Remember, how in some of ancient Judaism, women weren't supported in general or those with little ones specifically so they could be in worship? The OT didn't teach it, though some rabbis didn't welcome and wouldn't teach or speak to women directly. Christ elevated women:

- Jesus as a Jewish man first reveals His identity as Messiah to a non-Jewish woman. John 4:27 says His Jewish male disciples were "*amazed that He had been speaking with a woman*"
- Jesus amazed and changed their culture. Some rabbis might not have taught women the Word of the Lord, but the gospel of Luke begins with the audible Word of the Lord coming to a young lady Mary, who worships with Elizabeth at first news of their Messiah
- When Jesus is dedicated, Anna becomes His evangelist (Lk 2:38)
- Just in the first 2 chapters of Luke we see the Lord's special care to a barren woman (looked down upon by Jewish culture), a young teenage woman pregnant outside wedlock, an elderly woman who had been a widow for decades, and in His first sermon in chap. 4 He highlights God's grace to Gentile women and lepers (4:25-27)
- Luke 7 highlights Christ's compassion to a widow whose only son died, and Christ interrupts the funeral to raise the boy from his casket. Word on the street: "*God has visited His people*" (v. 12-16)
- In the same chapter He forgives and saves a sinful woman who repents at His feet. He uses her to rebuke the Jewish men (v 36-50)
- 2 verses later it names several women ministering to Jesus (8:2-3)
- In that chapter Jesus heals a women with a 12-year-long bleeding problem while on His way to resurrect a 12-year-old girl (v. 41-55)
- He commends Mary for sitting at his feet to hear teaching (10:42)
- He heals a crippled woman on the Sabbath, calling her "daughter of Abraham," and rebuking the objecting male leader (13:10-17). He commends faith of women, condemns men's disbelief

Ladies and gentlemen, that's just a sample from a few chapters of the gospel of Luke! Not to mention the end of the gospels where the male disciples flee but the women faithfully follow and they're the ones who come to His tomb and receive the first word of the resurrection and Christ commissions a woman to tell the men (24). Anybody who says Christianity suppressed women doesn't know much about history and hasn't read much of the New Testament! No other religion, from Muslims to Mormons in recent history, no man's writing gives gospel "honor as fellow heirs of grace" (1 Pet 3:7)

Next week we'll continue and conclude with Christ's elevation of and transformation of slaves

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- ¹ Sue Richards and Larry Richards, *Every Woman in the Bible* (Nashville, TN: T. Nelson Publishers, 1999), p. 220.
- ² John F. MacArthur, Jr., *1 Timothy*, MacArthur New Testament Commentary (Chicago: Moody Press, 1995), 81-82.
- ³ C. Kroeger, "Women in Greco-Roman World and Judaism," in *Dictionary of New Testament Background: A Compendium of Contemporary Biblical Scholarship*, (Downers Grove, IL: InterVarsity Press, 2000).
- ⁴ *Dictionary of Jesus and the Gospels*, ed. Joel B. Green, Scot McKnight and I. Howard Marshall (Downers Grove, IL: InterVarsity Press, 1992), 880.
- ⁵ Flavius Josephus and William Whiston, *The Works of Josephus: Complete and Unabridged* (Peabody: Hendrickson, 1987).
- ⁶ Kroeger, *Ibid.*
- ⁷ John F. MacArthur, Jr., *The Fulfilled Family* (Chicago: Moody Press, 1981).
- ⁸ Bruce Malina and Stephan Joubert, *A Time Travel to the World of Jesus* (Halfway House: Orion, 1997).
- ⁹ As cited by James S. Jeffers, *The Greco-Roman World of the New Testament: Exploring the Background of Early Christianity* (IVP, 1999), p. 220.
- ¹⁰ As cited by John Stott, *God's New Society* (IVP, 1979), p. 251.
- ¹¹ As cited by Harold Hoehner, *Ephesians*, p. 801
- ¹² David J. Williams, *Paul's Metaphors: Their Context and Character* (Hendrickson, 1999), p. 113.
- ¹³ As cited by William Barclay, *The Letters to Galatians and Ephesians* (Westminster Press, 1958), p. 213.
- ¹⁴ Williams, p. 113.
- ¹⁵ Greek *paidarion*. 'Aristophanes ... wrote of the *brephos*, the newborn; *paidion*, the nursing child; *paidarion*, the child who can walk and speak; ... *pais*, the child who can be educated ... Other classical Greek writers, however, did not use these and other terms consistently to refer to the same age levels.' – Roy Zuck, *Precious in His Sight: Childhood and Children in the Bible* (Baker, 1996), p. 153.
- ¹⁶ Stott, 237-38.