

**Ephesians 6:1-9**  
**January 22, 2023**

**Open with Prayer**

**HOOK:**

Q: What do you think it means to obey (listen, harken to a command, submit) our parents “in the Lord?” [Let people engage]

Q: What is the difference between obedience and honor (fix the value, revere)? [Let people engage – obedience is a verb that expresses your honor/reverence for our authority figures.]

**Transition:** God has a plan of authority for relationships. We looked at the marriage relationship last week, and Paul is going to continue his line of thinking regarding submission to authorities in other key relationships and offer reasons as to why we should obey our authority figures. Let’s begin.

**BOOK:**

<sup>6</sup> Children, obey your parents in the Lord, for this is right. <sup>2</sup>“Honor your father and mother”—which is the first commandment with a promise—<sup>3</sup>“that it may go well with you and that you may enjoy long life on the earth.” (Deut 5:16)

<sup>4</sup> Fathers, do not exasperate your children; instead, bring them up in the training and instruction of the Lord.

<sup>5</sup> Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ. <sup>6</sup> 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. <sup>7</sup> Serve wholeheartedly, as if you were serving the Lord, not men, <sup>8</sup> because you know that the Lord will reward everyone for whatever good he does, whether he is slave or free.

<sup>9</sup> And masters, treat your slaves 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.

**Process Observations/Questions:**

Q: What did you most like about this passage? What resonated with you? [Let people engage]

Q: What did you least like about this passage? [Let people engage]

Q: What did you find in this passage that you didn’t understand? [Let people engage]

Q: What do we learn about Jesus in this passage? [Let people engage]

**LOOK:**

If we are filled with the Holy Spirit and are joyful, thankful, and submissive, then we can enjoy harmony in the relationships of life as we live and work with other Christians. We will also find it easier to work with and witness to the unbelievers who may disagree with us. The fruit of the Spirit is love, and love is the greatest adhesive in the world!

**Close in Prayer**

### **Commentaries for Today's Lesson:**

**Wiersbe, W. W. (1996). *The Bible Exposition Commentary (Vol. 2, pp. 52-56). Wheaton, IL: Victor Books.***

After watching a television presentation about rebellious youth, a husband said to his wife, "What a mess! Where did our generation go wrong?" The wife calmly answered, "We had children."

It seems no matter where we look in modern society, we see antagonism, division, and rebellion. Husbands and wives are divorcing each other; children are rebelling against their parents; and employers and employees are seeking for new ways to avoid strikes and keep the machinery of industry running productively. We have tried education, legislation, and every other approach, but nothing seems to work. Paul's solution to the antagonisms in the home and in society was *regeneration*—a new heart from God and a new submission to Christ and to one another. God's great program is to "gather together in one all things in Christ" (Eph. 1:10). Paul indicated that this spiritual harmony begins in the lives of Christians who are submitted to the lordship of Christ.

In this section Paul admonished four groups of Christians about how they could have harmony in Christ.

### **Christian Children (Eph. 6:1–3)**

Paul did not tell the parents to admonish the children; he did it himself. Children were present in the assembly when this letter was read. Did they understand all that Paul wrote? Do *we* understand it all? Christian families attended the public worship together, and no doubt the parents explained the Word to the children when they were at home. He gave them four reasons why they should obey their parents.

***They are Christians ("in the Lord," v. 1a).*** This argument is an application of the theme of the entire section, which is "submitting yourselves one to another in the fear of God" (Eph. 5:21). When a person becomes a Christian, he is not released from normal obligations of life. If anything, his faith in Christ ought to make him a better child in the home. To the Colossians Paul enforced his admonition with "for this is well pleasing unto the Lord" (Col. 3:20). Here is harmony in the home: the wife submits to the husband "as unto Christ"; the husband loves his wife "even as Christ also loved the church"; and the children obey "in the Lord."

***Obedience is right (v. 1b).*** There is an order in nature, ordained of God, that argues for the rightness of an action. Since the parents brought the child into the world, and since they have more knowledge and wisdom than the child, it is right that the child obey his parents. Even young animals are taught to obey. The "modern version" of Ephesians 6:1 would be, "Parents, obey your children, for this will keep them happy and bring peace to the home." But this is contrary to God's order in nature.

***Obedience is commanded (v. 2a).*** Here Paul cites the fifth commandment (Ex. 20:12; Deut. 5:16) and applies it to the New Testament believer. This does not mean that the Christian is "under the Law," for Christ has set us free from both the curse and the bondage of the Law (Gal. 3:13; 5:1). But the righteousness of the Law is still a revelation of the holiness of God, and the Holy Spirit enables us to practice that righteousness in our daily lives (Rom. 8:1–4). All of the Ten Commandments are repeated in the New Testament epistles for the Christian to observe

except, “Remember the Sabbath Day to keep it holy.” It is just as wrong for a New Testament Christian to dishonor his parents as it was for an Old Testament Jew.

To “honor” our parents means much more than simply to obey them. It means to show them respect and love, to care for them as long as they need us, and to seek to bring honor to them by the way we live. A young couple came to see me about getting married, and I asked if their parents agreed to the wedding. They looked at each other in embarrassment, then confessed, “We were hoping you wouldn’t ask about that.” I spent the next hour trying to convince them that their parents had a right to rejoice in this event, and that to exclude them would cause wounds that might never heal. “Even if they are not believers,” I said, “they are your parents, and you owe them love and respect.” They finally agreed, and the plans we made together made both families happy. Had we followed the couple’s original plans, the two of them would have lost their testimony with their relatives, but, instead, they were able to give a good witness for Jesus Christ.

***Obedience brings blessing (vv. 2b–3).*** The fifth commandment has a promise attached to it: “That thy days may be long upon the land which the Lord thy God giveth thee” (Ex. 20:12). This promise originally applied to the Jews as they entered Canaan, but Paul applied it to believers today. He substituted “earth” for “land” and tells us that the Christian child who honors his parents can expect two blessings. It will be well with him, and he will live long on the earth. This does not mean that everyone who died young dishonored his parents. He was stating a principle: when children obey their parents in the Lord, they will escape a good deal of sin and danger and thus avoid the things that could threaten or shorten their lives. But life is not measured only by quantity of time. It is also measured by quality of experience. God enriches the life of the obedient child no matter how long he may live on the earth. Sin always robs us; obedience always enriches us.

So, the child must learn early to obey father and mother, not only because they are his parents, but also because God has commanded it to be so. Disobedience to parents is rebellion against God. The sad situation in homes today is the result of rejecting God’s Word (Rom. 1:28–30; 2 Tim. 3:1–5). By nature, a child is selfish, but in the power of the Holy Spirit, a child can learn to obey his parents and glorify God.

### **Christian Fathers (Eph. 6:4)**

If left to themselves, children will be rebels, so it is necessary for the parents to train their children. Years ago, the then Duke of Windsor said, “Everything in the American home is controlled by switches—except the children!” The Bible records the sad results of parents neglecting their children, either by being bad examples to them or failing to discipline them properly. David pampered Absalom and set him a bad example, and the results were tragic. Eli failed to discipline his sons and they brought disgrace to his name and defeat to the nation of Israel. In his latter years, even Isaac pampered Esau, while his wife showed favoritism to Jacob; and the result was a divided home. Jacob was showing favoritism to Joseph when God providentially rescued the lad and made a man out of him in Egypt. Paul tells us that the father has several responsibilities toward his children.

***He must not provoke them.*** In Paul’s day, the father had supreme authority over the family. When a baby was born into a Roman family, for example, it was brought out and laid before the father. If he picked it up, it meant he was accepting it into the home. But if he did not pick it up, it meant the child was rejected. It could be sold, given away, or even killed by exposure. No doubt a father’s love would overcome such monstrous acts, but these practices were legal in that

day. Paul told the parents, “Don’t use your authority to abuse the child, but to encourage and build the child.” To the Colossians he wrote, “Fathers, provoke not your children to anger, lest they be discouraged” (Col. 3:21). So, the opposite of “provoke” is “encourage.”

I was addressing a group of Christian students on prayer and was pointing out that our Father in heaven is always available when we call. To illustrate it, I told them that the receptionist at our church office has a list of names prepared by me, and these people could get to me at any time, no matter what I was doing. Even if I was in a staff meeting, or in a counseling session, if any of these people phoned, she was to call me immediately. At the top of this list was my family. Even if the matter seems to me inconsequential, I want my family to know that I am available. After the service, one of the students said to me, “Would you adopt me? I can never get through to my father, and I need his encouragement so much!”

Fathers provoke their children and discourage them by saying one thing and doing another—by always blaming and never praising, by being inconsistent and unfair in discipline, and by showing favoritism in the home, by making promises and not keeping them, and by making light of problems that, to the children, are very important. Christian parents need the fullness of the Spirit so they can be sensitive to the needs and problems of their children.

***He must nurture them.*** The text reads, “But nurture them in the discipline and admonition of the Lord.” The verb translated “bring them up” is the same word that is translated “nourisheth” in Ephesians 5:29. The Christian husband is to nourish his wife and his children by sharing love and encouragement in the Lord. It is not enough to nurture the children physically by providing food, shelter, and clothing. He must also nurture them emotionally and spiritually. The development of the Boy Jesus is our example: “And Jesus increased in wisdom and stature, and in favor with God and man” (Luke 2:52). Here is balanced growth: intellectual, physical, spiritual, and social. Nowhere in the Bible is the training of children assigned to agencies outside the home, no matter how they might assist. God looks to the parents for the kind of training that the children need.

***He must discipline them.*** The word “nurture” carries with it the idea of learning through discipline. It is translated “chastening” in Hebrews 12. Some modern psychologists oppose the old-fashioned idea of discipline, and many educators follow their philosophy. “Let the children express themselves!” they tell us. “If you discipline them, you may warp their characters.” Yet discipline is a basic principle of life and an evidence of love. “Whom the Lord loveth, He chasteneth” (Heb. 12:6). “He that spareth him chasteneth him diligently” (Prov. 13:24, literal translation).

We must be sure, however, that we discipline our children in the right manner. To begin with, we must discipline in love and not in anger, lest we injure either the body or the spirit of the child, or possibly both. If we are not disciplined, we surely cannot discipline others, and “flying off the handle” never made either a better child or a better parent.

Also, our discipline must be fair and consistent. “My father would use a cannon to kill a mosquito!” a teenager once told me. “I either get away with murder or get blamed for everything!” Consistent, loving discipline gives assurance to the child. He may not agree with us, but at least he knows that we care enough to build some protective walls around him until he can take care of himself.

“I never knew how far I could go,” a wayward girl told me, “because my parents never cared enough to discipline me. I figured that if it wasn’t important to them, why should it be important to me?”

***He must instruct and encourage them.*** This is the meaning of the word “admonition.” The father and mother not only use actions to raise the child, but also words. In the Book of Proverbs, for example, we have an inspired record of a father sharing wise counsel with his son. Our children do not always appreciate our counsel, but that does not eliminate the obligation we have to instruct and encourage them. Of course, our instruction must always be tied to the Word of God (see 2 Tim. 3:13–17).

When the Supreme Court handed down its ruling against required prayer in the public schools, the famous editorial cartoonist Herblock published a cartoon in the *Washington Post* showing an angry father waving a newspaper at his family and shouting, “What do they expect us to do—listen to the kids pray at home?” The answer is: Yes! Home is the place where the children ought to learn about the Lord and the Christian life. It is time that Christian parents stop “passing the buck” to Sunday School teachers and Christian day-school teachers and start nurturing their children.

### **Christian Servants (Eph. 6:5–8)**

The word “servants” undoubtedly refers to Christian slaves, but we may certainly apply these words to the Christian employee today. There were probably 6 million slaves in the Roman Empire in that day, and slavery was an accepted institution. Nowhere in the New Testament is slavery *per se* attacked or condemned, though the overall thrust of the Gospel is against it. Paul’s ministry was not to overthrow the Roman government or any of its institutions, but to preach the Gospel and win the lost to Christ. Certainly the results of his evangelism ultimately led to the overthrow of the Roman Empire, but that was not Paul’s main motive. Just as the preaching of Wesley and Whitefield resulted in the abolition of slavery and child labor, the elevation of women, and the care of the needy, so Paul’s ministry contributed to the death of slavery and the encouragement of freedom. However, he was careful not to confuse the social system with the spiritual order in the church (1 Cor. 7:20–24).

Paul admonished the servants to be obedient, with several good reasons. First, they were really serving Christ. True, they had “masters according to the flesh,” but their true Master was in heaven (Eph. 6:9). The fact that an employee and his employer are both Christians is no excuse for either one to do less work. Rather, it is a good reason to be more faithful to each other. The employee should show proper respect for employer, and not try to take advantage of him. He should devote his full attention and energy to the job at hand (“singleness of heart”). The best way to be a witness on the job is to do a good day’s work. The Christian worker will avoid “eye service”—working only when the boss is watching, or working extra hard when he is watching to give the impression he is doing a very good job.

The second reason is that doing a good job is the will of God. Christianity knows nothing of sacred and secular. A Christian can perform any good work as a ministry to Christ, to the glory of God. For this reason, the worker must do his job “from the heart,” since he is serving Christ and doing the will of God. There were tasks assigned to these slaves that they detested, but they were to perform them just the same, so long as they were not disobeying the will of God. “Singleness of heart” and “doing the will of God from the heart” both indicate the importance of a right heart attitude on the job.

Paul’s third argument is that they will be rewarded by the Lord (Eph. 6:8). In that day, slaves were treated like pieces of property, no matter how well educated they might be. An educated, cultured slave who became a Christian might receive even harsher treatment from his master

because of his faith, but harsh treatment was not to keep him from doing his best (1 Peter 2:18–25). We are to serve Christ, not men. We shall receive our rewards from Christ, not from men.

### **Christian Masters (Eph. 6:9)**

The Christian faith does not bring about harmony by erasing social or cultural distinctions. Servants are still servants when they trust Christ, and masters are still masters. Rather, the Christian faith brings harmony by working in the heart. Christ gives us a new motivation, not a new organization. Both servant and master are serving the Lord and seeking to please Him, and in this way they are able to work together to the glory of God. What are the responsibilities of a Christian master (or employer) to his workers?

***He must seek their welfare.*** “Do the same things unto them.” If the employer expects the workers to do their best for him, he must do his best for them. The master must serve the Lord from his heart if he expects his servants to do the same. He must not exploit them.

One of the greatest examples of this in the Bible is Boaz in the Book of Ruth. He greeted his workers with, “The Lord be with you!” And they replied, “The Lord bless thee!” (Ruth 2:4) Boaz was sensitive to the needs of his workers and generous to the stranger, Ruth. His relationship with his workers was one of mutual respect and a desire to glorify the Lord. It is unfortunate when an employee says, “My boss is supposed to be a Christian, but you’d never know it!”

***He must not threaten.*** Roman masters had the power and lawful authority to kill a slave who was rebellious, though few of them did so. Slaves cost too much money to destroy them. Paul suggested that the Christian master has a better way to encourage obedience and service than threats of punishment. The negative power of fear could result in the worker doing less instead of more, and this kind of motivation could not be continued over a long period of time. Far better was the positive motivation of “that which is just and equal” (Col. 4:1). Let a man share the results of his labor and he will work better and harder. Even the Old Testament gives this same counsel: “Thou shalt not rule over him with rigor, but shalt fear thy God” (Lev. 25:43).

***He must be submitted to the Lord.*** “Your master also is in heaven” (Eph. 6:9). This is practicing the lordship of Christ. The wife submits to her own husband “as unto the Lord” (Eph. 5:22), and the husband loves the wife “as Christ also loved the church” (Eph. 5:25). Children obey their parents “in the Lord” (Eph. 6:1), and parents raise their children “in the nurture and admonition of the Lord” (Eph. 6:4). Servants are obedient “as unto Christ” (Eph. 6:5), and masters treat their servants as their “Master in heaven” would have them do. Each person, in submission to the Lord, has no problems submitting to those over him.

Jesus said the way to be a ruler is first to be a servant (Matt. 25:21). The person who is not under authority has no right to exercise authority. This explains why many of the great men of the Bible were first servants before God made them rulers: Joseph, Moses, Joshua, David, and Nehemiah are just a few examples. Even after a man becomes a leader, he must still lead by serving. An African proverb says, “The chief is servant of all.” “And whosoever will be chief among you, let him be your servant” (Matt. 20:27).

A friend of mine was promoted to a place of executive leadership and, unfortunately, it went to his head. He enjoyed all of his executive privileges and more, and never lost an opportunity to remind his employees who was in charge. But he lost the respect of his workers, and production and efficiency went down so fast that the board had to replace him. Because my friend forgot that he had a “Master in heaven,” he failed to be a good “master on earth.”

***He must not play favorites.*** God is no respecter of persons. He will judge a master or a servant if he sins, or He will reward a master or a servant if he obeys (Eph. 6:8). A Christian

employer cannot take privileges with God simply because of his position; nor should a Christian employer play favorites with those under his authority. Paul warned Timothy to “observe these things without preferring one before another, doing nothing by partiality” (1 Tim. 5:21). One of the fastest ways for a leader to divide his followers and lose their confidence is for the leader to play favorites and show partiality.

This closes the section we have called “Walk in Harmony.” If we are filled with the Holy Spirit and are joyful, thankful, and submissive, then we can enjoy harmony in the relationships of life as we live and work with other Christians. We will also find it easier to work with and witness to the unbelievers who may disagree with us. The fruit of the Spirit is love, and love is the greatest adhesive in the world!

**Hoehner, H. W. (1985). *Ephesians*. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, pp. 641-642) Wheaton, IL: Victor Books**

b. *Children and parents (6:1–4)*

The Spirit-controlled life (5:18) is necessary for having a good parent-child relationship.

6:1–3. **Children** are to **obey** their **parents**. The phrase **in the Lord** does not mean that children are to obey parents only if their parents are believers. As Colossians 3:20 clearly denotes, a child’s obedience to his parents is pleasing in the Lord’s sight. The reason **for this** is that it **is right** (*dikaion*); it is a proper course to follow in society. Paul then quoted the fifth commandment (Ex. 20:12; Deut. 5:16) to support the need for children to obey parents (Eph. 6:2a, 3). The parenthetical clause states that this **is the first commandment with a promise**. But this is actually the second command with a promise (cf. Ex. 20:6). Some say Paul meant that this is the first command that children need to learn. But the first, not the fifth, of the Ten Commandments should really be learned first. More likely, Paul meant that this is “first” in the sense of being “a primary commandment,” that is, of primary importance for children and it also has a promise. The promise for those who obey their parents is **that they enjoy** a prosperous and **long life on the earth**. This states a general principle that obedience fosters self-discipline, which in turn brings stability and longevity in one’s life. (Stated conversely, it is improbable that an undisciplined person will live a long life. An Israelite who persistently disobeyed his parents was not privileged to enjoy a long, stable life in the land of Israel. A clear example of this was Eli’s sons Hophni and Phinehas [1 Sam. 4:11].) Though that promise was given to Israel in the Old Testament, the principle still holds true today.

6:4. **Fathers** are addressed because they represent the governmental head of the family on whom rests the responsibility of child discipline. Fathers are **not to exasperate** (*parorgizete*, “provoke to anger”; used only here and in Rom. 10:19; cf. Col. 3:21) their **children** by unreasonable demands, petty rules, or favoritism. Such actions cause children to become discouraged (Col. 3:21). **Instead**, fathers are to **bring them up**, that is, rear or nourish (*ektrepheite*, “provide for physical and spiritual needs”; also used in Eph. 5:29) them **in the training** (*paideia*, “child discipline,” including directing and correcting; cf. “training” in righteousness [2 Tim. 3:16] and God’s “discipline” of believers [Heb. 12:8]) **and instruction** (*nouthesia*; cf. 1 Cor. 10:11; Titus 3:10) **of the Lord**. Children are to obey “in the Lord” (Eph. 6:1) and parents are to train and instruct “in the Lord.” He is to be the center of their relationships and of their teaching and learning.

c. *Slaves and masters (6:5–9)*

Paul then discussed a third group. Whereas the first two groups were directly involved in family relationships (wives and husbands, children and parents), this group was outside the immediate family. Slavery existed in Paul's day and he did not try to overthrow it (1 Cor. 7:17–24). Apparently these were Christian slaves under Christian masters.

6:5–8. Slaves' responsibilities to their masters are outlined here. **Slaves** were to **obey** (cf. v. 1) their **masters** with (1) **respect** (cf. 5:33), (2) **fear** (lit., "trembling"), (3) **sincerity** (*haplotēti*, from *haplous*, "simple, without folds"), (4) as a service rendered to Christ (**just as you would obey Christ ... like slaves of Christ, doing the will of God ... as if you were serving the Lord**), (5) consistently (**not only ... when their eye is on you**, but all the time), (6) with inner motivation (**of heart** [6:5], and **from your heart** [v. 6], the latter phrase being lit., "from the soul"), and (7) **wholeheartedly** (*met' eunoias*, "with good will or a peaceable spirit"). The reason for such service is **that the Lord will reward** them. He is the One who can accurately and impartially judge their performance and motivation (cf. 1 Peter 1:17).

6:9. **Masters** were to **treat their slaves in the same way**, that is, to please the Lord in their dealings with them. Slaves owners were **not** to keep threatening **them** but to treat them justly and fairly (cf. Col. 4:1; James 5:4) because they themselves were servants, with a **Master** who is an example to them. This, of course, is the Lord and He is the Master over both earthly masters and slaves. He shows no partiality, regardless of one's rank (cf. Eph. 6:8).

In conclusion, only a Spirit-controlled believer (5:18) is able to fulfill the obligations given in this section (5:15–6:9). Many of these verses emphasize selflessness, which results in harmony, one evidence of the Spirit's work.

**Anders, M. (1999). *Galatians-Colossians* (Vol. 8, pp. 188–189). Broadman & Holman Publishers.**

## Our Spiritual War

**MAIN IDEA:** *Fathers are to nurture their children while children are to obey their parents, and slaves are to obey their masters while masters are to take care of their slaves. Also, life is a spiritual war, so be sure to keep each piece of spiritual armor in place; and stand firm against the devil.*

### A. The Responsibilities of Families (vv. 1–4)

**SUPPORTING IDEA:** *Children are to be submissive to the authority of their parents while parents are to be submissive to the needs of their children.*

**6:1.** Children are instructed that their role in mutual submission is to **obey your parents in the Lord, for this is right**. Without learning obedience from parents, children would run wild in society. All social order depends on this. **In the Lord** does not mean that children only need to obey Christian parents. Rather, it means that they are obeying the Lord when they obey their parents. Sadly, we are living in a day when child abuse is on the rise. This causes us to mention that the same exceptions which wives have from obeying their husbands, children have in obeying their parents. When children are asked to do something unethical, illegal, or immoral, or when they are harmed or in danger of being harmed, the command to obey would be superseded by higher biblical principles of "obeying God rather than man."



**6:2–3.** The fifth of the Ten Commandments, to **honor your father and mother**, is repeated here, then followed by the statement that it is the first commandment with a promise. Actually, it is the second commandment with a promise (compare Exod. 20:6). There are many potential ways to solve this apparent contradiction. Perhaps the easiest is by noting that “first” may refer to the importance rather than order. Paul’s point is probably that this commandment is of extraordinary significance. The promise, that the obedient child would live long on the earth, is a general promise, not an absolute promise. Children who learn obedience tend to live better lives and tend to live longer. Drug addicts, criminals, foolish and careless people tend not to live as well or as long as well-disciplined people.

**6:4.** The father’s role is not to exasperate his children but to **bring them up in the training and instruction of the Lord**. Growing up in a Christian home is intended to be a very positive experience for both parent and child when each plays his proper role.

## **B. The Responsibilities of Workers (vv. 5–9)**

**SUPPORTING IDEA:** *Slaves are to be submissive to the authority of their masters while masters are to be submissive to the needs of their slaves.*

**6:5–8.** **Slaves** carry the same principle of submission to authority as we see with wives and children. They serve the Lord by serving their master. They were not to serve their masters for the external reason of pleasing others but because they wanted to please Christ. Paul reminded slaves that their service to Christ would be rewarded by God just as will be all members of God’s kingdom. Slaves on earth, they are equal members of the heavenly kingdom.

**6:9.** Then, fulfilling his pattern, Paul moves to the master, instructing him to please the Lord by the way he treats his slave. God is in heaven, where both master and slave are of equal importance to him.

Slaves had no options in relationships with their masters. The same general principles apply in a worker’s relationship with his boss. However, as with wives and children, the employee would not be obligated to do anything unethical, illegal, immoral, or to endanger himself or others. He would be free to find other employment within the will of God.

**The Holy Bible: New International Version. (1984). (Ephesians 6). Grand Rapids, MI: Zondervan.**