

The image depicts a scene from the Bible, likely the parable of the speck and the log. Jesus, with long hair and a beard, wearing a simple white robe and a grey cloak, stands on the left. He is looking down at a Roman soldier who is kneeling on his right knee on the right. The soldier is wearing a full Roman military uniform, including a helmet with a red plume and a breastplate. In the background, several other Roman soldiers are visible, some on horseback and some on foot, in a dusty, outdoor setting with stone buildings and trees. The overall tone is dramatic and historical.

The WORD Series

Part 15 - Honour

Introduction...

- Just like with marriage in the last session, the Scriptures shift to another big item: Parents!
- Many Christians have had bad experiences in marriage.
- Countless more have suffered under abusive parents
- Yet the scriptures speak to our hearts regardless of sinful behaviour from others.





Introduction...

- So, one of the key things we must address is the state of our hearts:
- Regardless of sin and darkness in our world.
- It seems God is telling us to abide by His rules even when others are breaking the rules.
- It is an important principle to note that Christ came into a very sinful world and yet remained sinless...let that sink in!

Bible Reading....

- *Children, obey your parents in the Lord, for this is right. ² “Honor your father and mother,” which is the first commandment with promise:*
- *³ “that it may be well with you and you may live long on the earth.”*
- *⁴ And you, fathers, do not provoke your children to wrath, but bring them up in the training and admonition of the Lord.*
- *⁵ Bondservants, be obedient to those who are your masters according to the flesh, with fear and trembling, in sincerity of heart, as to Christ;*
- *⁶ not with eyeservice, as men-pleasers, but as bondservants of Christ, doing the will of God from the heart,*
- *⁷ with goodwill doing service, as to the Lord, and not to men, ⁸ knowing that whatever good anyone does, he will receive the same from the Lord, whether he is a slave or free.*
- *⁹ And you, masters, do the same things to them, giving up threatening,*
- *knowing that ¹your own Master also is in heaven, and there is no partiality with Him.*
- Ephesians 6:1-9

SUMMARY



Summary...

- Paul speaks to:
- **children** and their duty to obey and honour parents (vv. 1–3)
- **fathers/parents** and their duty to raise children rightly (v. 4)
- **servants/slaves** and their duty to serve sincerely (vv. 5–8)
- **masters** and their duty to lead justly and without cruelty (v. 9)



Filled...!

- This whole section is not isolated advice. It sits within Paul’s wider teaching about what it means to live as a **Spirit-filled believer**.
- In Ephesians 5:18, Paul says, “**Be filled with the Spirit.**”
- What follows is the outworking of that filling in everyday relationships: marriage, parenting, family life, work, and authority.
- So Ephesians 6:1–9 is really about this: **How does the Gospel transform the home and human relationships?**

Obey...



- **“Children, obey your parents in the Lord: for this is right” (v. 1)**
- There are several layers here.
- **A. Obedience is part of God’s moral order**
- Paul says this is **“right.”**
- That means this is not merely cultural, convenient, or traditional.
- It is morally fitting. It belongs to the order God has built into human life.



**OBEY
YOUR
PARENTS**

The text is rendered in a large, bold, black-outlined font. To the left of the word 'YOUR' is a line-art icon of a woman and a man holding hands. To the right of 'YOUR' is a line-art icon of a man holding a child's hand. The background features a light blue gradient at the top and a solid blue shape at the bottom left.

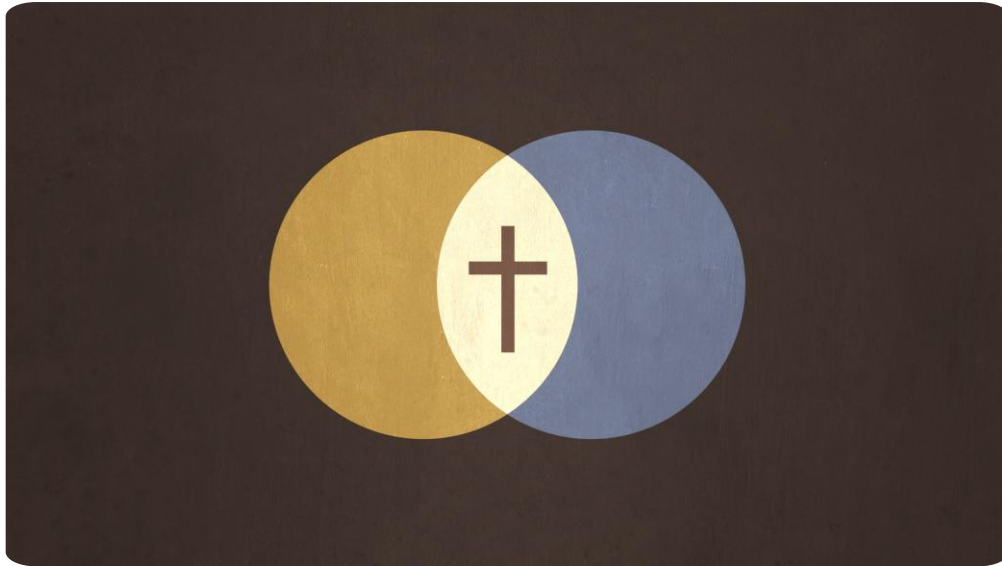
Obey...



A decorative graphic consisting of several thick, blue, hand-drawn brushstrokes arranged in a partial circular arc on the right side of the slide.

- A home cannot flourish where there is no honour for authority.
- A child's early life is meant to be one of learning:
 - trust
 - submission
 - restraint
 - gratitude
 - humility
 - teachability
- When children obey godly instruction, they are not merely keeping household rules. They are being shaped in heart and character.

In the LORD...



- **Obedience is “in the Lord”**
- This phrase matters greatly. Paul is not teaching blind or absolute obedience to sin, abuse, or evil. “In the Lord” means:
- obedience is part of discipleship
- obedience is rendered with reference to Christ
- parents themselves are under God’s authority
- So the child is not taught to worship parents, but to honour them **under God**.
- Where parental instruction aligns with righteousness, obedience is the child’s duty.



Honour...

- “Honour thy father and mother” (v. 2)
- Honour is deeper than obedience
- Paul then moves from **obey** to **honour**.
- **Obedience** and **honour** are related, but they are not identical.
- **Obedience** is primarily about action.
- **Honour** is about action, attitude, value, and posture.
- A child may obey outwardly and still be inwardly full of contempt. But biblical honour goes deeper. It means to treat parents as weighty, valuable, worthy of regard, and worthy of proper place.



Weight....

- The Greek idea behind “honour” carries the sense of **value, esteem, and weight**.
- To honour someone is to refuse to treat them lightly.
- So, to honour father and mother means:
 - to respect them
 - to speak to them properly
 - to take their words seriously
 - to be grateful for their role
 - to refuse mockery, contempt, and rebellion
 - to care for them, especially later in life

It reflects God...

- **Honour reflects God's own order**
- God is a God of order, not confusion.
- He establishes authority structures not merely to control, but to cultivate peace, safety, wisdom, and flourishing.
- When honour breaks down, disorder spreads. Scripture often links rebellion and dishonour with moral decay.
- That is because dishonour is rarely confined to one area.
- A person who becomes casual about honour often becomes casual about truth, covenant, gratitude, and holiness.



Rewarding...

- “Which is the first commandment with promise” (vv. 2–3)
- Paul quotes the fifth commandment and emphasises that it comes **with promise**:
- *“That it may be well with thee, and thou mayest live long on the earth.”*
- This does not mean every honouring child automatically has a trouble-free life,
- nor that every difficulty is the result of dishonour. Rather, it means God has attached a principle of blessing to honour.



Rewards...



- **A. Well-being**
- “That it may be well with thee” speaks of flourishing, stability, and the general favour that accompanies walking in God’s ways.
- Honour tends toward wisdom. Wisdom tends toward preservation. A child who listens, receives correction, and values godly instruction is often spared many sorrows.
- **B. Longevity and preservation**
- “Long on the earth” reflects the general principle that walking in God’s order preserves life. Rebellion, impulsiveness, arrogance, and stubborn refusal of correction often shorten peace and multiply harm.

Practicals...

- **For children and young people:**
- listening when corrected
- speaking respectfully
- not rolling eyes, mocking, shouting, or scorning
- taking parental instruction seriously
- telling the truth
- not manipulating or deceiving
- responding promptly rather than rebelliously
- showing gratitude



Practicals...

- **For adult children:**
- speaking respectfully even when disagreeing
- not humiliating parents
- not treating them as burdensome or disposable
- caring for them in weakness or old age
- showing appreciation
- guarding their dignity
- not rehearsing their failures with bitterness
- Honour does not mean agreeing with everything. It does mean refusing contempt.



Parents...

- **“And, ye fathers, provoke not your children to wrath” (v. 4)**
 - After commanding children, Paul immediately addresses fathers.
 - This is very revealing. God does not only command honour downward; He commands responsibility upward.
 - **“Provoke not your children to wrath”**
 - This means parents, especially fathers as household heads in that context,
 - must not govern in ways that unnecessarily embitter, crush, or exasperate children.
- Children are not to be ruled through:
 - harshness
 - inconsistency
 - humiliation
 - unfairness
 - impossible demands
 - neglect
 - constant criticism
 - anger-driven discipline
 - A parent can be technically correct and still deeply wrong in spirit.

Provoke not...

- **The danger of parental provocation**
- When children are provoked to wrath, several things can happen:
- resentment builds
- trust erodes
- affection freezes
- rebellion matures
- their image of authority becomes distorted
- their openness to God's fatherhood may be damaged
- So Paul guards both sides:
- Children must not be rebellious
- Fathers/parents must not be oppressive



Other....

- **The servant/master section and modern application (vv. 5–9)**
- Paul is addressing a first-century social reality.
- In applying this today, the clearest equivalent is not exact slavery but broader relationships of work and authority.
- The principles are:
 - work sincerely
 - do not be lazy or deceptive
 - serve with integrity
 - remember Christ sees all
 - do not abuse power
 - do not threaten or exploit
 - lead knowing you answer to God
- The Gospel does not bless cruelty, domination, or dehumanisation.
- Instead, it transforms ordinary structures by placing both worker and leader beneath the Lordship of Jesus



REFLECTIONS...

