



**OASIS: TRUE WORK
DONE IN SYNC WITH
THE “TRUE” SERMON JOURNEY**
The Passage – Ephesians 6:5-9

Preface: *This is our final LC study for the spring. It’s been our hope that these notes would give you as the LC Leader a head start in preparing your lessons and allowing your LC to go deeper in personal understanding and application. These italicized portions are meant to resource and help you in leading and not to be distributed to the entire group (it limits conversation). Please also note that not all these questions are to be asked in a single night.*

Starter questions:

What are the most challenging aspects of your current work? What do you find rewarding?
Ever have a bad boss? What did you learn from that experience?
Have you ever realized you were a poor boss/supervisor/overseer? What did you learn from that experience?

Study’s BIG Idea: When we understand who our true master is, we can work, lead, and serve effectively and honorably.

Ephesians 6:5-9

5 Slaves, obey your earthly masters with respect and fear, and with sincerity of heart, just as you would obey Christ. **6** Obey them not only to win their favor when their eye is on you, but as slaves of Christ, doing the will of God from your heart. **7** Serve wholeheartedly, as if you were serving the Lord, not people, **8** because you know that the Lord will reward each one for whatever good they do, whether they are slave or free.

9 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.

O – What strikes you as the most interesting parts concerning slaves and masters here?

I – The Greek word for “master” literally means “Lord,” hence the reason for Paul including the modifier “earthly.” What is Paul inferring in verses 6-7 when it comes to service and allegiance?

(Paul is doing something very subversive here in identifying these believing slaves as “slaves of Christ.” In essence, he is encouraging them to serve their earthly lords faithfully out of a heart of worship towards their heavenly Lord.)

A – When have you demonstrated your heavenly allegiance above earthly loyalties? Any cultural examples come to mind?

O – What feelings and emotions come to your mind upon reading verse 8?

I – Paul often referred to himself as a slave to Christ and further taught in 1 Cor. 7:21-23 that slaves were freed people in Christ because he believed that all Christ-followers were freed people but slaves to Christ. What can we gain by seeing ourselves in this paradox? (*The world tends to see slavery through one perspective while the individual who willingly binds him/herself to another sees “slavery” or sacrificial allegiance through another perspective.*)

O – What does Paul instruct Christian masters to do in attitude and action in verse 9?

I – It is outright shocking for Paul to instruct the masters to act “in the same way” as slaves. What do you see Paul doing here? How do you think this would have been perceived socially? If Paul’s teaching was applied, what cultural advances could we see happen for society and for the early forming Church?

A – How does this passage help us to in today’s world as we labor, as we oversee, and as we serve?

Key: O – Observation. I – Interpretation. A – Application

- a. **Please note that not all these questions are to be asked in a single night.** Take some time and select and reword the questions that best fit your voice and your LIFE Community group. Certain questions work better for certain groups. You are encouraged to prayerfully discern what will serve your LC the best.
- b. Complement OIA questions with “process questions” (what else? what more? what do others think?).
- c. When you ask questions, give people ample time to think and respond. Wait. Take your time; don’t rush people but encourage their participation. And avoid answering your own questions!
- d. Timing/pacing: allocate your time and move forward gently, with a steady pace.
- e. Application: Pace the study to conclude with “difference making” application.
- f. Secondary texts—use other texts sparingly, even if they are relevant. Such texts will push you into “teaching,” rather than facilitating. It can cause people to feel distracted or de-powered.