



Lesson 8

3:10-11 ...and have put on the new self, which is being renewed in knowledge in the image of its Creator. ¹¹ Here there is no Greek or Jew, circumcised or uncircumcised, barbarian, Scythian, slave or free, but Christ is all, and is in all.

Notes:

- “new” (v. 10) = more recent in time
- “which is being renewed” (v. 10) = also new in quality
- “knowledge” (v. 10) = again ἐπίγνωσις
- “barbarian” (v. 11) = non-Hellenic in language or culture
- “Scythian” (v. 11) = from the north of Black Sea, those portrayed as the height of unrefinement and savagery

1.) What is the tense (P/PR/F) and voice (A/Mid/P) of the phrase “which is being renewed”? What does that mean about our sanctification?

2 Corinthians 3:18 We, who with unveiled faces all reflect the Lord’s glory, are being transformed into his likeness with ever-increasing glory, which comes from the Lord, who is the Spirit.

1 John 3:2 Dear friends, now we are children of God, and what we will be has not yet been made known. But we know that when he appears, we shall be like him, for we shall see him as he is.

2.) What does it mean that “Christ is all and in all”? How does that change our perception of others?

Galatians 3:26-28 You are all sons of God through faith in Christ Jesus, ²⁷ for all of you who were baptized into Christ have clothed yourselves with Christ. ²⁸ There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus.

3:12-17 Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. ¹³ Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. ¹⁴ And over all these virtues put on love, which binds them all together in perfect unity. ¹⁵ Let the peace of Christ rule in your hearts, since as members of one body you were called to peace. And be thankful. ¹⁶ Let the word of Christ dwell in you richly as you teach and admonish one another with all wisdom, and as you sing psalms, hymns and spiritual songs with gratitude in your hearts to God. ¹⁷ And whatever you do, whether in word or deed, do it all in the name of the Lord Jesus, giving thanks to God the Father through him.

Notes:

- "compassion" (v. 12) = the feeling of intense/inward love (σπλάγχνον – internal organs as seat of emotion)
- "forgive" (v. 13) = includes the idea of giving/showing grace, here exemplified in forgiveness
- "whatever" (v. 13) = introduces a general condition (i.e. friction and cause for complaints are *going to happen*, show grace every time it does!)
- "love" (v. 14) = agape (ἀγάπη)
- Notice the three of thankfulness in verses 15-17 (3x)

1.) How did our Lord Jesus manifest these virtues to the fullest?

2.) How has the Lord forgiven you?

3.) How does verse 17 reinforce the truth once spoken by our Savior that "a good tree bears good fruit" (Matt. 7:17)? How is this the inverse of how the world looks at things?

3:18-4:1 Wives, submit to your husbands, as is fitting in the Lord. ¹⁹ Husbands, love your wives and do not be harsh with them. ²⁰ Children, obey your parents in everything, for this pleases the Lord. ²¹ Fathers, do not embitter your children, or they will become discouraged. ²² Slaves, obey your earthly masters in everything; and do it, not only when their eye is on you and to win their favor, but with sincerity of heart and reverence for the Lord. ²³ Whatever you do, work at it with all your heart, as working for the Lord, not for men, ²⁴ since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving. ²⁵ Anyone who does wrong will be repaid for his wrong, and there is no favoritism. ^{4:1} Masters, provide your slaves with what is right and fair, because you know that you also have a Master in heaven.

Notes:

- Paul addresses and give instructions to six groups on particular ways to live their sanctification.
- "submit" (v. 18) = (Pr M Impv) "to keep on ordering oneself under" in rank rather than specific activity, importance, ability, or value

- “love” (v. 19) = (Pr A Impv) fr. ἀγαπάω – “keep on loving”
- “obey” (v. 20, 22) = “keep on following instructions/obey” as told
- “discouraged” (v. 21) = without passion/drive/motivation
- “slaves” (v. 22) = encompasses servants and slaves
- “work at it with all your heart” (v. 23) = “work from soul”
- “no favoritism” (v. 25) = “no respect of person”

1.) What does it mean for a wife to submit to her husband? What should be the wife’s model and motivation for doing so?

Ephesians 5:22-23 Wives, submit to your husbands as to the Lord. ²³For the husband is the head of the wife as Christ is the head of the church, his body, of which he is the Savior.

2.) What does it mean for a husband to love his wife? What is his model and motivation?

Ephesians 5:25 Husbands, love your wives, just as Christ loved the church and gave himself up for her.



WELS NATIONAL CONFERENCE ON
LUTHERAN LEADERSHIP

The Quiet Exodus: Why Women Are Leaving and How We Invite Them to Stay

(Dawn Schulz & Rev. Paul Wendland)

1.) How does the Bible’s teaching of male headship and female submission communicate the gospel to the world around us?

2.) Pastor Wendland mentioned that the complimentary partnership of male and female is embedded in all three articles of the (Apostles’) Creed. How is it in...

- The Father’s work of creation?
- The Son’s word of salvation/justification/redemption?
- The Spirit’s work of sanctification?

3.) In what ways do the Biblical roles of men and women run counter to our current culture? How might this make our faith attractive to some?

4.) What positive aspect of our cultural can we infuse with gospel truth to enhance the growth of the kingdom?

5.) What have we done and are we doing at Ascension to address the necessity of giving women opportunities to meaningfully use their gifts and have a voice in shaping ministry? How might we do this better?