



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 thee 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. ²³ For 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.

3.) How should children treat their parents? Why?

4.) Is Paul’s emphasis on the father’s role in a child’s upbringing and discipline appropriate? How does this compare to our culture?

5.) How might a father’s parenting or discipline style make his child lose motivation?

6.) In ancient Rome slavery was not race based. With most slaves the result of prisoners of war or by means of indebtedness (although the children of slaves also belonged to their master). Slaves were property and could be treated as such. Why might Paul have used a relationship with such an inequity of power and rights to illustrate God’s desired roles and responsibilities in the “workplace”?

7.) What was the gospel motivation for slaves and masters?

8.) Why does Paul have only one verse each for wives, husbands, children, and fathers, but four for slaves and masters?

Colossians 4:9 [Tychicus] is coming with Onesimus, our faithful and dear brother, who is one of you. They will tell you everything that is happening here.

Philemon 10-12,15-16 I appeal to you [Philemon] for my son Onesimus, who became my son while I was in chains. ¹¹ Formerly he was useless to you, but now he has become useful both to you and to me. ¹² I am sending him—who is my very heart—back to you. ... ¹⁵ Perhaps the reason he was separated from you for a little while was that you might have him back for good— ¹⁶ no longer as a slave, but better than a slave, as a dear brother. He is very dear to me but even dearer to you, both as a man and as a brother in the Lord.

9.) What is Scripture's position on slavery?

Leviticus 25:39-46 “ ‘If one of your countrymen becomes poor among you and sells himself to you, do not make him work as a slave. ⁴⁰ He is to be treated as a hired worker or a temporary resident among you; he is to work for you until the Year of Jubilee. ⁴¹ Then he and his children are to be released, and he will go back to his own clan and to the property of his forefathers. ⁴² Because the Israelites are my servants, whom I brought out of Egypt, they must not be sold as slaves. ⁴³ Do not rule over them ruthlessly, but fear your God. ⁴⁴ ‘Your male and female slaves are to come from the nations around you; from them you may buy slaves. ⁴⁵ You may also buy some of the temporary residents living among you and members of their clans born in your country, and they will become your property. ⁴⁶ You can will them to your children as inherited property and can make them slaves for life, but you must not rule over your fellow Israelites ruthlessly.”

1 Corinthians 7:20-24 Each one should remain in the situation which he was in when God called him. ²¹ Were you a slave when you were called? Don't let it trouble you—although if you can gain your freedom, do so. ²² For he who was a slave when he was called by the Lord is the Lord's freedman; similarly, he who was a free man when he was called is Christ's slave. ²³ You were bought at a price; do not become slaves of men. ²⁴ Brothers, each man, as responsible to God, should remain in the situation God called him to.

Colossians 4:1 Masters, provide your slaves with what is right and fair.

Cf. Philemon