

## Session 8 Worshiping God With Our Lives (5:3-33):

### Warning Against False Worship (5:3-21)

1. Recall that chapter 2 was more of a “then” vs. “now” description of how we were dead but now are alive in Christ. But here, in 5:3-14 Paul refutes the idea that Christians can go back to their old way of living before they were baptized into God’s family (Winger, 569).
2. Are these verses simply moral prescriptions by which we ought to live a Christian life? Consider especially 5:5.
  - a.
3. What pagan God and temple was in Ephesus and which Paul preached against? See Acts 19:28-41 [especially 19:34-35].
  - a.
4. What was she goddess of?
  - a.

### Antithesis of Darkness and Light (5:3-14):

1. Once Darkness:
  - a.
  - b.
  - c.
  - d.
  - e.
  - f.
  - g.
  - h.
  - i.
2. Now Light
  - a.
  - b.
  - c.
  - d.
  - e.
  - f.
  - g.
  - h.
  - i.

### Christ’s Light (5:13-14):

1. What does the light do?
  - a.
  - b.
2. How does false worship deny God’s work of saving us, especially through baptism?
  - a.

3. Rather, how are we to live?
  - a. Consider this quote from a 3<sup>rd</sup> century piece called *Didascalia Apostolorum* :
    - i. “Learn how the Scripture bears witness to us and saith, *they have seen a great light... But they that sit in the shadow of death* are you who are of the Gentiles; for you were *in the shadow of death*, because you had set your hope on the worship of idols, and knew not God. But when Jesus Christ our Lord and teacher appeared to us, *light rose upon you... you have departed from the customs and practices of (your) former error, and no more serve idols as you were wont to serve them, but have already believed and been baptized in Him: and a great light is risen upon you* (Winger, 578).

Two Ways of Walking in Worship (5:15-18):

1. Not this way:
  - a.
  - b.
  - c.
  - d.
2. But this way:
  - a.
  - b.
  - c.
  - d.
3. But how do Christians live in this right way? See 5:14.
  - a.

Being Filled by the Spirit (5:19-21)

1. What does it look like to be filled by the spirit?
  - a.
  - b.
  - c.
2. Two ways of worship:
  - a.
  - b.
3. Why keep 5:21 with what precedes it instead of grouping it with 5:22ff?
  - a.
  - b.
4. The significance of 5:21 as we interpret the rest of this session cannot be overstressed. Here, Paul is saying, that “*the spiritual blessing of ‘being subordinate to one another in the fear of Christ’ requires one to discern in each relationship who is the Christ figure and who is the church figure and to order the relationship accordingly*” (Winger, 630).
  - a.
5. How does Paul’s admonition in 5:18 (to be filled with the Spirit) connect to submitting to one another out of reverence for Christ? How does this submission to Christ then set up a pattern for relationships with wives and husbands, children and parents, and bondservants and masters?

- a. Be filled up in the Spirit... (5:18)
  - i. Being subordinate to one another in the fear of Christ (5:21)
    - 1. Wives to their own husbands as to the Lord (5:22)
    - 2. Children, heed your parents in the Lord (6:1)
    - 3. Slaves/ servants, heed your fleshly lords/masters (6:5)
  - b.
- 6. The superordinate figure has the responsibility to discern his own likeness to Christ and to view his subordinate figure as an image of the church:
  - a. Husbands, love your wives just as also Christ loved the church and gave himself up for her (5:25)
  - b. Fathers, do not provoke your children to anger, but raise them in the discipline and instruction of the Lord (6:4)
  - c. Lords/masters, do the same things to them... knowing that... there is no partiality with him [the Lord] (6:9).

Worshipping God in Marriage (5:22-33):

- 1. Not just an ethical admonition but a way to worship God rather than some other idol. The specific way of worshipping God involves submitting to the vocations God has given every earthly relationship (Winger, 628).
  - a. Who is Christlike in the marriage vocation?
    - i.
  - b. Who is churchlike?
    - i.
- 2. There is no barrier between church on Sunday and God's work in your vocations. Being husbands and wives, parents and children, even bondservants and masters are all vocations God has placed us in to his glory.

Worshipping God as Parents and Children (6:1-4):

- 1. Considering the vocations of parents and children:
  - a. Who is Christlike?
    - i.
  - b. Who is churchlike?
    - i.

Worshipping God as Bondservant and Master (6:5-9):

- 1. Considering the vocations of bondservants and masters:
  - a. Who is Christlike in the marriage vocation?
    - i.
  - b. Who is churchlike?

Therefore, no matter what vocations we're in, we are always reminded of Christ and how he gave himself up for the church. After all, Paul says all of this "refers to Christ and the church" (5:32).

### Was Paul Countercultural in his Own Time?

1. He certainly seems countercultural in our time. So was Paul this countercultural in his own time, or was he bigoted, prejudiced, misogynist etc. because of the patriarchal society he was living in?
  - a.
2. From where does Paul get these ideas about the order of husbands and wives, children and parents, bondservants, and masters?
  - a.
  - b. Even as Christ holds the superordinate office of Savior but came to serve, so too, those put in superordinate offices are to be like Christ and serve, while the subordinate are to be like the church and receive what the superordinate gives, recognizing Christ at work in it.
3. How does this order of things (Christ and the church) actually proclaim the gospel? See 1 Cor. 7:16.
  - a. Also consider this quote: "Surely what Paul means to say is this: 'within each of your God-given relationships (the following three being the chief examples thereof), it is the work of the Spirit in you that you worship God by willingly taking the subordinate role with respect to each person whom God has placed over you or by serving as God's instrument to deliver his gifts of care and protection to those placed under you'" (Winger, 637).
  - b.
4. So, should a husband only be Christlike if his wife is being churchlike and vice versa?
  - a.

Excursus on Subordination:

1. "Subordination inherently means that one party is above the other in a hierarchy of office, vocation, or authority (though not necessarily in power, intelligence, or value) (Winger, 630).