

Women's Bible Study – Winter/Spring 2009  
In Christ Alone

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*Christ the Master*

Colossians 3:18-4:1

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Good Morning/Evening! Welcome to Women's Bible Study. I am so glad to see all of you here. Our study this winter has been on the book of Colossians. As you are well aware it contains a great deal of theology. However, theology is not just an academic exercise to learn the basics of the Christian faith, but an ongoing effort to apply what we have learned. This morning's/evening's lesson is a vivid example of the practical aspects of theology. Let's begin with our Scripture Passage: Colossians 3:18-4:1.

<sup>18</sup>Wives, submit to your husbands, as is fitting in the Lord. <sup>19</sup>Husbands, love your wives and do not be harsh with them. <sup>20</sup>Children, obey your parents in everything, for this pleases the Lord. <sup>21</sup>Fathers, do not embitter your children, or they will become discouraged. <sup>22</sup>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. <sup>23</sup>Whatever you do, work at it with all your heart, as working for the Lord, not for men, <sup>24</sup>since you know that you will receive an inheritance from the Lord as a reward. It is the Lord Christ you are serving. <sup>25</sup>Anyone who does wrong will be repaid for his wrong, and there is no favoritism. <sup>1</sup>Masters, provide your slaves with what is right and fair, because you know that you also have a Master in heaven.

I told my husband that last time I taught it was on somewhat of a controversial subject, baptism, and this time I was teaching on the subject of submission. I said, "I think they may eventually run me out of town on a rail." I want you to know that I do not set out to be controversial. It is not my intent to be offensive. However, it is important to realize that even when allowances are made for legitimate differences in interpretation regarding the scriptures, there will be teachings that challenge us. Some will even offend us.

### Contextual Points

As we begin, I want to provide three contextual points that are important as we apply this lesson.

**Contextual Point #1:** This passage applies to all of us. When studying the topic of marriage, family, or parenting, some of us immediately opt out and say this doesn't apply to me. These passages apply to all of us no matter what our stage of life or family situation. They apply to us because we all are the Bride of Christ. They apply to all of us because we all have the opportunity and responsibility to influence the development of Godly Homes.

**Contextual Point #2:** Teachings in the lecture are not directed toward abusive relationships. While some of the principles may be applicable, if you are in an abusive relationship you need to seek guidance from pastoral staff or other competent counselors.

**Contextual Point #3:** Relationships are complex and require hard work. They are as one commentator said, “our best testing ground for spiritual authenticity”.<sup>[1]</sup> It is not possible in a short lecture to thoroughly discuss marriage, parenting, and other relationships, so you will have to do some follow up study on your own.

## Ordering of the Christian Home

Last week in our lesson we talked about becoming a new person in Christ. We learned that we are to put to death: sexual sins, evil desires, greed, anger, rage, malice, slander, filthy language, and lying. Then, as God’s chosen people, holy and dearly loved we are to put on compassion, kindness, humility, gentleness and patience. We are to bear with one another and forgive one another. All these changes and behaviors are to be applied to our closest relationships. Commentator John MacArthur notes, “It is difficult to see how Christianity can have any positive effect on society if it cannot transform its own homes”.<sup>[2]</sup>

Christians through the ages have been concerned about the ordering of the home. Martin Luther referred to the Biblical instructions on the Christian household as literally the “household tables” or rules that guided relationships in the home.<sup>[3]</sup> In Paul’s day both pagan and religious people saw the influence of household order on the health of society. In our day, we see the same connection. Even the secular news media draws a connection between the relationships within the home to events, usually negative ones, in the broader society. Individuals and society have a big stake in the well functioning of the home.

## Three Pairs of Relationships

This passage contains instructions to the parties involved in three pairs of complementary relationships: wives and husbands, children and parents, and servants and masters. Their households or families would have been large by our standards. They would have contained a husband and wife, children, plus any foster children, slaves, unmarried relations, freedmen, or renters.<sup>[4]</sup> In this microcosm of society there had to be guidelines regarding how all of these individuals would relate.

In fact, even before Christianity there were such guidelines, but they were very one-sided. Consider this excerpt from Commentator William Barclay:

“Under Jewish law a woman was a thing, the possession of her husband, just as much as his house or his flocks or his material goods. She had no legal rights whatever. For instance, under Jewish law, a husband could divorce his wife for

any cause, while a wife had no rights whatever in the initiation of divorce; and the only grounds on which a divorce might be awarded her were if her husband developed leprosy, became an apostate or ravished a virgin.

In Greek society a respectable woman lived a life of entire seclusion. She never appeared on the streets alone, not even to go marketing. She lived in the women's apartments and did not join her menfolk even for meals. From her there was demanded complete servitude and chastity; but her husband could go out as much as he chose and could enter into as many relationships outside marriage as he liked without incurring any stigma. Under both Jewish and Greek laws and custom all the privileges belonged to the husband and all the duties to the wife.

In the ancient world children were very much under the domination of their parents . . . a parent could do anything he liked with his child. He could sell him into slavery; he could make him work like a labourer on his farm; he had even the right to condemn his child to death and to carry out the execution . . . The slave was a thing in the eyes of the law. . . When the slave was past his work, he could be thrown out to die. He had not even the right to marry, and if he cohabited and there was a child, the child belonged to the master.<sup>[5]</sup>

Now, of course there were exceptions to these generalities, but it is important to understand the general attitude in the culture. While these scriptural directives regarding relationships within the Christian Household might not seem like bold new initiatives to us, they actually were shockingly bold to the societies in which they were introduced. In the Christian household, relationships assumed a quality of reciprocity meaning that all those involved in the relationship had responsibilities to one another. These responsibilities were now placed within a context and given a deeper purpose.

Christians involved in these relationships were to interact with the understanding that Christ was their Master. All service rendered in these relationships were actually rendered unto Him. While these teachings did not overthrow the social order that had existed for centuries, they began to transform it. They can transform our relationships too.

## Wives and Husbands

### Wives: Submit

The first relationship discussed in this passage is the husband and wife relationship. The wife is to submit and the husband is to love. The parallel passage in Ephesians 5:22-23 says, <sup>22</sup>Wives, submit to your husbands as to the Lord. <sup>23</sup>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. <sup>24</sup>Now as the church submits to Christ, so also wives should submit to their husbands in everything. <sup>25</sup>Husbands, love your wives, just as Christ loved the church and gave himself up for her <sup>26</sup>to make her holy, cleansing her by the washing with water through the word, <sup>27</sup>and to present her

to himself as a radiant church, without stain or wrinkle or any other blemish, but holy and blameless. <sup>28</sup>In this same way, husbands ought to love their wives as their own bodies. He who loves his wife loves himself. <sup>29</sup>After all, no one ever hated his own body, but he feeds and cares for it, just as Christ does the church— <sup>30</sup>for we are members of his body. <sup>31</sup>For this reason a man will leave his father and mother and be united to his wife, and the two will become one flesh." <sup>32</sup>This is a profound mystery—but I am talking about Christ and the church. <sup>33</sup>However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.

Each person in the marriage relationship has a clear directive from scripture.

Submission to one's husband is not a well-loved concept in our society, at least among women. Many would argue that this teaching is archaic, oppressive, and demeaning. Yet, isn't it interesting that most women do not consider the directive for husbands to love them as Christ does to be outdated.

Let's try to understand submission from a biblical perspective. "Submit comes from the Greek word, hupotasso and means "to subject oneself." It has the concept of putting oneself under, not by compulsion but willingly.<sup>[6]</sup> It is this same word that is used of Jesus when he was twelve and was separated from his parents on their journey back from Jerusalem where they had been celebrating the Passover. His parents thought he was in the caravan, he was actually in the temple. Luke 2:51, "Then He went down with them and came to Nazareth, and was subject to them, but His mother kept all these things in her heart."(NKJV) In other words he willingly put himself under their authority.

Notice in the passage that children and slaves are told to obey, but wives are told to submit as is fitting in the Lord. It would seem from this passage that we are not expected to submit as H.A. Ironside puts it, when "it would injure the conscience of the wife or dishonor the Lord".<sup>[7]</sup>

## Models

While the world condemns this idea of wives submitting to their husbands, it is interesting to me that we all elect to submit in a variety of ways so that there may be order and ultimate benefit to us. For example, as soon as we board an airplane we submit to the authority of the crew. We voluntarily submit to a variety of medical procedures like root canals, colonoscopies, and surgeries. We do not have to do these things, we choose to come under the authority of medical personnel for the sake of order and ultimate benefit.

Others in our society make similar choices. My husband Scott and I usher twice a month here at Autumn Ridge Church during the 2<sup>nd</sup> hour worship service. Rather, Scott ushers and he requested that I serve with him and I do even though it is a little beyond my comfort zone. In our particular section we make it a habit to regularly recruit young men to serve in this role. I enjoy watching Scott mentor them and learn about their lives. I have been fascinated to hear the stories of two of them chosen to attend the Air Force Academy. These are brilliant young men, capable of excelling in any number of careers. However, they submit themselves to the rigors of training in the Academy. They are citizens of the United States and yet during part of their training their vocabulary to those in authority is restricted to the following seven phrases: Yes, sir;

No, sir; No excuse, sir; Sir, I do not understand; Sir, I do not know; Sir, may I ask a question; and Sir, may I make a statement. They too do this for the sake of order and ultimate benefit.

## Model of Christ

However, the best way to understand the nature of Biblical Submission is to look at the example of Jesus. John 5:19 Jesus said, "I tell you the truth, the Son can do nothing by himself; he can do only what he sees his Father doing, because whatever the Father does the Son also does. John 10:17,18 The reason my Father loves me is that I lay down my life—only to take it up again. <sup>18</sup>No one takes it from me, but I lay it down of my own accord. I have authority to lay it down and authority to take it up again. This command I received from my Father." John 14:31 but the world must learn that I love the Father and that I do exactly what my Father has commanded me. . .

While in the garden, with the cross in his mind's eye, we are told in Matthew 26:39, Going a little farther, he fell with his face to the ground and prayed, "My Father, if it is possible, may this cup be taken from me. Yet not as I will, but as you will." Matthew 26:42 He went away a second time and prayed, "My Father, if it is not possible for this cup to be taken away unless I drink it, may your will be done." This is Jesus Christ, both man and God. He understood what it meant to submit.

## Practical Applications

Submission is not easy. It requires us to set something of ourselves aside, but it doesn't require us to become mindless, unthinking, unfeeling, or no longer engaged in a relationship that values reciprocity, a give and take. Here are some other practical applications to consider:

- Choose a husband carefully. Marriage is not to be entered into lightly. We must train ourselves, if we are unmarried, as well as our young daughters, granddaughters, and nieces and other women in our spheres of influence to choose a husband carefully. Do not marry someone that you do not respect enough to submit to them as is fitting in the Lord.
- Model Godly submission. Demonstrate how women can balance being intelligent, gifted, independent, and also capable of submission. There are many books and resources to help you think about this, I suggest you read a wide variety to get a sense of the issue and of helpful strategies.
- Encourage Christian women to submit to their husbands and to respect them.

Dr. Laura Schlessinger, is a radio talk show host, who deals primarily with marriage and family issues. While she is not a Christian, she is refreshingly counter cultural in her

approach to marriage. Her writing is a bit sharp and laced with a few words I do not use in my vocabulary; but I think she has some worthwhile things to say.

In her book, *The Proper Care and Feeding of Husbands*, which has sold nearly four million copies she provides this chilling story<sup>[8]</sup>:

Wendi, a listener, wrote to me that during the fourth year of her tumultuous marriage, her husband suggested that she participate in their church's Wednesday-morning "Moms Group." Once she'd done so, her husband noticed changes in her on Wednesday evenings, but they weren't the good ones they'd both hoped for.

*"The women's group was not the help I'd been hoping for. Instead of finding practical ways to become a better mother, the group was a gripe session for women to vent about their husbands' idiosyncrasies, bad attitudes, and failures in general and in specific. I was becoming trained to complain and whine about real or imagined behavior and look for sympathy from other women. I discontinued participation. My husband and I sought real counsel from a godly couple, our pastor and his wife of over fifty years. They taught us to respect one another, our family, and our privacy. . ."*

How sad that a church's Wednesday morning group was helping to tear a marriage down rather than build it up. We all have opportunities to encourage the ordering of a Christian Home. We need to do this in helpful, loving, practical ways that build both partners in a marriage relationship up rather than tearing them down. I am not at all suggesting that you can never mention a need for guidance or help with a situation in your marriage, but do it in such a way that you would not be embarrassed if your spouse overheard you. Even in our small group times this morning, let us use our influence for building up rather than tearing down.

### Husbands: Love

Husbands are to love their wives. I like this quote from Harry Ironside from several decades ago. He says, "Just as some wives may be united to tyrannical and unreasonable men, so there are husbands who find that the one who seemed so docile and affectionate during their courtship is a veritable shrew and as unreasonable as it is possible to be. But still the husband is to love and care for her; he is to show all consideration, "giving honour unto the wife, as unto the weaker vessel" (1 Peter 3:7), without indulging in wrath or anger. God knew how petty and irritating some women's ways would be when He said to good men, "Be not be bitter against them."<sup>[9]</sup>

Ouch! Doesn't that hurt just to hear? Are you unreasonable in your marriage? Are you petty and irritating? Are you hard to love? I know sometimes I am all of these things. We have a hard assignment to submit; but husbands also have a hard assignment to love as Christ loved.

## Children and Parents

### Children: Obey

Children are to obey their parents. That was expected. We expect it today. The bold part of the instruction was that children were even addressed and were to obey in attitude as well as behavior. Additionally, they were given a purpose and a reason for their obedience. This is something we seem to always be working on in our home and we have various ages and stages with which to practice. We have a son who just turned six and daughters ages 11, 13, 15. With each additional child I became even more aware of the importance of enforcing obedience. For one thing, it helps to keep children safe. Through the years with young toddlers we would often practice "obeying my words". We impressed upon the children that they had to obey our words first and if they had a question we would talk about it later. This is very important say when a child is running toward the street. We continue to reinforce this as we enter the teen years. Now, hopefully over the years the children have generally come to believe that our demands for obedience are reasonable, have a purpose, and have ultimate benefit to them, even though they may not be able to see it.

Requiring obedience from our children protects them from many hazards they cannot see, provides a more peaceful existence for everyone else; but most importantly trains them to obey the commands of God, who is far wiser and far more aware of the dangers and opportunities in the world than their parents.

### Parents: Do not exasperate

The revolutionary part in this passage is that parents, particularly fathers were warned not to exasperate their children. In a society where fathers had absolute authority over their children, this was shocking. Authority was to be used carefully. In John MacArthur's commentary on Colossians he noted 10 Ways that Parents can exasperate Their Children.<sup>[10]</sup> I thought these were quite helpful and have edited them for our use.

1. **Overprotection.** We can exasperate our children by overprotection. When we fail to give them any freedom we may be creating a fertile ground for later rebellion. An extension of this is when we create a child-centered family in which children grow up thinking they are the center of every social system. This makes for a rather difficult transition when they enter college or the workforce.
2. **Showing Favoritism.** We can exasperate our children by showing favoritism. We do this by constantly comparing a child to their siblings or their classmates. We saw this type of favoritism play out in the life of Joseph.
3. **Depreciating Their Worth.** We can exasperate our children by depreciating their worth. We do this by communicating that they are not important, by refusing to listen to them, by never expressing interest in the things in which they are interested.
4. **Setting Unrealistic Goals.** We can exasperate our children by setting unrealistic goals. These are goals that are so high that children simply can never

reach them. Children can become frustrated to the point of depression or even suicide.

5. **Failing to Show Affection.** We can exasperate our children by failing to show them affection, like hugs and kisses and failing to show them affection with our words.
6. **Not providing for their needs.** Parents exasperate their children when they do not provide for their basic needs.
7. **Lack of Standards.** Parents can exasperate their children by a lack of standards. This is the opposite of overprotection where parents fail to set standards, enforce rules, or discipline consistently.
8. **Criticism.** Parents can exasperate their children by criticism, a constant stream of complaints, and a sense that the child is never doing anything right.
9. **Neglect.** Parents can exasperate their children by neglect. They can be too busy, too focused on themselves or everything else to pay attention to their children.
10. **Excessive Discipline.** Finally, parents can exasperate their children by excessive discipline. This is the parent who abuses their children verbally, emotionally, or physically. Parents sometimes say things to their children that they would never say to anyone else.

The trust given to parents to care for children is a sacred one. Martin Luther, the great reformer, could never pray using the words our Father because his father was so stern with him<sup>[11]</sup>. We must use our authority carefully.

## Slaves and Masters

Now we turn our attention to the relationship between slaves and masters. I find this a very hard set of verses to teach. I wonder if some of you based on your cultural background find them troubling as well. Often I have heard these verses addressed in an employee/employer relationship. There are obviously helpful principles from this passage that we can apply to other working relationships, but let us begin with the clear meaning of the text.

There is no getting around the fact that slaves were a part of many Christian Households. As much as we look with disdain upon the institution of slavery we have to realize that the Bible contains practical instructions for daily living, not just theoretic ones. In the reality of slavery in the Roman world, slaves and masters who came to Christ needed to know how to relate to one another.

## Slaves: Obey

Slaves are told to obey. Remember slaves had no rights in the society. Some considered them hardly human. Even our own country hundred of years later did not consider a slave a full person. Yet, the scripture clearly identifies the slave as a thinking person, fully capable of moral reasoning. That was revolutionary. Slaves are told to obey their earthly masters; but they are doing it with a new purpose. Their work is to the Lord. Even the most unproductive, demeaning work can be performed in a new light, as working for the Lord. What does God promise them? He promises that those

slaves, who had nothing of their own, would be provided with an inheritance from the Lord himself.

Jesus understood what it was like to take on the work of a slave. John 13:12 says, When he had finished washing their feet, he put on his clothes and returned to his place. "Do you understand what I have done for you?" he asked them. What Jesus had done for them was the work of a servant and he told them in like manner to serve one another.

Philippians 2:6-8 says, <sup>5</sup>Your attitude should be the same as that of Christ Jesus: <sup>6</sup>Who, being in very nature God, did not consider equality with God something to be grasped, <sup>7</sup>but made himself nothing, taking the very nature of a servant, being made in human likeness. <sup>8</sup>And being found in appearance as a man, he humbled himself and became obedient to death—even death on a cross! Jesus understands even the worst roles that society through the ages has placed upon people.

### Masters: Do what is Right and Fair

The other shocking part of this passage is the address to Masters. They are being called to account. They are told to do what is right and fair. They are reminded that they also have a Master in heaven. He is watching. He is not impressed with titles, he will not show favoritism and he will hold all accountable.

The way we interact in our relationships provides a glimpse to the world of Christ and his transformational power in the lives of his people. We look at this passage and I think with some arrogance, say, "Well, they should have abolished slavery all together". Yes, they should have, and yet I wonder if Christians in future ages will look back at our generation and say the same thing about issues of which we don't even fully grasp the peril. However, one that I think we could examine is that of abortion. Christians address the issue of abortion in many ways. We pray. We seek to change laws. We provide counseling. We provide opportunities for adoption. We educate. We offer support groups that extend forgiveness and healing to women. And some in the future might say, "Why didn't you just abolish it?" It is not as easy as it sounds in a democratic society is it?

Perhaps we can understand a bit of the transformational aspect of these instructions, by this example. During the recent Presidential Campaign, I vividly recall one particular interview. The subject was Republican Vice-Presidential Candidate Sarah Palin's decision to carry her infant to term who had been diagnosed with Downs Syndrome in the Womb. Dick Morris, Former President Clinton's Campaign advisor, was asked what he thought about this. He said, "I am prochoice, . . . (but) My head bows to the dignity, guts, and courage it takes to embark knowingly on such a life challenge because of one's personal belief . . ." <sup>[12]</sup> That speaks to the influence and transforming power we have when we live out the teachings contained in this passage regarding Christian homes.

## Closing Prayer Philippians 2:1-11

<sup>1</sup>If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, <sup>2</sup>then make my joy complete by being like-minded, having the same love, being one in spirit and purpose.<sup>3</sup>Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. <sup>4</sup>Each of you should look not only to your own interests, but also to the interests of others.

<sup>5</sup>Your attitude should be the same as that of Christ Jesus: <sup>6</sup>Who, being in very nature God, did not consider equality with God something to be grasped, <sup>7</sup>but made himself nothing, taking the very nature of a servant, being made in human likeness. <sup>8</sup>And being found in appearance as a man, he humbled himself and became obedient to death— even death on a cross! <sup>9</sup>Therefore God exalted him to the highest place and gave him the name that is above every name, <sup>10</sup>that at the name of Jesus every knee should bow, in heaven and on earth and under the earth, <sup>11</sup>and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

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[1] Anders, Max. Holman New Testament Commentary: Galatians, Ephesians, Philippians, & Colossians. Nashville: Holman Reference. 1999. 332.

[2] MacArthur, John. The MacArthur New Testament Commentary: Colossians & Philemon. Chicago: Moody Publishers. 1992. 166.

[3] Wall, Robert W. The IVP New Testament Commentary Series: Colossians & Philemon. Downers Grove, Illinois: InterVarsity Press. 1993. 152.

[4] Garland, David E. The NIV Application Commentary. Grand Rapids, Michigan: Zondervan Publishing House. 1998. 254.

[5] Barclay, William. The Daily Study Bible Series: The Letters to the Philippians, Colossians, and Thessalonians. Philadelphia: The Westminster Press, 1975. 162.

[6] MacArthur, John. The MacArthur New Testament Commentary: Colossians & Philemon. Chicago: Moody Publishers. 1992. 168.

[7] Ironside, H.A. Ironside Commentaries: Colossians. Baltimore, Maryland: Lorizeaux Brothers, Inc. 1997 (First Edition 1929). 101.

[8] Schlessinger, Laura. The Proper Care and Feeding of Husbands. New York: HarperCollins Publishers. 2004. 51.

[9] Ironside, H.A. Ironside Commentaries: Colossians. Baltimore, Maryland: Lorizeaux Brothers, Inc. 1997 (First Edition 1929). 101-102.

[10] MacArthur, John. The MacArthur New Testament Commentary: Colossians & Philemon. Chicago: Moody Publishers. 1992. 171.

[11] Barclay, William. The Daily Study Bible Series: The Letters to the Philippians, Colossians, and Thessalonians. Philadelphia: The Westminster Press, 1975. 163.

[12] New York Post August 31, 2008.

## Intensive Study Questions

1. Read Colossians 3:18,19 and Ephesians 5:22-33. What are the main responsibilities of wives and husbands in this passage?
2. What is submission? (Look in the dictionary or other source.) What is the world's general attitude toward submission? Why?
3. Using a concordance or other biblical resource search out verses that refer to the submission of Christ (If you need help, see Matthew 26:39, John 14:31). Do these verses regarding Christ's submission change your perspective on submission?
4. Regardless of whether you are married or not what are some examples you have seen or heard in which you felt a wife was not being a Godly example of Biblical submission?
5. How can you as a married woman work on this aspect of your marriage? As an unmarried woman how can you encourage Biblical submission in your spheres of influence (extended family, friends, co-workers)?
6. Husbands are to love their wives as Christ loved the Church. How did Christ love the church? What do you think about that standard for love? Which is harder, submission or love? What can you do when you feel unloved in your marriage?
7. Read Colossians 3:20,21 and Ephesians 6:1-4. What are the responsibilities of children and parents in this passage?
8. As a parent how can you encourage your children to be obedient? If you are not a parent, how can you encourage children in your spheres of influence to be obedient? What do you think are some things parents, particularly, fathers, can do to exasperate their children? How can a Godly wife address this?
9. Read Colossians 3:22-4:1 and Ephesians 6:5-9. What are the expectations regarding servants and masters? What are some areas in which you exercise authority over someone else? Is there potential for you to use your authority inappropriately? How can you guard against this?

## Discussion Questions

1. Considering the submission of Christ, does that change your perspective on submission?
2. Regardless of whether you are married or not what are some examples you have seen or heard in which you felt a wife was not being a Godly example of Biblical submission?
3. How can you as a married woman work on this aspect of your marriage? As an unmarried woman how can you encourage Biblical submission in your spheres of influence (extended family, friends, co-workers)?
4. Husbands are to love their wives as Christ loved the Church. How did Christ love the church? What do you think about that standard for love? Which is harder, submission or love? What can you do when you feel unloved in your marriage?
5. As a parent how can you encourage your children to be obedient? If you are not a parent, how can you encourage children in your spheres of influence to be obedient? What do you think are some things parents, particularly, fathers, can do to exasperate their children? How can a Godly wife address this?
6. What are some areas in which you exercise authority over someone else? Is there potential for you to use your authority inappropriately? How can you guard against this?

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