

homoios, adv α AV 30x α likewise, in like manner, equally
3:1 In the same way, *Hupotasso, pres pass ptc* α AV 40x α 1) to arrange under, to subordinate 2) to subject, put in subjection 3) to subject one's self, obey 4) to subject +++++ A Greek military term meaning "to arrange [troop divisions] in a military fashion under the command of a leader" In non-military use, it was "a voluntary attitude of giving in, cooperating, assuming responsibility, and carrying a burden". / 1) active subject, *bring under firm control, subordinate* (RO 8.20b); (2) passive with a middle sense; (a) with a component of compulsion *have to submit* (LU 10.17, 20); b) with a component of voluntary submission *be submissive, obey, subject oneself* (LU 2.51; EP 5.21)

you wives, *Gune* α AV 221x α 1) a woman of any age, whether a virgin, or married, or a widow 2) a wife 2a) of a betrothed woman

be submissive to your own husbands *Aner* α AV 215x α 1) with reference to sex 1a) of a male 1b) of a husband 1c) of a betrothed or future husband
idios, adj α AV 1130x α one's own, belonging to one self

so that

1

even if any of them are disobedient to the word, *logos, 330x, here, of God's Word*

Kerdaino, fut pass ind α AV 17x α 1) to gain, acquire, to get gain 2) metaph. - to gain any one i.e. to win him over to the kingdom of God, to gain one to faith in Christ / figuratively gain, win over someone (MT 18.15; 1C 9.19) / to win, to gain; here, to win over to a point of view

hagnos, adj α AV 8x α 1) exciting reverence, venerable, sacred 2) pure 2a) pure from carnality, chaste, modest 2b) pure from every fault, immaculate 2c) clean / (1) of persons, as characterized by moral purity *pure, free from sin* (1T 5.22); as being without intent to do wrong in a matter *innocent, blameless* (2C 7.11); (2) of things without moral defect *harmless, acceptable, pure* (PH 4.8)

they may be won without a word

Aneu, prep α AV 3x α 1) without one's will or intervention *logos, 330x, here, of human speech*

by the behavior of their wives,

anastrophe α AV 13x α 1) manner of life, conduct, behaviour, deportment / strictly turning about in a place; hence, of a way of life
conduct, behavior

3:2 **as they observe your chaste**

Epopteuo, aor act ptc α AV 2x α 1) to be an overseer 2) to look upon, view attentively 3) to watch / look on, observe, watch – 1:12 – Gentiles observing your behavior

Phobos, 47x α 1) fear, dread, terror 1a) that which strikes terror 2) reverence for one's husband / (1) active *causing fear, source of fear, terror* (RO 13.3; probably 1P 3.14); (2) passive; (a) in a negative sense *fear, dread, alarm* (2C 7.5; possibly 1P 3.14); (b) in a positive sense *respect, reverence, awe, (wholesome) fear* (RO 3.18); *respect for those in authority* (EP 6.5)

and

respectful behavior.

anastrophe



3:3 *Kosmos* ▫ AV 187x ▫ 1) an apt and harmonious arrangement or constitution, order, government 2) ornament, decoration, adornment, i.e. the arrangement of the stars, 'the heavenly hosts', as the ornament of the heavens. 1
And Pet. 3:3 / basically something well-arranged; (1) *adornment, adorning* (1P 3.3)

let not your adornment ^{*Eimi, pres act imp, to be*} be merely external
Emploke ▫ AV 1x ▫ 1) an interweaving, braiding, a knot 2) an elaborate gathering of one's hair into knots - **braiding the hair,**
/ using costly & extravagant ways
of dressing the hair, probably including interwoven ornaments

exothen, adv ▫ AV 11x ▫ 1) from without, outward

Perithesis ▫ AV 1x ▫ 1) the act of putting around 2) the adornment consisting of the golden ornaments wont to be placed around the head or the body
wearing gold jewelry,

or
endusis ▫ AV 1x ▫ 1) a putting on

putting on dresses;

3:4
but *Kruptos, adj* ▫ AV 19x ▫ 1) hidden, concealed, secret
kardia ▫ AV 160x ▫ the heart - denotes the centre of all physical and spiritual life; the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affections, purposes, endeavours

let it be the hidden person of the heart,

anthropos, 559x, man, mankind

Aphthartos, adj ▫ AV 7x ▫ 1) uncorrupted, not liable to corruption or decay, imperishable 1a) of things 2) immortal 2a) of the risen dead
with the imperishable quality of a gentle

and

hesuchios, ▫ AV 2x ▫ (1Tim 2:2), as possessing inward calm, tranquil, quiet, peaceful, at rest

pneuma, ▫ AV 385x ▫ the rational spirit, the power by which a human being feels, thinks & decides, the soul; here, the disposition or temper
quiet spirit,

Poluteles, adj ▫ AV 3x ▫ 1) precious 1a) requiring very great outlay, very costly 1b) excellent, of surpassing value / very costly, expensive (MK 14.3); figuratively of great value, very precious (1P 3.4)
which is precious in the sight of God.
Eimi, pres act ind, to be



3:5 For

Hagios; adj AV 229x 1) most holy thing, a saint / set apart to or for God, morally pure, upright

in this way
in former times

the **holy women** also,

And are not put in fear by any terror (*kai mê phoboumenai mêdemiaian ptoêsin*). Free quotation from Pr 3:25, "and not fearing any terror" (cognate accusative of *ptoêsis*, after *phoboumenai*, present middle participle, late and rare word from *ptoeô*, to terrify, as in Lu 21:9, here only in N.T.). Perhaps Peter regards Sarah's falsehood as the yielding to a sudden terror (Hart). Hannah could also be named along with Sarah. The women somehow do not organize "daughters of Sarah" societies.

Gune AV 221x 1) a woman of any age, whether a virgin, or married, or a widow 2) a wife 2a) of a betrothed woman

Elpizo, pres act ptc AV 32x 1) to hope 1a) in a religious sense, to wait for salvation with joy and full confidence 2) hopefully to trust in

who **hoped** in God,

Kosmeo, imperf act ind AV 10x 1) to put in order, arrange, make ready, prepare 2) to ornament, adore 3) metaph. to embellish with honour, gain honour

used to adorn themselves,

idios, adj AV 1130x 1) one's own, belonging to one self

being submissive to their own husbands.

Hupotasso, pres pass ptc AV 40x 1) active subject, bring under firm control, subordinate (RO 8:20b); (2) passive with a middle sense; (a) with a component of compulsion *have to submit* (LU 10:17, 20); b) with a component of voluntary submission *be submissive, obey, subject oneself* (LU 2:51; EP 5:21)

3:6 Thus

Sarra AV 4x princess

Sarah obeyed Abraham,

Abraam AV 73x Abraham = "father of a multitude" 1) the son of Terah and the founder of the Jewish nation

Hupakouo, aor act ind AV 21x to listen, to obey, be obedient, to submit

calling him lord,

Kurios AV 748x he to whom a person or thing belongs, about which he has power of deciding, master, lord, possessor & disposer of a thing, the owner

Kaleo, pres act ptc AV 1463x to call, to name

and

Teknon AV 99x spiritually, a convert, a follower, a disciple, of those characterized by some condition or quality

Ginomai, aor pass ind AV 678x to become, come into existence, begin

you have become her children

Phobeomai, pres mid ptc AV 93x to be afraid, to have fear, to put to flight by terrifying, to be struck by fear, to be seized with alarm; perturbation of spirit caused by any passion, but more especially by fear

Agathopoieo, pres act ptc AV 11x to do good or right

if you do what is right

3

without **being frightened** by any fear.

Ptoesis, AV 1x to be afraid of with terror, frightening, terrifying, terrifying intimidation (active sense), something fearful or alarming (passive sense)



How does one respond to a disobedient husband? (1 Pet 2:18-3:6)

What Type of Husband Do I Submit to?

1. good, agathos, kind, generous
2. gentle, epiekes, forbearing, considerate
3. unreasonable, skolios, perverse, crooked
4. disobedient (apeitheo) to the word, i.e., an unbeliever

How Am I to Submit?

1. Follow Jesus' Example (2:21-25)

- realize you're called to suffer & follow in Jesus' steps
 - commit no sin
 - no deceit in mouth
 - no reviling, while reviled
 - no threats while suffering
 - keep entrusting self to God who judges righteously
 - bear sins of others in your body

2. Fulfill My Responsibilities (3:1-4)

- submit to own husband
- be chaste & respectful in behavior

Why:

* to win my husband, whether he is good & gentle or unreasonable & disobedient to the word

How:

- a. without a word
 - b. by chaste & reverent behavior
- not merely external adornment but internal
 - with a gentle & quiet spirit which is precious to God

3. Follow Sarah's Example (3:5-6)

- Sarah = holy woman, hoped in God
 - gentle & quiet spirit
 - submissive to own husband
 - obeyed Abraham, calling him lord

Result::

* you have become her children if you do what is right, without being frightened by any fear

Times Sarah Obeyed Abram

Gen 12:5 – She left for Canaan without complaint

Gen 12:10-20 – She said she was his sister & was taken in Pharaoh's harem but God rescued her

Gen 18:1-6 – Sarah prepared bread when Abram told her to

Gen 20:1-18 – Sarah again said she was Abraham's sister & was taken in Abimelech's harem but God rescued her

Times Abram Listened to Sarah

Gen 16:1-6 – She counseled Abram to go into Hagar

Gen 21:8-10 – She told Abraham to drive out Hagar and Ishmael

God's Blessing on Sarah

Gen 17:15-21 – Sarah's name changed, bore a son, Isaac, heir of God's promise

Gen 18:7-15 – Announcement of Isaac's Birth

Gen 21:1-13 – God told Abraham to listen to Sarah



Making a Wise Appeal (based on Bill Gothard's teaching)

* You appeal to your husband in the same way you appeal to God, your authority (Matthew 6:9-13)

1. You must be in right relationship or standing with Him (Psalm 66:18)

Matthew 6:9 "Our Father"

2. You must have right motives:

a. concern for His reputation
Matthew 6:9 "Hallowed be Thy name"

b. concern for His goals
Matthew 6:10 "Thy kingdom come"

c. concern for His authority
Matthew 6:10 "Thy will be done on earth, as it is in heaven."

3. You must appeal at the right time with the right attitudes:

a. be willing to sacrifice & accept whatever decision is given (Esther 7:1-6)

b. give accurate information about yourself, the situation, etc...

c. have the right attitudes of:

- loyalty (desire to make them successful)

- reverence (do what God commands)

- gratefulness (sign of Christian maturity)

d. don't focus on your expectations or else you will feel wounded when appeal is rejected

e. use right words (try "picture" words)

f. display the right response whether the appeal is received or rejected

= the test of your true attitude and heart



How does one respond to a disobedient husband? (1 Pet 2:18-3:6)

Some General Principles

1. When your husband's request conflicts with God's word...

Acts 5:27-29 – obey God rather than man

* making a wise appeal

2. When your husband's request does not conflict with God's word...

Eph 5:22 – submit

1 Pet 3:6 – choose to obey

3. When both positions are supported by Scripture & conflict with each other...

determine the primary or higher command

Note: Submission is

- a. not to ensure my happiness
- b. not to change my husband

But

- a. willing myself to obey God
- b. regardless of my circumstances
- c. be my habitual way of life

Some Substitutes for Submission


1. scheming in secret instead of trusting God to work
2. attractive external adornment rather than internal beauty and character
3. learning rather than doing (knowledge but no action)
4. faith without "hints" is dead?

3 Laws of Change

1. You can change no one by direct action.
2. You can only change yourself.
3. When you change, others will change in relationship to you.



The Role of a Woman

<p>Genesis 2:15-3:16 “Desire” for Husband</p>	<p>1 Timothy 2:9-15 Exercising Authority Over Husband</p>	<p>Ephesians 5:15-33 Submission & Reverence</p>
<p>Before the Fall, no problems - open communication with each other - no contest as to who is the head After the Fall, man becomes woman’s accuser and no more her defender & God had to lay down rules concerning who is to rule</p> <p><u>Context of Genesis 3</u> * Eve had taken the lead & responded to the serpent * Adam, instead of taking the lead, followed her</p> <p>Genesis 3:16 – The Curse on the Woman</p> <ol style="list-style-type: none"> 1. I will greatly multiply your pain in childbirth 2. In pain you shall bring forth children 3. Your desire shall be for your husband 4. He shall rule over you <p>Wives are NOT to control their husbands</p> <p><u>How:</u></p> <ol style="list-style-type: none"> 1. Withholding sexual favors or using sex as a carrot (cf 1 Cor 7:4) 2. Nagging (s. Jdg 14:16-17) 3. Crying 	<p>- primarily used to teach against women teachers teaching men in the church</p> <p>3 possibilities</p> <ol style="list-style-type: none"> 1. a woman is not to teach groups of men in the church context 2. women are not to teach & exercise authority over the men in the church 3. husband & wife relationship, i.e., a woman is not to teach or exercise authority over her husband <p><u>Proper Conduct of a Woman</u></p> <p>v9 adorn self with proper clothing modestly & discreetly & not with braided hair & gold, pearls & costly garments</p> <p>v10 but with good works</p> <p>v11 receive instruction quietly with entire submissiveness</p> <p>v12 not allowed to teach or to exercise authority over a man (<i>andros</i>)</p> <p>Spiros Zodhiates - genitive singular of <i>aner</i>, lit. “of a man,” & must be translated “husband”</p> <p>∴ <i>gune</i> (woman) must be translated “wife”</p> <p>Note: * no other word for husband except <i>aner</i> (husband or man) * no other word for wife except <i>gune</i> (<i>wife</i> or woman)</p> <p>Wives are not to habitually teach or exercise authority over their own husbands</p>	<p><u>Instructions for All (v15-21)</u> Walk as wise, making most of your time (v15-16) understand the will of the Lord (v17) be filled with the Spirit (v18) <u>Evidence of Being Spirit Filled:</u> 1/ speaking to one another in psalms, hymns & spiritual songs, singing & making melody with your heart to the Lord (v19) 2/ giving thanks for all things to God 3/ be subject to one another</p> <p><u>Submission is in the area of Function not worth</u></p> <p>v21 <u>basic principle</u> - be subject to one another in the fear of Christ</p> <p><u>The matter of submission (v22a)</u> <u>Why:</u> because it is fitting (aneto - legally binding, your duty, of obligation, necessity) (Col 3:18)</p> <p><u>The manner of submission (v22b)</u> * as to the Lord</p> <p><u>The motive of submission (v23a)</u> * because he is your functional head</p> <p><u>The model of submission (v23b-24)</u> * the Lord Jesus</p> <p><u>Respect is in the Area of Authority, not Personal Character</u></p> <p>respect = pres mid subj, phobeo = to fear, of a reverential fear of husband</p> <p><u>Why:</u> because of man’s 2 basic fears</p> <ol style="list-style-type: none"> 1. fear of being dominated by a woman 2. fear of being inadequate <p>Wives are to submit to & respect their husbands</p>
<p>Counsel for Young Wives or Young Women</p> <p><u>Titus 2:3-5</u> - - Older women are to be</p> <ul style="list-style-type: none"> ▪ reverent in behavior ▪ not malicious gossips ▪ nor enslaved to much wine ▪ teaching what is good <p><u>Why:</u> that they may encourage the young women</p> <ol style="list-style-type: none"> a. to love their husbands b. to love their children c. to be sensible d. to be pure e. to be workers at home f. to be kind g. to be being subject to their own husbands 	<p><u>Why:</u> that the word of God may not be dishonored</p> <p><u>1 Tim 5:14</u> - younger widows are</p> <ol style="list-style-type: none"> 1. to get married 2. to bear children 3. to keep house <p><u>Why:</u> to give the enemy no occasion for reproach</p>	<p>Copyright © Cecilia Perh 2007 www.2Tim2-2.com</p> 

“I will greatly multiply or multiplying I will multiply; i.e. I will multiply thy sorrows, & multiply those sorrows by other sorrows, & this during conception & pregnancy, & particularly so in parturition or child-bearing.”

GENESIS 3:16

To the woman

idea is intensification, lit. causing to be great, I will cause to be great...

He said,

rabah = to increase greatly or exceedingly

“I will greatly multiply

itsabown = sorrow, labor, hardship, toil (also in 3:17) everything that is hard to bear (in conception)

Your pain in childbirth

In pain *atseb* = sorrow, hurt, toil, labor, hardship

herown = conception, pregnancy

you shall bring forth children

t'shuwqah 3x = orig. stretching out, after, a longing, desire or craving; comes from an Arabic root = “to compel, impel, urge or seek control over”

your desire shall be for your husband

And

he shall rule over you

mashal = to have dominion, to reign; to govern (used of kings)
LXX kurieuo = to lord over

c.f. Gen 1:28 *radah* = to tread down
LXX katakurieuo = to completely dominate over

Gen 1:18 – sun & moon to rule over day & night
Gen 4:7 – Cain to master sin in his life
Gen 24:2 – Eliezer to manage all Abram’s material goods
Gen 37:8 – first-born to direct all affairs of a large family
Gen 45:8, 26 – Joseph’s administration of Egypt
Dt 15:6 – Israel to reign over the nations

GENESIS 4:7

Copyright © Cecilia Perh 2005
www.2Tim2-2.com

“If you do well,
will not *your countenance* be lifted up?”

And

if you do not well,
sin is crouching at the door *sin is like a crouching beast “hungering, intent upon” Cain*

and *t'shuwqah*

its desire is for you,

but

you must master it

Song 7:10

“I am my beloved’s
and
his desire is for me.”

t'shuwqah – in the original sense of *stretching out after*;
a longing: - desire

root = *shuwa* - a primary root, to run after or over,
i.e. overflow; to run after in order to overflow

* It comes from an Arabic root that means “to compel, impel, urge, or seek control”

Three possibilities

1. woman longs for her husband, desiring his approval
- **psychological**
2. woman has physical passion for her husband
- **sexual desire / physical**
3. woman has a desire to overflow her husband, i.e. control him, have the mastery over him

Jdg 14:4; 15:11 – oppressive rule of one people over another
Prov 22:7 – supremacy of rich over poor
Isa 14:4 – of a fierce king over an oppressed people
1 Kgs 4:4-21 – leadership of a league of nations
Psa 89:9 – the rule of God in providence
Prov 16:32 – the power of self-control



1 Timothy 2:9-15

v9a The Proper Adornment or Demeanor of the Woman

9 **Likewise**, = just as, in like manner

kosmios, well arranged, modest, decent, orderly

I want women **to adorn** themselves

KJV pres act inf, kosmeo, put in order, ornament

with **proper clothing**, *katastole*, fig. demeanor, deportment

modestly

aidos, 1x = shamefacedness, bashfulness => an innate moral repugnance to the doing of the dishonorable

and

discreetly,

sophrosune, sobriety, self-control => that habitual inner self-government, in its constant reign on all passions & desires

not with braided hair

and

gold

or

pearls

or

costly garments,

v9b The Improper Adornment or Demeanor of the Woman

10

alla **but** rather *agathos*

by means of **good** works,

hesuchia, 4x = quietness, silence, tranquility

as befits women making claim to **godliness**.

theosebeia, 1x, reverence toward God

v10-11 The Proper Behavior of the Woman

11 **Let a woman quietly receive instruction**

pres act imp manthano = to learn, understand, be informed, increase in knowledge

with entire **submissiveness**.

hupotage, 4x, the act of subjecting, obedience; not subjugation but subordination; fem noun from *hupotasso* = submission, to rank under (has to do with order & authority, not with value or ability)



v12-15 The Improper Behavior of the Woman

12 **But** *de* pres act inf *didasko*, to teach

I do not allow a woman to teach

pres act ind *epitrepo*, to permit, give leave, let

or pres act inf *authenteo*, 1x. usurp authority, to act on one's own authority, to exercise authority, to have mastery, to be an autocrat, an absolute master, to be dominating

exercise authority over a man, *andros*, gen. masc sg, *aner*, man

v12a-b – The Prohibitions

but *alla* *hesuchia*, 4x = quietness, silence, tranquility (Ac 22:2; 2Th 3:12; 1Ti 2:11,12)
to remain quiet.

pres act ind *eimi*, to be

v12c – The Cure

13 For it was Adam who was first **created**,

and then Eve. aor pass ind *plasso* 2x, to form, fashion, mold, create.
Note: Priority does not mean superiority; here, it means greater responsibility

14 And aor pass ind *apatao*, 4x = to cheat, beguile, trick, mislead

it was not Adam who was deceived,

but *de* aor pass ptc *exapatao*, 6x = to deceive completely, to deceive successfully (Rom 7:11; 16:18; 1Cor 3:18; 2 Cor 11:3; 2Th 2:3)

the woman being quite deceived,

perf act ind, *ginomai* **fell into transgression.**

15 **But** *de* *parabasis* = stepping over the boundary
fut pass ind *sozo*, 3p singular = to save; lit. she shall be saved

women shall be preserved through the bearing of children

if they continue in faith *pistis*

aor act subj, *meno*, 120x, to remain abide, not depart, stay, live

and

love *agape*

and

sophrosune, self-control (s. v9)

hagiasmos = consecration, sanctification of heart and life, the living of a godly life

sanctity with self-restraint.

v13-14 – The Reasons

v15– The Alternative



presbutis, 1x, aged women

Titus 2:3-5 Counsel for Young Wives

3 Older women likewise

Hieroprepes, 1x = that which is suitable to holiness, reverence, temple-like, as befitting men, places, actions or sacred things to God

are to be reverent in their behavior, *katastema*, 1x = demeanor, deportment

not malicious gossips

diabolos, = prone to slander, slanderer, one who falsely accuses people without any reason; used of the devil; false accuser

perf. pass. ptc. *douloo* = to be in bondage to, to make a slave of, reduce to bondage, to be wholly given up to

nor enslaved to much wine,

kalodidaskalos, 1x = a teacher of what is right and good

teaching what is good,

neas, new, young, younger, recent

4 that they may encourage the young women

pres. act. subj. *sophronizo*, 1x = to teach or train someone self-control, to make sane; to train; to think & act soberly, discreetly & in moderation; to moderate, to control, curb, discipline; to hold one to his duty; to admonish; to exhort earnestly

philandros, 1x = husband-loving; to be fond of one's husband; fond or affectionate as a wife

to love their husbands,

to love their children,

philoteknos, 1x = children-loving; to be fond of one's children / offspring

5

to be sensible, *sophron*, 4x = discreet, sober, sane, temperate, self-disciplined in one's freedom, self-restrained in all passions & desires; sound in mind, i.e. self-controlled

hagios, 8x = chaste, innocent, modest, clean, freedom from defilements or impurities

pure,

oikourgos, 1x = working at home, caring for the house, keeper of the house, housekeeping. Some MSS have *oikouros* = a keeper at home, a stay-at-home, i.e. domestically inclined

workers at home,

pres. mid. ptc. *hupotassomai* = to arrange under, to subordinate, to subject one's self. A Greek military term meaning "to arrange (troop divisions) in a military fashion under the command of a leader". In non-military use, it was a "voluntary attitude of giving in, cooperating, assuming responsibility & carrying a burden"

kind, *agathos* = of good constitution or nature, good, benevolent, profitable, useful, joyful, happy

being subject to their own husbands,

* In a Jewish household, the married woman had to grind flour, bake, launder, cook, nurse children, make the beds, spin wool, keep the home & be responsible for hospitality & the care of guests.

that pres. pass. subj. *blasphemeo* = to blaspheme, to slander, revile, to hurt the reputation of, to speak evil of, to speak lightly of sacred things

the word of God may not be dishonored.

Wine Content (John MacArthur)

Beer - 4% alcohol

Wine - 9-11%

Brandy - 16-20%

Liquor - 40-50%

cf. NT mixture of wine & water ≈ 2.25-2.5% i.e. a sub-alcoholic beverage



1 Timothy 5:14

Therefore

neos or neoteris, 24x

I want younger widows

pres. mid. ind.
boulomai, to will, to
desire to

pres. act. inf. *gameo*,
29x,

to get married

pres. act. inf. *teknogoneo*, 1x,
begat or bear children

bear children

pres. act. inf. *oikodespoteo*, 1x, to be head or master of a
house, to rule over the house, to manage the household

keep house

and

pres. mid. ptc. *antikeimai*, 8x,
to oppose, to be an adversary

charin, on
account of,
because of

loidoria, 3x,
abuse, railing

give the enemy no occasion for reproach

pres. act. inf. *didomi*

aphorme, 7x, a starting
point, a base of
operations, an opportunity

* Jewish formal law and accepted Jewish custom undoubtedly agreed that a widow's remarriage was both permissible & desirable and she was only required to wait long enough for it to be ascertained that she was not already pregnant at the second marriage.

* There were in Judaism, however, some groups who considered a widow's abstinence from remarriage to be a pious & proper act.



The Role of a Man

As Head (Genesis 2:15-3:16)

Genesis 2:15-25

Man was created 1st

Man was to work before the fall (v15)

Man was commanded to obey God (v16-17)

Man was given headship over woman (v23)

* Both to rule over creation (Gen 1:26-28)

* Woman the helper suitable for man to meet man's loneliness (v18)

Genesis 3:1-16

Sin entered because Eve took the lead & Adam listened & followed

v17 he listened to his wife instead of God

Result: Death, Curse - toil & sweat

Distortion of relationships

Gen 3:16 – Man is to rule over woman

* rule, *mashal*, to govern (used of kings with kings)

LXX = *kurieuo*, lord over (in Gen 1:18, of the sun & moon ruling)

Cf. **Gen 1:26,28** – rule, *radah*, to tread down

LXX = *katakurieuo*, completely dominate over

Ephesians 5:23

The husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body

As Husband (1 Peter 3:7; Ephesians 5:15-33; Colossians 3:19)

1. He is to live with his wife in an understanding way, as with a weaker vessel, since she is a woman (1Pet 3:7a)

2. He is to grant her honor as a fellow heir of the grace of life (1Pet 3:7b)

Why: so that your prayers may not be hindered

3. He is to love his wife (Eph 5:25)

a) as Christ loved the church

* *Agapao* => an act of the will, a willing to love, flows from God independent on your relationship with God

How to Show Love for Your Wife

1) Christ expressed His love for the church

2) He was tender with His bride

3) He gave Himself up for her (v25)

4) He sanctified her, i.e., protected her holiness (Eph 5:26-27)

5) He forgave the church

b) as his own body, as himself (v28-30)

1) he is to nourish his wife (v29)

pres act ind *ektrepho*, to rear to maturity

2) he is to cherish his wife (v31)

pres act ind *thalpo*, to foster with tender care

4. He is to cleave to his wife (v31)

fut pass ind *proskallao*, be glued/cemented to

5. He is not to be embittered toward his wife (Col 3:19)

pres mid/pass imp *pikrano*, to make bitter, to become bitter

a. middle - subject participates in action

- how can a husband make his wife bitter?

b. passive - subject is acted on

- how can a wife make her husband bitter?

1 Peter 3:7

andres, nom masc pl, *aner*, man, husband

You husbands likewise, *Homoios*, *adv* ▫ AV 30x ▫ in same manner, equally, in the same way
sunoikeyo, pres act ptc ▫ AV 1x ▫ to dwell with, of domestic association, of intercourse between a husband & a wife

live with your wives in an understanding way,

Asthenes, *adj* ▫ AV 25x ▫ weak, feeble, infirm, sick, delicate, helpless / figuratively, of what is less effective *weak, feeble, not strong*

as with a weaker vessel,
skeuos, vessel, container, of one's body or one's wife

Gunaikios, *adj* ▫ AV 1x ▫ of **since she is a woman**;
or belonging to a woman, feminine, female / of or belonging to woman, female, feminine, literally feminine partner, i.e. woman, wife (1P 3.7)

and

aponemo, pres act ptc ▫ AV 1x ▫ to assign, portion out, show (of respect) *Time*, ▫ AV 43x ▫ a valuing by which the price is fixed; honor which belongs to or is shown to (by reason of rank or state of office), deference, reverence

grant her honor

sugkleronomos, 4x, joint heir, one who obtains something assigned to himself with others, a joint participant

zoe, ▫ AV 134x ▫ the absolute fullness of life, both essential & ethical

as a fellow heir of the grace of life,

charis, ▫ AV 156x ▫ grace, good-will, loving kindness, favor, of God's merciful kindness & favor by which He turns souls to Christ, keeps, strengthens, grows them in faith, knowledge & love & obedience

so that

Proseuche, ▫ AV 37x ▫ prayer addressed to God, a request for help, usually in the form of a petition, wish or vow

Egkopto, pres pass ind ▫ AV 4x ▫ to prevent, detain, to cut into, to impede one's course by cutting into his way (see Rom 15:22; Gal 5:7; 1Th 2:18)

your prayers may not be hindered.

gnosis, knowledge, signifies in general intelligence, understanding, moral wisdom such as seen in living the right way; *kata gnosisin*, "with an intelligent recognition of the nature of the marriage relation" (Vincent)

"*Gunaikēiōi* here is an adjective (female, feminine) from *gunē* (woman, wife). She is termed "the weaker" (*tōi asthenesterōi*), not for intellectual or moral weakness, but purely for physical reasons, which the husband must recognize with due consideration for marital happiness" (Rob)



Ephesians 5:15-33

15 Therefore

akribos accurately, diligently *pres. act. ind. peripateo* = to conduct one's life
be careful how you walk, *asophos, 1x* = foolish
pres. act. ind. or imp. Blepo
= see, guard, take heed

not as **unwise men**

but as **wise,** *sophos, skilled, learned, cultivated*

16 **making the most of your time,** *kairos, opportunity, season*

pres. mid ptc exagorazo, to buy up out of the market place,
seizing the opportunity, buying back, redeeming **because the days are evil.**

17 So then

pres. mid (dep) imp. ginomai *aphron* = without reason or understanding, senseless, acting rashly; refers to imprudence or folly in action
do not be foolish, *poneros, full of labors, annoyances, hardships; bad, evil, wicked, active evil*

alla **but** *pres. act. imp. suniemi* = to set or join things in your mind, to understand, the ability to bring things together & see them in relation to one another, ie, make use of your reasoning power

understand what the will of the Lord is.

Thelema, desire, purpose, pleasure

18 And

pres. mid (dep) imp. methusko, 3x, to be drunk, intoxicate
do not get drunk with wine, *The idea is of control*

Ancient Greek religions believed that drunkenness induced a state of hypersensitivity that catapulted you into communion with the deities

alla **but** for that is **dissipation,**

asotia, 3x, excess; of one who can't save or spare, thus one who extravagantly squander his means - denotes a dissolute, debauched, profligate manner of living

pres. pass. imp. Pleroo, fill full
be filled with the Spirit,

sacred poetic compositions whose primary purpose is to praise

19 **speaking to one another in psalms and hymns and spiritual songs,**

pres. act. ptc. laleo
pres. act. ptc. aido
singing

songs of praise

any kind of song, but esp. lyric poetry

and *pres. act. ptc. psallp*
making melody with your heart to the Lord;

Instructions to All (v15-21)



20 always **giving thanks** for all things
pres. act. ptc. eucharisteo, to be thankful in the name of our Lord Jesus Christ
to God, even the Father;

Instructions to All (v15-21)

21 and *pres. mid ptc. hupotasso, to line oneself up under, to rank under (mil. term); pri. idea of giving up one's own right or will, ie, subordinate*
be subject to one another in the **fear** of Christ.

Instructions to Wives (v22-24)

22 Wives, *phobos, reverence*

The matter of submission (v22a)

be subject to your own husbands,
as to the Lord.

The manner of submission (v22b)

23 For the husband is the head of the wife,
as Christ also is **the head** of the church,
He Himself *being* **the Savior** of the body.

The motive of submission (v23a)

The model of submission
(v23b-24)

24 But *=> Protector, Redeemer, Provider*
pres. mid ind. hupotasso
as the church **is subject** to Christ,
so also the wives *ought to be* to their husbands in everything.

25 Husbands,
pres. act. imp. agapao, place 1st in your affections, love dearly
love your wives,
aor. act. ind. agapao
just as Christ also **loved** the church

Instructions to Husbands (v25-33a)

and *aor. act. ind. paradidomi, to deliver over*
gave Himself **up** for her,



26

that He might sanctify her, *aor. act. subj. hagiazo, to make holy, to set apart*

aor. act. ptc. katharizo, make clean, purify

having cleansed her

rhema, the spoken word, reference to gospel

by the washing of water with the word,

27

aor. act. subj. paristemi, metaph. to bring into one's fellowship or intimacy

that He might present

to Himself *endoxos glorious splendor*

the church in all her glory,

pres. act. ptc. echo

having no spot

spilos, 2x, a fault, a spot, stain, moral blemish (cf 2 Pet 2:13) or

wrinkle

rhusis, 1x, metaph. as what mars the fellowship, unity or testimony of the church or

any such thing;

but

hagius, set apart to or by God, consecrated, morally upright & pure

that she would be holy

and

amomos, 7x, unblameable, without spot, unchargeable

blameless.

pres. act. ind. ophailo, to owe, be in debt to=> moral obligation

pres. act. inf. agapao, see v25

28 So husbands ought also to love their own wives as their own bodies.

pres. act. ind. agapao

pres. act. ptc. agapao

He who loves his own wife loves himself;

aor. act. ind. miseo, detest, pursue with hatred

29

for no one ever hated his own flesh,

but *pres. act. ind. ektrepho, 2x = nurture, bring up to nourish children to maturity, to rear to maturity (see Eph 6:4)*

nourishes

Instructions to Husbands (v25-33a)



and *pres. act. ind. thalpo, 2x = to warm, keep warm, cherish with tender love, foster with tender care (see 1Th 2:7)*

cherishes it,

Instructions to Husbands (v25-33a)

just as Christ also *does* the church,

because

we are members of His body.

For this cause *fut. act. ind. kataleipo, 25x = depart, leave behind, abandon, forsake, cease caring for*

a man shall leave his father and mother,

and *fut. pass. ind. proskallao, 2x = to be glued to, to be joined to (see Mk 10 - in some MSS)*

shall cleave to his wife;

and *fut. mid. (dep) ind. eimi, to be*

the two shall become one flesh.

musterion = mystery, a hidden thing, that which is incapable of being discovered by human nature but is revealed by God to His own

This mystery is great;

but

I am speaking with reference to Christ and the church.

plen = in any case, however

33 Nevertheless,

each individual among you also is to love *pres. act. imp. agapao* his own wife even as himself,

and

pres. mid. subj. phobeomai, to reverence, to show respect

the wife see *to it* that she respect her husband.

Instructions to Wives (v33b)



Colossians 3:18-19

gunaikas, acc fem pl, *gune*,
woman, wife

18 Wives, pres. pass imp. *hypotasso*, to line oneself up under, to rank under (mil. term);
pri. idea of giving up one's own right or will, ie, subordinate

be subject to your husbands, *andres*, nom masc pl, *aner*,
man, husband

as is fitting in the Lord.

imperf act ind, aneko, AV 3x, 1) to have come up to, arrived at, to reach to
2) to pertain to what is due, duty, as was fitting / of what pertains to a
person or thing *relate to, belong to*; used impersonally in the NT *anekei, it
is fitting or right; to anekon, what is proper, one's duty* (PM 8); with the
imperfect to denote an imperatival sense, what should or should not take
place, *ha ouk aneken, what is not or should not be fitting* (EP 5.4)

andres, nom masc pl, *aner*,
man, husband

19 Husbands,

love your wives,

pres act imp *agapao*,
love dearly, place 1st in
your affections

gunaikas, acc fem pl, *gune*,
woman, wife

and pres mid/pass imp *pikrano*, 4x, to become bitter, be harsh, become irritated with, active: to
embitter, exasperate, render angry, indignant; passive: embittered, irritated, become angry,
become resentful, become bitter. The verb has the idea of being sharp, harsh, and bitter. It
speaks of friction caused by impatience and thoughtless "nagging." If love is absent, such
obedience will not be secured by perpetual irritation and fault-finding.

do not be embittered against them.

