

## 1 CORINTHIANS

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1 Corinthians 8-10 – “Winning By Losing”  
May 5, 2021

### SCHEDULE

April 14- June 2, 2021

1. Background
2. Restoring Ruptured Relationships  
(1 Cor 1-4)
3. Sex in the City (1 Cor 5-7)
4. Winning by Losing (1 Cor 8-10)
- 5. Did Paul Hate Women?  
(1 Cor 11,14)**
6. Spiritually Mature? (1 Cor 11-14)
7. Life After Death (1 Cor 15)
8. Generosity (1 Cor 16)

### LAST TIME

#### 1. Contrasting Knowledge with Love

Subject – “Meat offered to idols”

→ Seems irrelevant in 21<sup>st</sup> century USA!

BUT

Has to do with everything in which

- i. we are passionate about the truth we know  
or have discovered  
-- where “the lights have gone on”
- ii. And how we share it – or force it – on others  
. . others who do not yet see as we see . .

For Example:

1. Some ministry in the church (*traditional or contemporary worship*)
2. Some theological idea (*predestination or free will!*)
3. Social issue (*like matters of race, or climate, or*) . .

Paul counsels us to . . .

#### Approach with Humility:

1. Beware our own sin and ignorance – and pride!
2. Remember human knowledge is partial
3. Remember that ‘*being known*’ (listening) is more important than *knowing* (forcing knowledge on others)
4. We always need love for the church as an institution/ community  
as well as for particular individuals “for whom Christ died”

#### 2. MY Pet Issue:

##### Where does Paul get his teaching?

Since we are not under law but under grace

- why are there any moral strictures at all?
- Simple guidance of the Spirit “out of the blue?”

#### 1. THE OLD TESTAMENT

- Not “legally binding”
- But is still “the written word of God”  
-- written/inspired by God for Christians too

#### 1 Corinthians 10

<sup>7</sup>Do not become idolaters as some of them did; as it is written,  
“*The people sat down to eat and drink, and they rose up to play.*”

<sup>8</sup>We (Christians) must not indulge in sexual immorality as some of them did, and twenty-three thousand fell in a single day.

<sup>9</sup>We (Christians) must not put Christ to the test (*playing fast and loose with grace*) as some of them did, and were destroyed by serpents.

<sup>10</sup>And do not complain as some of them did, and were destroyed by the destroyer.

<sup>11</sup>These things happened to them to serve as an example, and they were written down to instruct us, on whom the ends of the ages have come.

**2 Timothy 3:16** . . inspired, useful . .

<sup>16</sup>All scripture is inspired by God and is useful for teaching, for reproof, for correction, and for training in righteousness, <sup>17</sup>so that everyone who belongs to God may be proficient, equipped for every good work.

## 2. JESUS *Himself* . .

- a. **1 Corinthians** contains strong echoes especially of Sermon on the Mount (Matthew 5-7)
- b. **1 Corinthians 11:23ff** is very close in wording to Jesus' words at the Supper itself . . in Luke 22

<u>LUKE 22 – LORD'S SUPPER</u>	<u>1 CORINTHIANS 11 – LORD'S SUPPER</u>
<p><sup>19</sup>Then he took a loaf of bread and when he had given thanks he broke it and gave it to them, saying "This is my body which is given for you. Do this in remembrance of me."</p> <p><sup>20</sup>And he did the same with the cup after supper saying "This cup that is poured out for you is the new covenant in my blood.</p>	<p><i>23 the Lord Jesus on the night when he was betrayed</i> took a loaf of bread, <i>24</i>and when he had given thanks, he broke it, and said, "This is my body that is for you. Do this in remembrance of me."</p> <p><i>25</i>In the same way he took the cup also, after supper, saying, "This cup is the new covenant in my blood. <i>Do this, as often as you drink it, in remembrance of me.</i>"</p>

## TODAY 1 CORINTHIANS 11

### Part 1 → ROLE OF WOMEN IN WORSHIP Part II → COMMUNION–THE LORD'S SUPPER

Begin with . .

### PART II 1 CORINTHIANS 11:17-34

<sup>17</sup>Now in the following instructions **I do not commend you,** because *when you come together*

it is not for the better but for the worse.

<sup>18</sup>For, to begin with, *when you come together as a church,*

I hear that there are

(1) divisions among you;

and to some extent I believe it.

<sup>19</sup>Indeed, there have to be factions among you,

for only so will it become clear who among you are genuine.

<sup>20</sup>*When you come together,*

(2) **it is not really to eat the Lord's supper.**

**(You think it is!! BUT it does not conform to the instructions for the Supper given by the Lord)**

<sup>21</sup>For when the time comes to eat,

(1) each of you goes ahead with your own supper,

(2) and one goes hungry and

(3) another becomes drunk.

<sup>22</sup>What! Do you not have homes to eat and drink in?

Or do you show *contempt for the church of God*

**(contempt for the unity of the community)**

and *humiliate those who have nothing?*

**(shows the economic diversity in Corinthian church)**

What should I say to you? Should I commend you?

In this matter **I do not commend you!**

(Now . . . Let me explain)

<sup>23</sup>For I received *from the Lord*

what I also handed on to you,

that the Lord Jesus -- on the night when he was betrayed

- (1) took a loaf of bread,  
 (2) <sup>24</sup>and when he had given thanks,  
 (3) he broke it  
 (4) and said, "This is my body that is for you ALL.  
     Do this in remembrance of me."  
 (5) <sup>25</sup>In the same way he took the cup also, after supper,  
 (6) saying,  
 (a) "This cup is the new covenant in my blood.  
 (b) Do this, as often as you drink it, in remembrance of me."

<sup>26</sup>For as often as you eat this bread and drink the cup,

- (1) **you proclaim the Lord's death until he comes.**

**You proclaim**

**.. his sacrificial love for us**

**.. the lengths to which he was willing to go**

**i. to forgive us**

**ii. to deliver us from death (and the ways of death)**

**iii. AND to restore broken relationships**

**= to bring us into God's family/ reconcile us  
to God/each other**

- (2) <sup>27</sup>Whoever, therefore,  
 eats the bread or drinks the cup of the Lord  
 in an unworthy manner (***as per above***)  
     ***will be answerable for -- (better) sins against --  
     the body and blood of the Lord!***

- (3) <sup>28</sup>Examine yourselves,  
 and only then eat of the bread and drink of the cup.

<sup>29</sup>For all who eat and drink **without discerning** (better:  
 "thinking seriously about") **the body,**

**(Christ's body and/or the church**

***eat and drink judgment against themselves.***

- 30For this reason many of you are weak and ill,
- and some have died.

<sup>31</sup>But if we judged (literally, discerned/"thought seriously about"  
***(see v.29)***) ourselves, we would not be judged.

- 32But when we are judged by the Lord,  
 we are disciplined so that we may not be condemned

along with the world.

**33So then,** my brothers and sisters,

**when you come together to eat,**

wait for one another. ***(a simple act of Christian love)***

34If you are hungry, eat at home,

so that **when you come together,**

it will not be for your condemnation.

About the other things I will give instructions when I come.

**ADDITIONAL COMMENTS  
 ON THE LORD'S SUPPER  
 Made Previously  
 In 1 Corinthians 10**

<sup>18</sup>Consider the people of Israel;

**are not those who eat the sacrifices partners in the altar?**

**The ritual is not mere ritual**

**There is something spiritual happening too**

<sup>19</sup>What do I imply then?

***That food sacrificed to idols is anything,  
 or that an idol is anything?***

<sup>20</sup>No!

Rather, I imply that what pagans sacrifice,  
 they sacrifice to demons and not to God.

**I do not want you to be partners with demons.**

**<sup>21</sup>You cannot drink the cup of the Lord  
 → and the cup of demons.**

**You cannot partake of the table of the Lord  
 → and the table of demons.**

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**PART I**  
**CHAPTER 11:1-16**

**PAUL & WOMEN**

1. My own history in 1970s on

Women & the Teachings of Paul – Worship & Marriage

- 1 Corinthians 11:1-16; 14:26-40
- Ephesians 5:22-24
- 1 Timothy 2:13
- [1 Peter 2]

**BUT**

**Increasingly bothered by . . .**

**2. Inconsistencies in Christian practice**

- Missionaries
- Leadership of women/Gifts of the Spirit

**3. Forgetting Broader Principles  
of Careful Scripture Reading**

- a. **God's Accommodation** – God speaks into our culture
  - a. E.g., slavery
- b. **God's Trajectory** – where is God going?
- c. **God's Stories** – the facts on the ground; what we see happening (Gospels, Acts, personal insights in the Epistles)
- d. **God's Teaching** – statements that were authoritative, and which may still be . . .
- e. **God's Words** – possibly mistranslated (e.g., “Keep silence”?)

Some specific examples – In Paul & NT

**i. “God's Stories” – “facts on the ground”**

- Romans 16:1 – Phoebe, a deacon
- Priscilla & Aquila – Acts 18:2,18, 26; Romans 16:3, 1 Corinthians 16:19; 2 Timothy 4:19

**ii. “God's Stories”/ “God's trajectory”/ “God's accommodation”**

- Mark 3:14 (Jesus choosing all male disciples – but see financial support from women in Luke 8:1-3)
- John 4 (Samaritan Woman)
- John 11; Luke 10:38-41 (Mary & Martha)
- All Gospels: Easter/Resurrection Witnesses → Women

**iii. “God's teaching”**

**a. Galatians 3:28**

28There is no longer Jew or Greek,  
there is no longer slave or free,  
*there is no longer male and female;*  
-- for all of you are one in Christ Jesus.

**b. Our passage in 1 Corinthians 11 & 14**

1 Corinthians 11 is one of the hardest to understand in detail

Be imitators of me, as I am of Christ.

2I commend you because you remember me in everything and maintain the traditions just as I handed them on to you.

3But I want you to understand

- that Christ is the head of every man,
- and ***the husband is the head of his wife,***
- and God is the head of Christ.

4Any man who prays or prophesies

with something on his head disgraces his head,

5but ***any woman who prays or prophesies***

with her head unveiled disgraces her head

—it is one and the same thing as having her head shaved.

6For if a woman will not veil herself,

then she should cut off her hair;

but if it is disgraceful for a woman to have her hair cut off or to be shaved, she should wear a veil.

7For a man ought not to have his head veiled,

since he is the image and reflection of God;  
but woman is the reflection of man.

8Indeed, man was not made from woman,  
but woman from man.

9Neither was man created for the sake of woman,  
but woman for the sake of man.

10For this reason **a woman ought to have**  
**a symbol of authority on her head**, because of the angels.

11Nevertheless, **in the Lord**  
woman is not independent of man  
or man independent of woman.

12For just as woman came from man,  
so man comes through woman;  
but all things come from God.

13Judge for yourselves: is it proper  
for a woman to pray to God with her head unveiled?

14Does not nature itself teach you that  
if a man wears long hair, it is degrading to him,  
15but if a woman has long hair, it is her glory?  
For her hair is given to her for a covering.

16But if anyone is disposed to be contentious  
—we have no such custom, nor do the churches of God.

### **Is this crystal clear?!!**

1. One thing is clear:

In Corinth – **women were speaking**  
**and were not silent in church**

→ they could “prophecy” . . . with their heads covered  
“Prophecy” meant both ‘fore’telling and ‘forth’telling

2. What might clarify further is to acknowledge

**“God’s words may be poorly-translated”**

e.g., → The meaning/use of

**the words “Head”/Covering is complicated!!**

→ Is there a literal use of *head* in the passage? YES

→ Is there a figurative use? YES! But in what sense?

Meaning “**boss**”?

OR “**source/origin**”? (*as in head-waters; or river-head*).

If the latter,

. . . then the passage may NOT be about “who’s the boss?”

### b. The **significance of a “head-covering”**

- Is this discussion about submission of women? Or liberation?
- Is it an “accommodation” to the culture
  - that keeps traditional ways and is stuck,
  - or does this move the discussion onto a new “trajectory?”

### **Think Hijab**

- Not Worn inside the house
  - when you are in your own house “*as a member of your household*” your status is *as woman, wife, mother*;
- Worn in Public
  - as if to say my status “as a woman and as a wife” has been replaced by my status “**as a person in my own right** (not defined by sex).”
- FOR PAUL
- When a woman prays to God she has the same status as a man:
- she prays as a “person in Christ” (Gal. 3:28) directly to God.
- The cultural way to indicate that a woman has the right to do this *as a person saved by Christ and made in the image of God* is **with her head covered**.

### **SO LISTEN TO PAUL AGAIN . . .**

#### **1 CORINTHIANS 11**<sup>10-15</sup>

a **woman** ought to have a symbol of [**her new Christ-given**] authority on her head

**[not the man’s authority over her,**  
**but HER own authority to pray directly to God]**

– because of the angels

*[angels are the gatekeepers to stop unlawful people from entering God's presence/the Garden of Eden; the veil authorizes women to gain access, "In Christ"]*

<sup>11</sup>**My bottom line (says Paul) is that "in the Lord,"**

*-- woman is not independent of man*

*-- or man independent of woman.*

*I'm not interested in who came first*

- <sup>12</sup>**For just as woman came from (the) man [Adam?],**
- **so (the) man [Jesus] comes through woman;**
- but – [ultimately, never forget that] -- all things come from God.

<sup>13</sup>Judge for yourselves: is it proper for a **woman** to pray to God with her head unveiled?

<sup>14</sup>Does not nature itself teach you that if a **man** wears long hair, it is degrading to him,

*[it does nothing to boost or emphasize his maleness]*

<sup>15</sup>but if a **woman** has long hair, it is her glory

*[something of beauty].*

For her hair is given to her for a covering [clothing]

*[a beautiful garment – that emphasizes that she is "a woman"].*

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**BUT WHAT ABOUT**  
**What Paul Says About Women**  
**In 1 CORINTHIANS 14?**  
CONTEXT – WORSHIP

Paul's guiding principles:

1. <sup>26</sup>**Let all things be done for building up.**
2. <sup>31</sup>**so that all may learn and all be encouraged.**
3. <sup>33</sup>**God is a God not of disorder but of peace.**
4. <sup>40</sup>**but all things should be done decently and in order.**

**NEW REVISED STANDARD VERSION**

<sup>14</sup><sup>26</sup>What should be done then, my friends?

When you come together,

each one has a hymn, a lesson, a revelation,

a tongue, or an interpretation.

**Let all things be done for building up.**

*for example*

1. <sup>27</sup>If anyone speaks in a tongue,

- let there be only two or at most three,
- and each in turn;
- and let one interpret.

<sup>28</sup>But if there is no one to interpret, **let them be silent** in church and speak to themselves and to God.

*And another example*

2. <sup>29</sup>Let two or three **prophets** speak, and let the others weigh what is said.

<sup>30</sup>If a revelation is made to someone else sitting nearby, let the first person **be silent**

<sup>31</sup>For you can all prophesy *one by one*, so that all may learn and all be encouraged.

<sup>32</sup>And (in this way) the spirits of prophets **are subject to** the prophets,

<sup>33</sup>for **God is a God not of disorder but of peace.**

**As in all the churches of the saints,**

<sup>34</sup>**women should be silent in the churches.**

- **For they are not permitted to speak,**
- **but should be subordinate -- as the law also says.**

<sup>35</sup>**If there is anything they desire to know,**

**let them ask their husbands at home.**

**For it is shameful for a woman to speak in church.**

<sup>36</sup>Or did the word of God originate with you?

Or are you the only ones it has reached?

<sup>37</sup>Anyone who claims to be a prophet, or to have spiritual powers, must acknowledge that what I am writing to you is a command of the Lord.

<sup>38</sup>Anyone who does not recognize this is not to be recognized.

<sup>39</sup>So, my friends, be eager to prophesy, and do not forbid speaking in tongues;

<sup>40</sup>**but all things should be done decently and in order.**

**WHAT DO WE DO WITH THIS PASSAGE**  
**(esp. 14:33-35 ABOUT WOMEN)?**

**My first question is about Translation**

**1. Are “God’s Words”** – translated

- in one legitimate way *rather than* another?
- by people who assume that Paul has a particular view of women?
- and thus “mis-translated”?

**e.g.,**

**I. Be Silent** vv. 28, 30, 34 – Greek = *sig-a-o*

How do you assess the range of possible meanings of a Greek word? . . . we can look at a word used

- i. Greek literature . . . as a whole
- ii. Elsewhere in Paul
- iii. OR in The Old Testament Greek Bible (Septuagint)

- Exodus 14:14 → The Lord will fight for you  
and you only have to *be still*
- Psalm 39:3 → I *held my peace* to no avail;  
my distress grew worse and worse
- Psalm 107:29 → He made the storm *be still*
- Amos 6:10 → *Hush!* We must not mention  
the name of the Lord.

**II. Be Subordinate** – Greek = *hupotasso*

- *Be subject, submit, be subdued* – all “harsh”

But what about

- *Be subject to the occasion . . . i.e., “Play by the rules” or “take the appropriate position”?*

**HOW IS “*Hupotasso*” (subjection, etc.)  
used elsewhere by Paul?**

**Romans 13**

Let every person *be subject to* the governing authorities

**1 Corinthians 14:32-33**

For the Spirits of prophets *are subject to* prophets.  
For God is not a God of confusion but of peace  
(= v. 29 “weigh what is said”)

**1 Corinthians 16:14-16**

<sup>14</sup>Let all that you do be done in love.  
<sup>15</sup>Now, brothers and sisters, you know that members of the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service of the saints;  
<sup>16</sup>I urge you to *be subject to* (*hupotasso*) *such people, and [be subject] to everyone who works and toils with them.*

**Ephesians 5:21** (husbands & wives)

*Be subject to one another* out of reverence for Christ.

- *Cannot be a declaration of one person being inferior to another because it is mutual*
- *Rather = live in a relationship in which you remember who the other person is “in Christ”*

**SO**

**1 CORINTHIANS 14 . . . re-visited . . .**

<sup>26</sup>What should be done then, my friends?

*When you come together,*

each one has a hymn, a lesson, a revelation,  
a tongue, or an interpretation.

**Let all things be done for building up.**

<sup>27</sup>If anyone speaks in **a tongue,**

- let there be only two or at most three,
- and each in turn;
- and let one interpret.

<sup>28</sup>But if there is no one to interpret,

**let them hush/be still** [*sig-a-o*] in church  
and speak to themselves and to God.

<sup>29</sup>Let two or three **prophets** speak,

and let the others

*(presumably including women prophets, see Ch.11)*

weigh what is said.

<sup>30</sup>If a revelation is made to someone else sitting nearby,

let the first person **hush and be still** [*sig-a-o*].

<sup>31</sup>For you can all prophesy one by one,

***so that all may learn and all be encouraged.***

<sup>32</sup>And the spirits of prophets **are subject to review by** (*hupotasso*) the prophets, (see v.29, “weigh”)

***for God is a God not of disorder but of peace.***

**As in all the churches of the saints,**

<sup>34</sup>**women (the wives?) should hush** [*sig-a-o*] **in the churches.**

- For they are not permitted to be ***speaking/ whispering?*** [*Luke 12:3*],

*[while there is preaching]*

- but should be ***subject to the nature of the gathering*** (*hupotasso*)

**as the law also says. . . .**

(Does “the Law” refer to being subordinate? (the “good order of God’s house, as per Leviticus)

Or to being silent? See *Habakkuk 2:20* -- “*The Lord is in his Holy Temple, let all the earth keep silence before him.*”)

*And then the specific issue is mentioned*

<sup>35</sup>**If there is anything they desire to know,**

**let them ask their husbands at home.**

**For it is inappropriate** (*shameful – another translation difficulty*)

**for a woman to be *disturbing the peace/occasion***

***by whispering or speaking in church.***

<sup>36</sup>Or did the word of God originate with you?

Or are you the only ones it has reached?

<sup>37</sup>Anyone who claims to be a prophet,  
or to have spiritual powers,

must acknowledge that what I am writing to you is a command of the Lord.

<sup>38</sup>Anyone who does not recognize this is not to be recognized.

<sup>39</sup>So, my friends, be eager to prophesy,  
and do not forbid speaking in tongues;

<sup>40</sup>**but all things should be done decently and in order.**

### **TWO QUOTES:**

Elisabeth Elliott -- Shadow of The Almighty, p. 223-224

In the United States there is usually respect for the Word of God – that is, outward respect, even where there is no thought of obedience to it.

**In the Ecuadorian jungle** the Indian has not reached that “level of culture”—he has neither respect manifested by apparent attention when it is being read, nor reverence, manifested in obedience to it.

The women are the most difficult element in the meetings—they search their children’s heads for lice, stand up in a body when anything passes outside, rush to the window if it promises to be interesting, thrust a foot up on the bench for the nearest person to examine for thorns, hustle in and out with children, and have discussions in a conversational tone of voice.

The men will occasionally remonstrate with them from the back of the room, rise to rearrange the benches during the sermon, or stand up to talk with a passer-by through the window—but in general they pay much closer attention than the women.

Pets are taken for granted, dogs going about through the rows, birds or monkeys perched atop the women’s heads, puppies wrapped in carrying cloths on backs.

Dr. Ben Witherington

Why Arguments Against Women In Ministry Aren’t Biblical,

[www.beliefnet.com](http://www.beliefnet.com)

The largely Gentile congregation in Corinth brought with them into the church their pre-existing assumptions about prophecy and what was appropriate when approaching a prophet or prophetess.

**The oracle at nearby Delphi** for example was a consultative prophetess.

People would go to her to ask questions like – “should I marry this man?” or “Should I buy this land?” etc. and the oracle would give an answer.

Thus it was natural for some Corinthians to think that when prophets spoke in their assemblies, they had a right to ask them questions.



Paul's response is "No! worship time is not Q&A time, and you are interrupting the prophets. If you have questions asks your man (probably husband) at home. There is a time and place for such questions, but Christian worship isn't it."

The reason Paul corrects women/wives in this case is ***not because they are women*** but because they are in this instance causing this problem.

A couple' of other points about this text need to be noted:

the text says nothing about women submitting to men.

The call here is for these women to be silent and in submission as even the Law says.

O.K. where in the OT is there a commandment for women to be silent and submit to men?

Answer NOWHERE.

It's not in the Pentateuch at all, or for that matter elsewhere.

What Paul is talking about is ***being silent in the presence of God*** and listening to his inspired words. in this case coming from the prophets and prophetesses! "***The Lord is in his holy temple, let all the earth keep silence (and listen)''... and be in submission to God's teaching. Habakkuk 2:20***

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## **TWO OTHER PAULINE PASSAGES**

### **1 Timothy 2:8-15 (NRSV)**

(WRITTEN to Timothy leading the church in Ephesus)

#### TO THE MEN

<sup>8</sup>I desire, then, that in every place the men should pray, lifting up holy hands without anger or argument;

#### TO THE WOMEN

<sup>9</sup>also that the women should dress themselves modestly and decently in suitable clothing, not with their hair braided, or with gold, pearls, or expensive clothes,

<sup>10</sup>but with good works, as is proper for women who profess reverence for God.

<sup>11</sup>Let a woman ***learn in silence with full submission***

<sup>12</sup>I permit no woman to teach or to have authority over a man; she is to keep silent.

<sup>13</sup>For Adam was formed first, then Eve;

<sup>14</sup>and Adam was not deceived, but the woman was deceived and became a transgressor.

<sup>15</sup>Yet she will be saved through childbearing, provided they continue in faith and love and holiness, with modesty.

. . . NOW WITH COMMENTS . . .

### **1 Timothy 2:8-15**

#### **TO THE MACHO MEN IN EPHESUS**

<sup>8</sup>I desire, then, that in every place the men should pray, lifting up holy hands without anger or argument;

*(no "macho" allowed)*

#### **TO THE WEALTHY WOMEN IN EPHESUS**

Dr. Ben Witherington

Now the problem as it surfaces in 1 Tim. 2.8-15 clearly has to do with ***particular women, high status women*** who have fancy clothes and hairstyles and are expecting right off the bat to be teachers of one and all in the church.

This is once more ***a corrective passage***, dealing with problems is seen from the outset.

- First, Paul corrects grumbling men whom he wants to pray;
- then he corrects these high status women.

Paul is an equal opportunity corrector of men and women when they are in error.

### **1 Timothy 2:9ff**

<sup>9</sup>also that the (*wealthy*) women should dress themselves modestly and decently in suitable clothing, not with their hair braided, or with gold, pearls, or expensive clothes,

<sup>10</sup>but with good works, as is proper for women who profess reverence for God.

*(Temper the dress and beauty business with character;  
church is not a fashion show;*

*Nor is female Christian liberty license to take over!)*

<sup>11</sup>Let a woman learn

*(A significant advance from Judaism)*

in silence

*stillness)*

*(hēsuchia--*

with full/all submission

*(TO WHOM? to husband? to the teacher?  
Obedience? Respect due to any teacher?)*

<sup>12</sup>I (presently) am permitting no woman to teach or to domineer/usurp authority (*authenteo – seldom used word*) over a man; she is to be still.

(*hēsuchia-- stillness*)

*Genesis 2-3 . . .*

<sup>13</sup>For Adam was formed first, then Eve;

<sup>14</sup>and Adam was not deceived,

but the woman was deceived and became a transgressor.

<sup>15</sup>**Yet** she will be saved through “the” childbearing,

(*Genesis 3:16 – the bearing of Jesus?*)

provided they [like the men] continue in faith and love and holiness, with modesty.

### **Ephesians 5:21-33**

<sup>21</sup>Be subject **to one another**

out of reverence for Christ.

<sup>22</sup>**Wives, THIS IS HOW YOU ARE TO BE SUBJECT**

be subject to your husbands as you are to the Lord. <sup>23</sup>For the husband is the head/origin of the wife just as Christ is the head/origin of the church, the body of which he is the Savior.

<sup>24</sup>Just as the church is subject to Christ, so also wives ought to be, in everything, to their husbands.

<sup>25</sup>**Husbands, THIS IS HOW YOU ARE TO BE SUBJECT**

love your wives, just as Christ loved the church and gave himself up for her,

<sup>26</sup>in order to make her holy by cleansing her with the washing of water by the word, <sup>27</sup>so as to present the church to himself in splendor, without a spot or wrinkle or anything of the kind—yes, so that she may be holy and without blemish.

<sup>28</sup>In the same way, husbands should love their wives as they do their own bodies. He who loves his wife loves himself. <sup>29</sup>For no one ever hates his own body, but he nourishes and tenderly cares for it, just as Christ does for the church, <sup>30</sup>because we are members of his body.

<sup>31</sup>“For this reason a man will leave his father and mother and be joined to his wife, and the two will become one flesh.” <sup>32</sup>This is a great mystery, and I am applying it to Christ and the church.

<sup>33</sup>Each of you, however, should love his wife as himself, and a wife should respect her husband.