

## Notes

## Description

### Nourish to maturity

- Husbands, know your wives 1 Peter 3:7
  - “with knowledge” [of her] or “in an understanding way”
  - Women can be frustrating, and you don’t get to get upset at her for it.
    - Col 3:19 ESV = “don’t be harsh”. NASB 95 = “Don’t be embittered” (*same endings in Greek*)
    - God made them the “weaker vessel”, both emotionally and physically
    - Marriage picture of Christ and the church = **you shake your head at her just like Jesus shakes his head at you.**
  - Giving them due honor:
    - 5092 tim? (from ti?, “accord honor, pay respect”) – properly, perceived value; worth (literally, “price”) especially as perceived honor – i.e. what has value in the eyes of the beholder; (figuratively) the value (weight, honor) willingly assigned to something.
    - Treat her like she’s valuable — even while “nourishing her to maturity” — or God will ignore your prayers:
      - **Hinder** = 1465 egkópt? (from 1722 /en, “in” and 2875 /kópt?, “cut”) – properly, cut into (like blocking off a road); hinder (A-S) by “introducing an obstacle that stands sharply in the way of a moving object” (Souter); (figuratively) sharply impede, by cutting off what is desired or needed; to block (hinder).
- Know your wife = can nourish better.
- “to maturity” = again, teaching.
- Physical needs too: 1 Timothy 5:8 But if anyone does not provide for his own, and especially for those of his household, he has denied the faith and is worse than an unbeliever.

### Cherish

- 2282 thálp? – properly, keep warm; (figuratively) “warm someone up” (= revive their health) by nourishing and nurturing.
  - Also used in: 1 Thessalonians 2:7 “cares for”
  - Proverbs 13:12 desire fulfilled is a tree of life

### because we are parts of His body; [of His flesh and of His bones.]

- “of His flesh and of His bones” — if original — recalling Genesis 2:22-23 for parallelism.

- “We are parts of his body.”
  - verses 26-27 talk about cleansing via teaching
  - How else Jesus cleanses us: His blood
    - The altar made things holy — Exodus 29:35-37
      - Whatever touched it became holy
    - Is Jesus more holy than the altar? = “touching Him” (*through faith which makes us part of His body*) cleanses us.
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### Genesis quote: “Because of this”

- Because woman was taken from man = 1 cor 11:8-10 = marriage.
  - Leave = move out!
  - be joined = marriage)
  - Two will be into one body = sex
    - Importantly, being joined comes before sex = counter to “sex = marriage” heresy.

### This mystery is great, but I speak about the Anointed and about the church

- Referring back to verse 30 = we are parts of His body
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### Verse 33 “each one of you must ^love his own wife in the same way as he does to himself”

- Jesus didn’t only die for us; he died for himself as well.
  - Ezekiel 36:22-27
  - John 17:1
  - John 12:27-28
  - Hebrews 12:2
- We exist for God’s glory
  - Isaiah 43:6-7
  - Col 1 :15-16
- Do what’s best for both of you “as himself”. Not necessarily what you want, nor what she wants, but what’s best for the both of you... what’s agáp? for both of you.
  - This means no “doormat husbands”
  - Mike Winger + Feminists = give the wife what she wants because of “gave Himself up for her”.

What's love got to do with it? Nothing; it's a second-hand emotion. ?

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- **14 “Day of preparation for the Passover”**

- → what about the last supper? Wasn't that Passover? (Yes: John 13:1)
  - Leviticus 23:4-8
  - Both sometimes called “Passover” or Passover week.

- **14 It was about the 6th hour?**

- **Contradiction?**

- John = 19:14 = Trial at 6th hour
- Mark 15:25 = Crucified at the 3rd hour
  - Jewish day began at Sunrise – 3rd hour = ~9am
  - The Roman “Civil Day” began at midnight; 6th hour = ~6am
    - John writing to non-Jews (*explains things*) = used the Roman civil “clock”
    - To this day Antemeridian (am) and Postmeridian (pm)

- **Pilate being salty**

- Matthew 27:18 – he knew the score
- ch18 Early in the morning
- ch18 Bad opening: 18:29-31
- ch18:38-40 -“Give us Barabbas”
  - Luke 23:18-19 Barabbas was an insurrectionist!
  - They wanted someone guilty of Insurrection instead of the man Pilate proclaimed innocent!
- 14 “Behold your king”
- 15 Should I crucify your king?
- 19 “Jesus of Nazareth, the King of the Jews.”
- 22 “I have written what I have written”

- **Crucify Him**

- Who asked?
  - Matthew and Mark = the crowd(s)
  - John 19:6 ” chief priests and the officers
  - John 19:15 – Them = same crowd

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- Luke to the rescue: Luke 23:13 has: " 13 Pilate summoned the chief priests and the rulers and the people,"
        - What people at 6am?
  - **15 "No King but Caesar"**
    - **The Chief priests said this!**
    - I found 43 Jewish prayers with the preamble of "Blessed are you O God, our Lord, King of the Universe" – The Chosen
      - who has sanctified us with his Commandments, and has commanded us about the washing of hands
      - Who brings forth bread from the earth.
      - Who creates varieties of nourishment. (non-bread grains)
      - Who creates the fruit of the vine.
      - Who creates the fruit of the tree.
      - Who creates the fruit of the ground.
      - through Whose word everything comes into being. (anything not fitting into the other categories)
      - Who brings sleep to my eyes, and slumber to my eyelids.

18 Why two others? Why was Jesus in the Middle?

19-22 Why that inscription? Why did he write it in all three major languages? Was Pilate goading the Pharisees?

23 seamless tunic = fulfillment of Psalm 22

25 why "his mother's sister"? (Salome, John's mother)

30 He "handed over" His Spirit (authority to lay down His life and take it back up again.)

35 Eyewitness account

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## Dead

- Eph 2:1 death = nekros = dead (*No special Greek here; other greek word "Thanos" = Marvel's "Thanos"*)
- Gen 2:17
  - Imperfective form = incomplete/*in-process* action
    - Often future tense, but NOT always
  - Three ways to take it:
    - Future tense = spiritual death = separated from God
    - Imperfective = physical death = started the process of dying (which happened)
    - Both
- Wages of sin = death
  - Romans 6:23

## In which you once walked

- Walked = lifestyle
- "Once walked" NASB95: "Formerly walked"
  - This is past tense
  - God expects us to behave, not to earn anything, but because we were "redeemed" = bought with a price 1 Cor 6:19-20

## The age and this world

- It was worse that modern day America
  - Rampant Feminism
    - In the second century (B.C.) *confarreatio* disappeared... Free marriages became usual, made and broken by mutual consent. Indeed the will of one party only was sufficient for a divorce, the intention to dissolve being communicated either by word of mouth or by messenger. There was no ceremony, no registration, no formality. Women were free from any trace of marital authority; they could hold property and could contract in their own name.
    - Cato the Censor (*died 149 BC*) "All other men rule over women; but we Romans, who rule all men, are ruled by our women.
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- Homosexuality
  - Romans 1:27
- Transgenderism
  - 1 cor 6:9 (effeminate = my verse note)
    - ESV perversion
- Prostitution
  - One historian (can't remember who) said that Roman had as many brothels as England has pubs. (*restaurants who serve alcohol*)

### Prince of the power of the air = Eph 6:11-12

- Not just "Satan" it's a whole host of spiritual beings
  - Notice, all plural
  - Don't credit "Satan" with everything = that's giving him WAY too much credit
    - "the enemy"

### among whom we all once lived in the cravings of our flesh,

- Again "once lived" = Formerly/previously
- "lusts of the flesh" = bad translation
- Greek words for "desire"
  - theléma/theló = weaker // desire/wish/want = most common //used in this verse "desires"
    - "
  - epithumia = strong desire =
    - properly, passion built on strong feelings (urges). These can be positive or negative
    - Thayer's: craving, longing
      - I'll add "yearning"
    - Can be positive or negative:
      - Luke 22:15 = "with longing I longed"
      - Romans 7:7 = Coveting
    - ANY strong desire, not just sexual.
  - Boulomai = strong desire = intend / determined / resolved
    - boúlomai – to plan with full resolve (determination). See 1012 (boul?). ... 1014 /boúlomai ("resolutely plan") is a strong term that underlines the predetermined (and determined) intention driving the planning (wishing, resolving). In contrast, 2309 (thél?) focuses on the desire ("wishfulness") behind making an offer
    - Mark 15:15 And Pilate – **resolving** to do what was acceptable to the crowd – released Barabbas to them.
- Why mention? = affects other passages and adds nuance here.
- Cravings of the flesh = Gal 5:16-21
  - Notice "and *things* like these" Not an exhaustive list; there's more.

## doing the desires and thoughts of the flesh.

- Desires = theléma
- Thoughts could be “reasonings”
  - Female rationalization hamper (*men do it too*)
- Flesh = sinful nature

## And we were children of wrath by nature, *just* like the rest.

- children of wrath by nature
- Original sin
  - Great debate: Calvinism vs Arminianism vs Jewish/historical view
    - **Pelagian heresy:** Adam’s sin had no effect upon his descendants other than a sinful example, man has the ability to stop sinning if he simply chooses to.
      - Romans 5:19 disproves quite handily
    - **Calvinism** =conceived guilty = based on Psalm 51:5 (notably Augustine with a bad translation “all died in Adam” vs “in/by Adam, all died”)
      - Rebuttal:
        - Job 31:16-18,
        - Song of Solomon 4:1-6
        - Ezekiel 18:20
        - Ezekiel 28:11-12 and 15
    - **Arminianism** = Adam’s original sin has resulted in the rest of mankind inheriting a corrupt, sinful nature, which causes us to sin in the same way that a cat’s nature causes it to meow—it comes naturally.
      - HOWEVER: Arminianism rejects God’s sovereignty, so... they’re 50/50 on this.
    - **Jewish concept**
      - However, traditional rabbinic understanding of human nature is shaped to a large degree by the presence of two inclinations – the **yetzer ha tov** (the good inclination) and the **yetzer ha ra** (the evil inclination)
    - **Biology** confirms this (partially)
      - Epigenetics
        - Controlled experiments in mice have allowed researchers to hone in on this question. A 2013 study found that there was an **intergenerational effect of trauma associated with scent**. The researchers blew acetophenone – which has the scent of cherry blossom – through the cages of adult male mice, zapping their foot with an electric current at the same time. **Over several repetitions, the mice associated the smell of cherry blossom with pain.** Shortly afterwards, these males bred with female mice. **When their pups smelled the scent of cherry blossom, they became more jumpy and nervous than pups whose fathers hadn’t been conditioned to fear it.** To rule out that the pups were somehow learning about the smell from their parents, they were raised by unrelated mice who had never smelt cherry blossom. **The grandpups of the traumatised males also showed heightened sensitivity to the scent**

. Neither of the generations showed a greater sensitivity to smells other than cherry blossom, indicating that the inheritance was specific to that scent. **This sensitivity to cherry blossom scent was linked back to epigenetic modifications in their sperm DNA.** Chemical markers on their DNA were found on a gene encoding a smell receptor, expressed in the olfactory bulb between the nose and the brain, which is involved in sensing the cherry blossom scent. When the team dissected the pups' brains they also found there was a greater number of the neurons that detect the cherry blossom scent, compared with control mice.

- [POWs] returned to society with impaired health, worse job prospects and shorter life expectancy. But the impact of these hardships did not stop with those who experienced it. **It also had an effect on the prisoners' children and grandchildren, which appeared to be passed down the male line of families.** While **their sons and grandsons** had not suffered the hardships of the PoW camps – and if anything were well provided for through their childhoods – they **suffered higher rates of mortality than the wider population....** Costa and her colleagues studied the health records of nearly 4,600 children whose fathers had been PoWs, comparing them to just over 15,300 children of veterans of the war who had not been captured. **The sons of PoWs had an 11% higher mortality rate than the sons of non-PoW veterans.** Other factors such as the father's socioeconomic status and the son's job and marital status couldn't account for the higher mortality rate, the researchers found.

### Historical context: Rome wasn't Patriarchal

- “By the late Hellenistic Age, this had resulted in a metamorphosis in the position of women. Equality for women extended beyond politics into economic life, and in some occupations such as plumbing they came to dominate. The rate of divorce increased enormously, and the power “of the paterfamilias was shaken to its foundations and eventually swept away altogether.” “**The meek and henpecked Roman husband was already a stock comedy figure in the great days of the Second Punic War.**” This changing relationship led Cato the Censor to protest bitterly, **“All other men rule over women; but we Romans, who rule all men, are ruled by our women.”** Equality had progressed to the point that by the late Empire a woman who married retained her property, “and, legally, the man had not even the right to enjoy the income from it.” — “Egalitarianism and Empire” by William F. Marina
  - Second Punic war ended in 201 BC
  - **Cato the Elder/Censor** died in 149 B.C
- **Hortensia.** In 42 BC she **publicly** argued down the ruling Roman triumvirate (*Caesar Augustus, Mark Anthony, and Marcus Lepidus*) in the Forum Romanum. She was protesting a tax on women that they wanted to institute. The tax wasn't going to be on their husbands; it was going to be on the women themselves.
  - For centuries, the Forum Romanum was the center of day-to-day life in Rome: the site of



triumphal processions and elections; the venue for public speeches, criminal trials and gladiatorial matches; and the nucleus of commercial affairs.

- **Fulvia**. She died in 40 BC and (*in succession*) was the wife of three great Romans, the best known of whom is Mark Anthony. According to the Roman historian Cassius Dio, at one point Fulvia controlled the politics of Rome. **Cassius Dio** wrote:
  - “The following year Publius Servilius and Lucius Antonius nominally became consuls, but in reality it was Antonius and Fulvia. She, the mother-in-law of Octavian and wife of Antony, had no respect for Lepidus because of his slothfulness, and **managed affairs herself, so that neither the senate nor the people transacted any business contrary to her pleasure.**“
- In the second century (B.C.) ... Free marriages became usual, made and broken by mutual consent. Indeed the will of one party only was sufficient for a divorce, the intention to dissolve being communicated either by word of mouth or by messenger. There was no ceremony, no registration, no formality. Women were free from any trace of marital authority; they could hold property and could contract in their own name. — “Sex and Culture” by J.D. Unwin, page 397
- **Rome was pretty egalitarian in the 1st Century!**
  - Counter to “Paul was just reinforcing the culture”
  - These commands are just as hard today as they were then.

## Read the verse

### Hypotasso:

- **Omitted verb?**
  - Check italics in NASB and NKJV
  - Not *usually* a big deal
    - Example of omitted verbs in English: “Buy if that stock reaches \$100 per share, but don’t if it doesn’t.”
  - Extremely few manuscripts don’t have a verb here, and those that do are from a textual family that’s known for dropping words. (poorer quality manuscripts)
- **2nd person or 3rd person verb?**
  - 3rd person = “They must submit” = hypotassesth?san — also used in 1 Cor 14 — Most early manuscripts have a 3rd person verb, 2nd person not until later
  - 2nd person = “You must submit” = hypotassesthe — also used in Colossians 3:18
  - Which one?
    - Most early manuscripts have a 3rd person verb, 2nd person not until later
    - Ephesians 5:33 – 3rd person command “The wife must see that she” = likely 3rd person; about women, no too women.
    - Eph 1:1 “To the saints living in Ephesus” = Greek “the living” = masculine.
      - **Luthor’s Catechism: “Let the head of the house teach”**
    - “to men” and “about women” is normal/common in the Bible: [link here](#).
    - **Application:** read your bible like it is addressed to men, unless it’s clear that women

are being addressed.

- Singleness as example (Katherine Jesus's words, but 1 Tim 5:14)

#### • Middle or passive?

- You've heard it means "voluntary submission" — That's true in **some** forms
  - Greek grammar is like ours:
    - Active: "He threw the rock"
    - Passive: "The rock was thrown by him."
  - Different meanings in different forms
    - Example of active, middle, and passive:
      - Active voice meaning = to make someone or something stop
      - Middle voice meaning = to cease
      - Passive voice meaning = to be stopped
    - **Here, Hupotasso = Same form for middle and passive; Example: "I read the Bible"**
    - **Everyone skips this!**
  - Col 3:19
    - **ESV:** Husbands, love your wives, and do not **be harsh** with them
    - **NKJV:** Husbands, love your wives and do not **be bitter** toward them
    - **NASB 95:** Husbands, love your wives and do not **be embittered** against them
      - Understanding it both ways works here, but not everywhere.
  - Hupotasso
    - Voice examples:
      - Active voice: (V-AIA-3S) Ephesians 1:22: "And He **made all things subject** under His feet and placed Him as head over all *things for the sake of* the church,
      - Middle voice: (V-PMM-2P) Colossians 3:18: "Wives, **submit yourselves** to your husbands as was *always* fitting in the Lord."
      - Passive voice: (V-AIP-3S) Romans 8:20: For the creation **was subjected** to futility; not voluntarily, but because of the One who subjected *it* in *the* confidence
    - Possible understandings:
      - Middle: Col 3:18 is middle + we're supposed to submit ourselves to God, obviously
      - Passive: Rev 3:19 "*Those whom I love, I reprove and discipline; therefore be zealous and repent.*" — Christ disciplines the Church
      - Both: (*Like the 3:18*) "*Wives should do the middle voice understanding or you'll get the passive understanding.*"
    - Likely middle voice because of Colossians 3:18, but certainly could be the passive voice.
      - More on this later

#### What does "Submit"/hupotasso mean:

- "A Greek military term meaning "to arrange [troop divisions] in a military fashion under the command of a leader" — The NAS New Testament Greek Lexicon
- Military term = military analogy = Captain and Executive Officer on a ship.
  - Quote: An executive officer is generally a person responsible for running an organization, although the exact nature of the role varies depending on the organization. In many

militaries and police forces, an executive officer, or “XO”, is the second-in-command, reporting to the commanding officer. The XO is typically responsible for the management of day-to-day activities, freeing the commander to concentrate on strategy and planning the unit’s next move.

- Bible supports:
  - **1 Timothy 5:14** “Therefore, I’m resolved *that* younger *women are* to marry, to bear children, **to manage their household**, *and* to give the one opposing *us* no opportunity for slander on *their* account.”
- Quote on the XO’s job
  - The two major jobs Executive Officers have are deputy commander and chief of staff. ... **As deputy commander**, the XO constantly stays synchronized with the commander. This can be one of the most important aspects of the job. The XO should be asking “why” regarding most decisions the commander makes, both so that he can make the same decision for the commander if needed and so that he can learn how a commander makes decisions. The XO can take command when the commander is somewhere else and he is also the personal representative of the commander wherever the XO goes. Assuming the relationship between commander and XO is good, the XO will usually be obeyed as if the commander gave an order or made a decision. **As chief of staff**, the XO is in charge of translating the commanders requirements to his staff, anticipating the commanders requirements, and synchronizing the staff and applying priorities. Especially in combat circumstances, the staff exists to support the commander in his decision-making. Otherwise the staff keeps the engine of the unit running, so the commander doesn’t need to deliberately worry about it.
- Another, fuller quote:
  - As the next ranking line officer aboard ship, the executive officer serves as the aide or “executive” to the commanding officer. As such, the XO is the direct representative of the commanding officer in maintaining the general efficiency of the ship. With the assistance of the heads of departments, the XO arranges and coordinates all ship’s work, drills, exercises, personnel organization, and the policing and inspection of the ship. -The XO investigates matters affecting the discipline and conduct of the crew and makes recommendations concerning these matters to the commanding officer. The XO usually approves or disapproves liberty lists and leave requests. If the XO is unable to carry out the duties of the office, the next senior line officer assigned to the ship normally assumes the duties. -When the crew reports that the ship is cleared for action, the XO inspects it and receives readiness reports from the various department heads. After confirming the ship’s readiness, the XO then reports to the commanding officer that the ship is ready for action. - If the captain is disabled, the immediate superior in command of the ship (squadron or group commander) designates the XO as the acting CO until a permanent commanding officer can be assigned. For this reason, the XO’s battle station, determined by the captain, is located some distance from the captain’s—a safety measure to prevent disablement of both officers at the sometime. After each battle, the executive officer makes a detailed report to the commanding officer.
  - **Something to note about the above lists:**
    - First, notice that the XO serves as an “aide” (*or “help”*) to the captain. Why were women created?
    - The person who actually runs the ship day-to-day is the XO.

- Virtually every single important task on the **entire ship** goes through the Executive Officer.
- The XO is in command when the captain is absent
  - In that capacity, the XO is required to constantly ask “why” so she understands why the captain makes decisions so she can make similar decision when she is in command.
- **The XO is responsible for making recommendations to the captain about the ship.**
- The Executive Officer is responsible for making sure the ship is ready for action before setting sail
- The XO is responsible for ensuring that the ship *remains* ready for action while under way.
- Part of the US Navy manual:
  - “The commanding officer shall keep the executive officer informed of the commanding officer’s policies, and normally shall issue all orders relative to the duties of the command through the executive officer. Normally, the commanding officer shall require that all communications of an official nature from subordinates to the commanding officer be transmitted through the executive officer.”
- YouTube Data teaches XO’s job scene? > [Link here](#).
  - Orders flow: Captain > XO > crew
  - Crew requests: crew > XO > Captain

Ephesians 5:22

### To their own husbands

- Not all men, and not all husbands; only their own. (*I’ve talked to people who think it’s all*)
  - Logistic nightmare

### “As” to the Lord // (Also in verse 24; same construction)

- Greek: “Hos”
  - Thayer’s: b. ?? joined to a verb makes reference to the ‘substance’ of the act expressed by the verb, i. e. the action designated by the verb is itself said to be done ??, in like manner (just) as, something else
  - Some say “a wife submission to her husband is done out of submission to God, and that’s all this means”.
    - First part true, second part contradicted by the Greek.
- Wives must submit themselves “in the same manner as” they do to the Lord.
  -

Strongest statement of authority of one person over another in the entire bible.

- Arguably stronger than “children obey”.
- Exceptions:
  - Moral Exceptions: Acts 4:18-21 and 5:27-29
  - Safety exceptions: 1 Samuel 25 (*whole chapter*)
    - Nabal means “fool” (*1 Samuel 25:25*)
    - Abigail means “my father is joy”
  - Obviously, these exceptions don’t apply to obeying God.
- Not submitting = rebellion
  - Have grace; women aren’t perfect.
  - 1 Samuel 15:23
    - Divination = death penalty
      - Deut 18:9-12
      - Rev 21:8
  - Rebellion is serious... but have grace.

## Eph 5:23

### because

- The “why” clause is *very* important here.

## Husband head of the wife, Christ head of the Church

- Head means ?
  - Feminists say “source”.
    - Works (ish) here Christ created everything, woman came from man.
    - However, that doesn’t work with 1 Cor 11:3
      - God is Christ’s “source”? Can we say heresy?
    - Judges 10:17-18 “head” used to indicate authority.
  - This is likely a “callback”. Paul wrote Ephesians after 1 Corinthians, so he’s referring to something he’s already taught. (*and probably taught in person as well.*) Thus, we’ll look at it.

**Leave it to you: The whole “head coverings” passage? Or just an excerpt in the middle? (it has another “why”)**

**If full. If not, read v3, then skip to “why” verses.**

- Context
  - Chiastic structure (psalm 1:1 example)
    - The bible as High literary art
    - Amos 5:5
    - Psalm 1:1 – example: [link here](#).
  - Kata = means a ton of things – Preposition – “down from”
    - gen: against, down from, throughout, by, over against, among, daily, each day, according to, by way of
    - Could be long hair
    - Could be prayer shawl – Talit – which would “hang down” (The Chosen)
    - Chiastic pair in verse 14 is about hair = probably about hair, not hats.
  - The Greek word for “covering” in verse 15
    - The Greek word “????” (anti), translated “for” in verse 15
  - The Greek word for “Covering” everywhere else.
  - Who is “the woman whose head is shaved?” [Link here](#).
  - Words added by translators for clarity (“symbol of”)
  - The Greek word translated “ought” in verse 10
    - 3784 opeíl? (a primitive verb, NAS dictionary) – to owe, be indebted, i.e. obliged to rectify a debt (“ought”). 3784 /opeíl? (“owe”) refers to being morally obligated (or legally required) to meet an obligation, i.e. to pay off a legitimate debt. [3784 (opeíl?) “originally belonged to the legal sphere; it expressed initially one’s legal and economic, and then later one’s moral, duties and responsibilities to the gods and to men, or to their sacrosanct regulations. . . . opeíl? expresses human and ethical responsibility in the NT” (DNTT, 2, 662.663).]
- The passage
  - Introductory verses: 2-3 paired with 16
    - Universality is the theme
  - The Theological Verses (4-7 & 13-15)
    - symbolism mixed with reality = long hair = under authority.
    - First part (*verses 4-5*)
      - Long hair on men = under authority = disgrace/shame
      - Short hair on women = not under authority = disgrace/shame
    - Second part (*verses 13-15*)
      - Long hair on men = under authority = disgrace/shame
      - Long hair on women = under authority = glory
    - Feminists these days = mostly short hair.
    - Dishonor head = could be own head (yourself) or your authority head (Jesus or husband)
    - Universal; not just in a church service.
  - The ‘Interdependence’ Verses (8 & 12)
    - The “you need each other” verses, but God doesn’t need us
  - The ‘Why’ Verses (9 & 11)
    - Important!!!
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### The Apex and focal point of the Chiasm

- **Recap “ought”**
- Morally obligated to be under authority.
  - Angels? Beats me.
- Remember, ends with universal application. (V16)
  - “nor do the churches of God” = don’t do this = not a church of God.
  - 1 Cor 14:33-38
    - NASB 95 “Is not recognized” = “not know” = willful not know = sin = not recognized by whom? Perhaps “the Lord” (in context)
      - Again, rebellion serious.
    - NKJV = “Let him not be recognized”
      - Church discipline.
- Here endeth the passage.

### Eph 5:24

#### Husbands love your wives = What is love?

- What is love? (ask, what have you heard this means)
  - Two words (*four, but two that matter*)
- Phileo = feelings of warm affection and friendship
  - Matt 6:5 – And when you pray, you shall not be like the hypocrites. For they love \*standing to pray in the synagogues and on the corners of wide streets so they might be seen by men. Amen I tell you; they trade away their reward.
  - Titus 2:4 – Likewise, aged women are to be reverent in their behavior, not slanderous, nor \*enslaved to much wine, but being teachers of good, so they might admonish the young women to be loving to their husbands, loving to their children, (*Noun form, from phileo*)
- **Eph 5:24 = agáp?**
  - Definitions:
    - “agáp? – properly, love which centers in moral preference. So too in secular ancient Greek, 26 (agáp?) focuses on preference; likewise the verb form (25 /agapá?) in antiquity meant “to prefer” (TDNT, 7). In the NT, 26 (agáp?) typically refers to divine love (=what God prefers).”
    - “to pursue that which is most beneficial to the person or object in a self-sacrificial manner regardless of the type of response received from the person or object”
      - “Christianized”, it should be “to pursue that which is most beneficial to the person or object”
    - agáp? is not romantic love it is about action, not feeling
      - You can hate someone and wish he was dead and still agapá? him.
      - Feelings-based love = feminine perspective — Action-based love = masculine and God’s perspective.
  - **Recap**

- Love is: “Doing what’s most beneficial for someone or something”
  - Interesting: Women never told to agáp? their husbands. Ever. Husbands are never told to phileo their wives. Ever.
    - What’s love got to do with it? Nothing; it’s a second-hand emotion. ?
- The Greatest Commandment = agapá?
  - Matt 22:34-40
  - Difference between The Greatest Commandment and Eph 5?
    - Both say “love as yourself” (Eph 5:33), but Eph adds, “as Christ loved the church”, and then goes on to say how *and why* specifically husbands should love their wives. (*get to that later*)
- 1 Cor 13:4-7
  - Patient = properly, long-tempered (to defer anger), refusing to retaliate with anger, because of human reasoning. [The literal sense if the term is “extending a long time (way).”]
    - James 1:19-20 = \*Know this my beloved brothers, and let every man be swift to hear, slow to speak, and slow to anger; for man’s anger doesn’t produce God’s righteousness.
    - Crushing for women Colossians 3:13 embittered/harsh
      - Horses = “*Only one of you can freak out at a time, and it’s never your turn.*”
      - Wives = “*Only one of you can lose your patience at a time, and it’s never your turn.*”
  - Kind = chrésteuomai = Middle voice from chrestos; to show oneself useful, i.e. Act benevolently — be kind.
  - not jealous = Cognate: 2206 z?ló? (an onomatopoeic word, imitating the sound of boiling water) – properly, to bubble over because so hot (boiling); (figuratively) “to burn with zeal” (J. Thayer); “to be deeply committed to something, with the implication of accompanying desire – ‘to be earnest, to set one’s heart on, to be completely intent upon’ ”
    - 1 Cor 12-14 = “earnestly desire” the greater gifts.
    - Can indicate unhealthy obsessions with other things as well... including the wife.
      - Putting your wife on a pedestal = bad.
  - “boastful” 4068 perpereúomai (from perperos, “a braggart”) – to act as a braggart, i.e. a “show off” who needs too much attention (used only in 1 Cor 13:4).
  - “puffed up” = “puffed up” / proud/arrogant
  - “doesn’t act indecently” = ditto
  - “it doesn’t seek things for itself” = ditto, **but** = limiting contextual factor Eph 5:33’s “as himself”. Recap
  - “it isn’t easily angered” = 3947 paroksýn? (from 3844 /pará, “alongside” and oxys, “a sharp edge”) – properly, cut close alongside, i.e. to incite (“jab”) someone and stimulate their feelings (emotions); “become emotionally provoked (upset, roused to anger)” (A-S), as personally “getting to someone”; (figuratively) “to provoke feelings, spurring someone to action” (Souter).
    - Middle/passive again = “isn’t (*easily*) provoked” and “it doesn’t provoke.” (*provoking her is more “active voice”, but it still applies*)
  - “it doesn’t take into account a wrong suffered.” = ditto (*multiple words*)
    - Romans 4:7-8
    - Ezekiel 18:21-22
  -



- “it doesn’t rejoice at unrighteousness, but rejoices with the truth.” = kind of obvious.
- Open and honest = women respect that, especially when they don’t like it.
  - “Yes dear” jokes = bad
- Bears all things” = “bears” = ?????? =
    - can mean to endure → but final word of verse is about that.
    - Thayer’s Definition #2: 2. to cover over with silence; to keep secret; to hide, conceal:
    - Also: “to cover over” = atonement = “cover over”
      - Kaphar = 1 cover over, pacify, propitiate; ?????????? ?????? ??????????????
      - Genesis 32:21 let me cover his face by the present (so that he does not see the offence, i.e. pacify, him;
      - Could be that “cover over” is so you don’t see the offenses. You “don’t take them into account”
  - “Hopes all things” = No idea
  - “Endures all things” = Married life can get tough.
    - Exceptions for divorce: they exist.
    - Fornication = any sexual immorality.
- 

### “gave Himself up for her”

- “for” = Huper = “For the benefit of”.
  - Always “huper”, never anti.
- This was so important the Christ died for it... and Himself. (*we talked about that last time*)

### As Christ loved the church and gave Himself up for her so *that* He might sanctify her

- Sanctify = “make holy”
- “So that” = Greek means “so that”. It gives the reason.
- **Read 25-27 and notice “so that”, used 3x times**
  - Santify = “to make holy, consecrate, sanctify; to dedicate, separate”
- Why did Christ die?
  - Multiple reasons fine!
  - **Matt 1:21** And she will bear a son, and you will call His name Jesus for He will save His people from their sins.
    - Not penalty, the sins themselves.
  - **2 cor 5:21** He made the One who did not know sin to be sin for our sake, so that we might become God’s righteousness in Him.
  - **1 Peter 2:24** and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.
  - **1 John 2:1** My little children, I am writing these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;
  - **Hebrews 12:4** You have not yet resisted to the point of shedding blood in your striving against sin
  - Christ died to do everything that verses 25-27 describes that husbands are supposed to do for their wives: **make them holy**.

- **Read verse 29**

- **Husbands have a responsibility to mature their wives.**

- Notice “nourish” in verse 29 Greek word is: ektrephó
  - (Thayer’s) 1. to nourish up to maturity; then universally, to nourish: ??? ?????? ??????, Ephesians 5:29.
  - (Strong’s) From ek and trepho; to rear up to maturity,
  - (HELPS) ektréph? (from 1537 /ek, “out from,” intensifying 5142 /tréph?, “to feed”) – properly, feed (nourish out), (i.e. to its needed outcome). 1625 (ektréph?) suggests “effectively nourish, nurture” (sustain, Eph 5:29) – or “nourish out (up) to maturity” (J. Thayer), i.e. to rear, raise (train up, WP, Eph 6:4).
  - Also used in Eph 6:4 about children.
- Correlating passages? **And the “how” (teaching)**
  - 1 Cor 14:33b-38
    - “should be silent” and “should be in submission” = “must be silent” and “must be in submission” = 3rd person imperative. (*An example of how the ESV likes to weak gender stuff; “old wives’ tales” example.*)
    - Women want to learn something = ask their husbands at home
      - (another 3rd person imperative)
    - it’s shameful for women to speak in the church service (having the floor)
      - v38 = not recognized by whom?
  - 1 Tim 2:9-15
    - “I do not” Paul uses elsewhere for commands.
    - No teach, no authority
    - Because of created order.
  - “A good wife, who can find?” = backhanded compliment.
    - Ecc 7::19-29 “one [good] man in a thousand, but not one woman among these”  
They are rare!
  - Men keep the faith alive; patriarchal = religious

## v28 In this way also, Husbands are obligated

- obligated = morally required
  - 3784 opheíl? (a primitive verb, NAS dictionary) – to owe, be indebted, i.e. obliged to rectify a debt (“ought”). 3784 /opheíl? (“owe”) refers to being morally obligated (or legally required) to meet an obligation, i.e. to pay off a legitimate debt.
    - Used in parable of the unforgiving slave, Matthew 18:21-35, in verses 28 (*twice*), 30, and 34.
  - women created for men = must take care of them

## Love as own bodies = sex too

- **Deuteronomy 24:5** “When a man takes a new wife, he shall not go out with the army nor be

charged with any duty; he shall be free at home one year and shall give happiness to his wife whom he has taken.

- Notice, it's for the wife's sake.
- 1 Cor 7:1-5 wife/husband wants sex = she gets sex (*and the reverse too, but not a "must do it now" thing*)
  - 1 Cor 7:5 "defrauding = Read in KJV
    - 650 apostere? (from 575 /apó, "away from" and 4732 /stereó?, "deprive") – properly, keep away from someone, i.e. by defrauding (depriving); to cheat, taking away what rightfully belongs to someone else.
    - Also used in James 5:4: "kept back by fraud" in NASB 95
  - Defrauding = immoral, right? So then defrauding someone sexually would be sexually immoral... Right? So then, isn't that "sexual immorality?"
    - Matthew 19:9 in ESV, NKJV, or NASB = sexual immorality
    - Precedent: Refusing her sex is cause for divorce – Exodus 21:10-11
      - Definition 1 = all sex outside of marriage
      - Definition 2 = anything that sexual and immoral = sexual immorality = Matthew 19:9
    - Martin Luther on the topic: (*Martin Luther, "Living as Husband and Wife" (1523)*)
      - The third case for divorce is that in which one of the parties deprives and avoids the other, refusing to fulfill the conjugal duty or to live with the other person. For example, one finds many a stubborn wife like that who will not give in, and who cares not a whit whether her husband falls into the sin of unchastity ten times over. Here it is time for the husband to say, "If you will not, another will; the maid will come if the wife will not." Only first, the husband should admonish and warn his wife two or three times, and let the situation be known to others so that her stubbornness becomes a matter of common knowledge and is rebuked before the congregation. If she still refuses, get rid of her; take an Esther and let Vashti go, as King Ahasuerus did [Esther 1:12?2:17]. Here you should be guided by the words of St. Paul, I Corinthians 7 [:4?5], "The husband does not rule over his own body, but the wife does; likewise the wife does not rule over her own body, but the husband does. Do not deprive each other, except by agreement," etc. Notice that St. Paul forbids either party to deprive the other, for by the marriage vow each submits his body to the other in conjugal duty. When one resists the other and refuses the conjugal duty she is robbing the other of the body she had bestowed upon him. This is really contrary to marriage, and dissolves the marriage.
        - Notice, it's a church-discipline-worthy offense.
        - 1 Cor 6:9 = will not inherit the kingdom of God
        - "Obligated" to love their wives = warn them of sexual sin that endangers their salvation.