

AUTHORITY OF THE HUSBAND
IN MARRIAGE

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Does the husband have authority in marriage? This is a timely and relevant question today, as marriage is being put under many pressures. It is the purpose and intent of this author to deal with the matter of the husband's authority in marriage and to show that both the Old and New Testaments teach that his authority is derived from God.

Two basic reasons for the husband's authority are evident in the Old Testament. The first reason is the creation of Eve. The significance of *נָקָה* and *עֶזְרָא* is that they describe Eve's role of complementing Adam. It is shown that Eve complemented Adam because she had her origin in him. It is shown, also, that *ה'* in front of *עֶלְמָא* gives the source of her origin. The second reason is the fall of man. God pronounced a curse on man, and within the contents of that curse is the statement, ". . . he shall rule over you." The word *מֶשֶׁל* is used to indicate another basis for the husband's authority. Also, *תְּשֻׁבָה* denotes Eve's dependence upon her husband.

The passages, 1 Corinthians 11:1-16 and 1 Timothy 2:11-13 teach Adam's priority in creation and the purpose for her creation. The Ephesians 5:23 passage indicates that the husband is the head of the wife as Christ is the head of the church. Paul's use of *κεφαλή* demonstrates the husband's authority in marriage. The teaching given in 1 Peter 3:1, 6 presents the wife's role of being submissive, which logically necessitates the husband's authority. Arguments against the husband's authority say that his authority is only cultural, and that such authority necessitates the wife's inferiority. The ultimate conclusion of such an argument is that the husband's authority is eliminated.

Two passages are given to show that the husband must not abuse his authority. In Ephesians 5:23, 25, the illustrations of Christ as ruling Head and Lover of the Church give the husband one principle to follow in ruling his wife. Also, Ephesians 5:28 states that as the husband cares for his own body, so he should care for his own wife. Three words in 1 Peter 3:7, *γινώσκεις*, *ἀσθενεστέρω*, and *συγκληρονόμοις* further show that the husband's authority is functional.

From both the Old and New Testaments, it is clear that the authority in marriage is centered in the husband. The authority God has given the husband is seen as functional.

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CHAPTER I

INTRODUCTION

The Need for the Study

The need for the study of the husband's authority in marriage is twofold. This twofold need revolves around the social and biblical needs. Socially, marriage is faced with many pressures. From the biblical perspective, there is a lack of understanding regarding the role relationship between husband and wife. The biblical authority in marriage is centered in the husband.

Socially

Marriage in today's world is changing, and the changes are causing concern on the part of many people. Toffler says that traditional marriage is proving to be less and less capable of delivering on its promises of lifetime love.¹ Toffler continues by stating that to expect a marriage to last indefinitely under modern conditions is challenged from without and within. The husband's authority is being questioned by the influence of the Women's Liberation Movement.

¹ Alvin Toffler, Future Shock (New York: Random House, 1970), p. 222.

² Ibid.

"Liberation groups range from women establishmentarians who want equal rights, jobs, and wages to female revolutionaries who want to capitalize by freeing women from sex, marriage and the family."¹

The divorce rate nation-wide continues to increase. In 1960, there were 25 divorces for every 100 marriages; in 1975, 48 per 100; in 1990, at the present rate of increase there will be 63 divorces for every 100 marriages.² The social pressures surround people everyday; however, these pressures are by no means new. Family life has undoubtedly faced crises in other times and other cultures. It might be added that all pressures and crises are not necessarily bad; however, the source for having a fruitful marriage is not rooted in the thought structure of modern culture, but in the thought structure of the Bible.

Biblically

The thought structure of the Bible gives the marriage its basis. The roles of husband and wife, as well as that of the children are clearly given. But, in many cases, biblical ideas of family life are rejected simply because they are out of phase with the spirit of the times. Those

¹David L. McKenna, Contemporary Issues for Evangelical Christians (Grand Rapids: Baker Book House, 1978), p. 90.

²Larry and Nordis Christenson, The Christian Couple (Minneapolis: Bethany Fellowship, Inc., 1977), p. 16.

who are Christians, living in this society, must examine very carefully the benefits and assumptions which underlie contemporary diagnoses for the ills that affect marriage. The husband who accepts the prescription for marriage completely dependent upon the belief-structure of secular humanism must be prepared for a result that will be something other than Christian family life.¹

The Bible offers a significant teaching structure on marriage and family life, and specific instructions are given concerning the role of the husband. There is a definite need to examine the husband's role as it relates to his own authority in the family. The Bible gives clear teaching on the husband's authority in marriage.

One contemporary writer does not believe that the Bible gives a clear teaching for the husband's authority.² In light of the current problems, one also must keep in mind that the Bible is the source and guide for understanding the role of the husband in marriage.

The Purpose for the Study

The purpose of this study is to gain a better understanding of the role of the husband in the family. God's delegated authority in marriage is given to the husband.

¹ Ibid., p. 22.

² Andre Feuillet, "Is Paul Anti-Feminist?" Theological Digest, 24:35 (Spring, 1976), 1-29.

The authority given to him is functional and not to be abused in any way. It is in the area of the family and the home that the Bible expositor faces some of the most difficult issues confronting Christians today. Therefore, as a result of this study, the ability to grasp the biblical thought structure of the subject studied is desired.

The Procedure for the Study

The procedure for this study is to examine two Old Testament passages from Genesis, and four passages from the New Testament found in 1 Corinthians 11, Ephesians 5, 1 Timothy 2, and 1 Peter 3 that deal specifically with the subject of the husband's authority in marriage. These passages refer specifically to the husband's authority in marriage. Several passages from the gospel of John and one from Hebrews 10 will be discussed to show that the wife's subordinate status does not necessitate inferiority.

The passages from Genesis, Corinthians, and Timothy will be used to prove that two historical foundations, the creation and the fall, give a biblical basis for the priority of man and support the husband's authority in the family.

The passage in 1 Peter 3:7 and the Ephesians 5 passage will explain the biblical safeguards the husband is to follow in exercising his authority.

Pertinent Literature Relating to Study

There has been much literature written in the area of marriage and family in recent years.

Exegetical aids

The exegetical works give deeper insight into both the Hebrew and Greek languages as they relate to the specific passages on the husband's authority in marriage.

Exegetical commentaries.--These authors provided biblical evidence for the husband's authority by examining the phrase in Genesis 3:16, " . . . and he shall rule over you." Also, the findings of others concerning the New Testament word κεφαλή was helpful in understanding Ephesians 5:23 which says, "The husband is the head of the wife as Christ is the head of the church." Those who would speak against the authority of the husband in marriage believe that such a concept is only cultural.¹ The arguments favoring and the arguments opposing the husband's authority in marriage will be discussed later in the paper.

Hebrew and Greek Grammars and Lexicons.--These resources aided in clarifying certain phrases and words of

¹Three such works are: Nancy Hardesty and Letha Scazoni, All We're Meant to Be (Waco, TX: Word Books, Publisher, 1975), Paul K. Jewett, Man as Male and Female (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1975), and Virginia Ramsey Mollenkott, Women, Men and the Bible (Nashville: Abingdon Press, 1977).

the Hebrew and Greek languages as they related to the husband's authority in marriage.

Current writings

Within the broad realm of evangelical Christianity, there is a trend to publish good works on the subject of marriage and family.¹ In general, these works support the authority of the husband in marriage.²

Presuppositional Statements

The purpose of this section is briefly to mention three presuppositions related to this study.

The Scriptures

The Bible is inspired by God communicating Himself to man. The instructions given in the Scriptures relating to the husband's authority are absolute. There are some who take a low view of the inerrancy of Scripture. For example, Walker proposes that the entire passage, 1 Corinthians 11:2-16, is an interpolation.³ He continues by adding that the

¹See, for example, Larry and Nordis Christenson, The Christian Couple (Minneapolis: Bethany Fellowship, Inc., 1977); J. Allan Petersen, ed., For Men Only (Wheaton: Tyndale House Publishers, Inc., 1973); Jay Adams, Christian Living in the Home (Phillipsburg, NJ: Presbyterian and Reformed Publishing Co., 1972).

²See, for example, Adams, Christian Living in the Home, p. 89.

³William O. Walker, Jr., "1 Corinthians 11:2-16 and Paul's View Regarding Women," Journal of Biblical Literature, 94:1 (March, 1975), 95.

Pauline writings must have undergone some revision at the hands of one or more editors.¹ In the same vein, Mollenkott has boldly declared that Paul contradicted himself in his teaching on women.²

The Father's authority over Christ

The Bible teaches that Christ submitted Himself to the will of God, to accomplish redemption for mankind. The interpreter who assumes this teaching will have minimum problems in seeing the husband's authority in marriage as biblical. This is discussed to show that authority does not mean inferiority.

Former studies

The chapter of this thesis which discusses the safeguards of the husband's authority does not discuss the relationship of the verbs in Ephesians five, ἀγαπάτε (loving) and παρέδωκεν (giving).³

¹ Ibid.

² Virginia Mollenkott, "A Conversation with Mollenkott," The Other Side (May-June, 1976), 25.

³ Ronald E. Boehm, "Christ, the Husband's Example, Ephesians 5:25-27" (Master of Divinity Thesis, Grace Theological Seminary, 1978).

CHAPTER II

BASIS FOR THE HUSBAND'S AUTHORITY FROM THE OLD TESTAMENT

There are two basic reasons for the headship of man stated in the Old Testament. The first Old Testament foundation to support headship is indicated in the creation account.

Creation of Eve

The second chapter of Genesis supplements the simple statement of 1:26, 27. This chapter again refers to creation of the female mentioned only in a cursory way in 1:27. God declares to Adam that Eve will be a helper to him (Gen. 2:18). Eve's creation is for the purpose of supporting Adam.

The significance of עֹזֶר כְּנָפֶד

The last part of Genesis 2:18, עֹזֶר כְּנָפֶד, literally means, "a helper answering to him, or one who answers."¹ The כ is a note of similitude. This is not always the case, however, as in this verse Eve is a counterpart to Adam. Calvin adds that she is a kind of counterpart because she

¹ Kyle M. Yates, Sr., The Wycliffe Bible Commentary (Chicago: Moody Bible Institute, 1962), p. 5.

responds to him.¹ It would be better phrased, "a helper corresponding to him." Eve was the one who complemented Adam and corresponded to him. The word עֵזֶר, when used as an adverb or with a preposition, can be translated "in front of" or "to what is in front of."² She is adequate for Adam.

The significance of עֵזֶר

This Hebrew word further defines Eve's position to Adam. The noun form of the word is used in various relationships. The first relationship is that between man and wife (Gen. 2:20); the second is one between God and man;³ the third is the one between a military leader and his "helper" (Ezek. 12:14). In each case the word עֵזֶר signifies a source of strength. Adam received strength from Eve. The prediction of the creation of Eve does picture her distinct role as a wife. The marriage relationship of man and woman is designed by God. Both sexes are under God's divine order and the marriage relationship spoken of in Genesis 2:18 suggests an active role of the wife.

¹John Calvin, Commentaries on the First Book of Moses Called Genesis (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1948), p. 130.

²Francis Brown, S. R. Driver, Charles A. Briggs, A Hebrew and English Lexicon of the Old Testament (Oxford: The Clarendon Press, 1972), p. 617.

³Exodus 18:4; Psalm 33:20; 121:1-2; 124:8. God is the source of man's help in all these verses.

Creation of Eve actualized

Adam is alone in the world of which he is the head. He is the ruler of a creation where he finds no human companionship. Adam gave names to the creatures. The fact that it is stated in Genesis 2:20 that " . . . for Adam there was not found a helper suitable for him," does not argue for the fact that this review of the beasts was an attempt to find a mate for Adam among them. Rather, a realization of man's loneliness was to be aroused in him. So then, the divine architect creates the counterpart of Adam (Gen. 2:21-22).

According to Dillman, the term "build" is well chosen, because it is elsewhere connected with בָּנָה where it signifies building materials.¹ It can be used in this way as well as with the usage of "building" a woman.² The woman is created from a part of the man's body. The preposition מִן is in front of בָּנָה, showing the origin of woman's creation. As Leupold adequately states, " . . . woman is neither of the foot nor of the head, for she is neither superior nor inferior to man."³

¹A. Dillman, Genesis (Edinburgh: T. & T. Clark, 1897), p. 143.

²Ibid.

³H. C. Leupold, Exposition of Genesis (Grand Rapids: Baker Book House, 1942), p. 135.

The creation of Eve in the Genesis passage teaches that God had not designed Adam to be alone. The actual creation of Eve brought to Adam strength through a suitable helper. The woman's origin is in man. Later in this paper the New Testament passages mentioned above will shed further light on the priority of Adam's creation.

The Fall

The second reason for the husband's authority in marriage is the fall of man as recorded in Genesis 3. In this chapter, man's relationship with God was spoiled and the course of human history drastically altered. The chapter begins with the temptation (vv. 1-5), the fall (v. 6), and the effects of the fall (vv. 7-24).

At least three things are direct results of the fall in Genesis 3:16. First, the Lord would multiply the woman's "sorrow of conception." Second, the wife would have a deep natural attraction to her husband. Third, the woman would be ruled by the man. The purpose of this discussion is to look into the third result.

There are two ideas involved in the phrase "and he shall rule over you." The first idea is the fact of the husband's authority, and the second is the manner of this authority. Matthew Henry summarizes the manner of the husband's authority when he states, "If man had not sinned, he would always have ruled with wisdom and love; and, if the

woman had not sinned, she would always have obeyed with humility and meekness; and then the dominance would have been with no grievance."¹ The fall of Adam and Eve made it possible for the husband's authority to be abused.

Significance of Adam's rule

In attempting to determine the significance of the clause " . . . he shall rule over you . . ." a study of the clause וְהָיָה לְרֹשֶׁתְּךָ will follow. The verb, רָשָׁה (rule) has numerous uses in Scripture. Some examples of Scripture with the verb רָשָׁה in them will demonstrate the importance of Adam's rule.

Examples of רָשָׁה.--The first example is from Genesis 1:16, "God made the two great lights . . . to rule over day and over the night." The idea involved here is that the sun rules the day and the moon rules the night. The next example is from Genesis 4:7, " . . . sin is crouching at the door; and its desire is for you, but you must master it." The suggestion given is that man can rule over sin. The third example is found in Judges 8:22, "Then the men of Israel said to Gideon, 'Rule over us.'" The thought contained in this verse is that man can rule over other people. The fourth example is found in Proverbs 17:2, "A servant who acts wisely will rule over a son who acts shamefully." This

¹Matthew Henry, Matthew Henry's Commentary (New York: Fleming H. Revell Company, 1935), p. 31.

verse teaches that a father rules over his son. The fifth example is found in Zechariah 6:13, "Yes, it is He who will build the temple of the Lord, and He who will bear the honor and sit and rule on His throne." This verse speaks of the Messianic rulership in the Millennium. All of the preceding verses used the Hebrew verb מָשַׁל (rule). The noun form of the word is מְמָשֵׁלָה, which means dominion, realm, and ruler.¹ In this case the word means three things: human rule, heavenly rule, and God's rule.²

Summary.--In summary, there are thirty-seven examples of the use of מָשַׁל that mean "rule" and eighteen uses of the noun form which means "ruler."³ Therefore, the idea of the husband's authority, given to him by God as a result of the fall, is seen in the verb מָשַׁל.

Significance of Eve's desire

The significance of the clause "he shall rule over you" does prove that God imposed this order on society because of sin. Does the clause וְאֵת אִשְׁתְּךָ תִּשְׁרָתָהּ (yet your desire shall be for your husband) further support the husband's authority in marriage? Young summarizes this clause by suggesting two possible interpretations. He says the verse may mean that the desire of the woman will be subject to her

¹Brown, Driver and Briggs, A Hebrew and English Lexicon of the Old Testament, pp. 605-606.

²Ibid., p. 606.

³Ibid., p. 605.

husband and he will rule over her. The second interpretation is that the woman will have a longing and yearning for her husband.¹ The reason for accepting the first interpretation is as follows: The Hebrew noun תְּשׁוּקָה comes from the verbal root שׁוּק, which means attraction or impel of desire.² The verb שׁוּק connotes a desire so strong that one would run after, or violently crave it.³ The noun form תְּשׁוּקָה may denote the longing of the woman or dependence upon man.⁴

At this point, two observations are made regarding the Hebrew verb שׁוּק. First, the woman's sexual yearning for her husband is mentioned. Second, the woman's longing for fulfillment is dependent upon her husband. Both of these observations speak of the attraction that woman experiences for man which she cannot root from her own nature.⁵ The preceding two thoughts concerning Eve's desire with the added clause, "and he shall rule over you," are sufficient at this point to prove God's authority in marriage is in the husband.

¹Edward J. Young, Genesis 3 (London: The Banner of Truth Trust, 1961), p. 127.

²Brown, Driver and Briggs, A Hebrew and English Lexicon of the Old Testament, p. 1003.

³John J. Davis, Paradise to Prison (Winona Lake, IN: BMH Books, 1975), p. 74.

⁴John Peter Lange, Genesis (New York: Charles Scribner's Sons, 1915), p. 238.

⁵Leupold, Exposition of Genesis, p. 172.

Summary

The preceding portion of this study has attempted to establish the husband's authority in marriage by examining the significance of the creation of Eve and the fall of man. Eve was made from Adam and for him. When Eve sinned, God pronounced a threefold curse. First, the Lord would multiply the woman's "sorrow of conception." Second, the desire of the woman would be subject unto her husband. Third, the woman would be ruled by man. The significance of the two clauses, " . . . he shall rule over you," and " . . . yet your desire shall be for your husband," indicated a twofold argument. This argument from Genesis 3:16b is not seen by some.¹ These writers suggest that this verse does not speak of the husband's authority in marriage, but is only an element of disorder that disturbs the original peace of creation.² Scanzoni and Hardesty are trying to avoid the authority set by God in marriage and are concentrating upon the misuse of that authority.³

God's order of authority in the marriage relationship is in the husband. Not only does the Old Testament teach this truth, but the New Testament speaks further on these verses.

¹ Letha Scanzoni and Nancy Hardesty, All We're Meant to Be (Waco, TX: Word Books, Publisher, 1975), p. 35.

² Ibid.

³ Ibid.

CHAPTER III

BASIS FOR THE HUSBAND'S AUTHORITY FROM THE NEW TESTAMENT

The discussion of Genesis 2:18, 21-22 and 3:16b usually includes references to passages in the New Testament. These passages are 1 Corinthians 11:1-16, Ephesians 5:23a and 1 Timothy 2:11-13. In addition, 1 Peter 3:1, 6, as well as the other passages, will be examined and summarized.

Summary of 1 Corinthians 11:1-16

Paul is dealing with disorders in public worship. He has discussed the various divisions in the Church (1:10-4:21). Paul has also dealt with the problem of moral laxity (5:1-6:20), marriage (7:1-40) and meat sacrificed to idols (8:1-11:1). Paul discusses in chapter eleven the proper role of the woman in the local church. She is to wear a head covering.¹ The divine order and the order of creation are two of the reasons for this head covering.²

Significance of 1 Corinthians 11:3b

The study of "and the man is the head of a woman" is not intended to be an isolated one, but rather is to

¹James L. Boyer, For a World Like Ours (Winona Lake, IN: BMH Books, 1971), pp. 103, 106.

²Ibid., pp. 103, 106.

sharpen the focus upon that clause. This verse speaks of other headships, that of Christ over man and God over Christ. Most writers such as Morgan, Morris, Barnes and Lenski¹ agree that the teaching of the stated passage refers to the headship of the husband in the home.

In this verse, two other unique truths are brought out. First, the unique relationship between the Father and the Son is seen. Paul states that God is the Head of Christ. The second relationship seen is that Christ is the head of every man. Paul gives the third relationship as that of husband to wife. It is in the light of the relationship between God and Christ, and between Christ and man that Paul puts forth the relationship between man and wife.

¹G. Campbell Morgan, The Corinthian Letters of Paul (New York: Fleming H. Revell Co., 1946), pp. 133-134. The writer sees the meaning of the word, κεφαλή, to mean only one thing, "government and authority." The particular application is the marriage relationship: husband's authority.

Leon Morris, The First Epistle of Paul to the Corinthians (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1970), pp. 151-152. "The head (κεφαλή) indicates a relationship of superior authority. The man is the head of his household."

Albert Barnes, Notes on the New Testament--I Corinthians (Grand Rapids: Baker Book House, 1970), pp. 201-202. "The word head, in Scriptures, is designed often to denote master, ruler, chief. The wife, in the family circle should recognize her subordination to him."

R. C. H. Lenski, The Interpretation of St. Paul's First Epistle to the Corinthians (Columbus, OH: The Wartburg Press, 1946), pp. 433-434. In all three cases the passage refers to a head, a subject to that head who acknowledges that head. The woman has another head in addition to Christ, namely the man.

The teaching that Paul has in mind is some women were abusing their position as a woman by coming to worship gatherings without wearing a head covering. Moffatt suggests that some of the Christian women at Corinth had been asserting their authority by taking part in the meetings without a head covering.¹

Paul wished to find a sanction for his ruling of the relationship between husband and wife. As he intends to speak of the physical head, he begins by using it figuratively to describe the broad design of God, which is that the husband is to have authority in the home. Robertson Nicoll complements the preceding statement when he says, "A chain of subordinate possession is drawn out, corresponding to this subordination of rule."² Therefore, the Apostle Paul is teaching the women regarding the practice of their true limits by reminding them of their subjection to their husbands. He is tracing this precedence to the order of creation.

Significance of 1 Corinthians 11:8-9

The basis to say that Paul traces the headship of the husband in verse three to the order of creation is seen in the next discussion.

¹James Moffatt, The First Epistle of Paul to the Corinthians (London: Hodder & Stoughton, 1943), p. 149.

²W. Robertson Nicoll, The Expositor's Greek New Testament, Vol. 11: St. Paul's First Epistle to the Corinthians, by G. G. Findlay (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1974), p. 872.

In verse seven, Paul teaches that a man should not wear a head covering in a meeting of the church, since he is the image and glory of God. However, the woman is the glory of man. Paul now develops his argument for head covering for woman by demonstrating from creation that woman is subordinate to man.

Paul uses *γάρ* in both verses to show the reason for his former assertion. He gives a double reason for asserting that woman is man's glory. First, woman originates from man. The preposition *ἐκ* shows that man is definitely not from woman, but created directly from God. Second, Paul uses *ἀλλά* to show the strong contrast between woman's origin and man's. The woman was formed from man and this priority of the male gives a certain preeminence to the male.¹ However, the husband's preeminence is only in a functional role.

Paul places emphasis on the origin of the woman by using the preposition *ἐκ*. The verse may be literally translated, "For man is not out of woman." The preposition *ἐκ*, denotes origin.² He further supports the husband's position by using another preposition, *διὰ*. The preposition *διὰ*,

¹C. K. Barrett, A Commentary on the First Epistle to the Corinthians (New York: Harper & Row, Publishers, 1968), p. 249.

²William F. Arndt and F. Wilbur Gingrich, A Greek-English Lexicon of the New Testament (Grand Rapids: Zondervan Publishing House, 1963), p. 234.

with accusative, means "because of, on account of, for the sake of."¹ Paul states clearly in the negative sense that man was not created for woman's sake, but woman for the sake of man.

The occasion of woman's creation goes back to the statement in Genesis 2:18, "It is not good for the man to be alone; I will make him a helper suitable for him." As Johnson writes, "She has her origin and purpose of life in the man."² Paul refers to a simple statement of what is expressed in Genesis. The woman was made for the comfort and happiness of the man. She is not to be a slave, but a helpmeet; yet she is still to be in a station subordinate to him. Barnes clearly supports the understanding that this verse asserts the husband's headship as ruler and the wife's duty as one of honorable subordination.³ He further argues that her role is one of submission and as her happiness is dependent on him, she has higher claim to his protection and his tender care.⁴

Significance of Ephesians 5:23

In this portion of the chapter (5:22-6:9), Paul gives a picture of the Christian home. The threefold relationship

¹ Ibid., p. 178.

² S. Lewis Johnson, The Wycliffe Bible Commentary: I Corinthians (Chicago: Moody Bible Institute, 1962), p. 1247.

³ Barnes, Notes on the New Testament, p. 200.

⁴ Ibid.

he describes involves: husbands and wives, parents and children, and masters and servants. This study will focus on the husband-wife relationship.

Significance of ὅτι

Paul states in verse twenty-three that wives are to be submissive to their husbands. He introduces the reason for her subordination by showing the headship of the husband. "ὅτι introduces the basis for Paul's argument. In the marriage union, the husband holds the same relation, that of headship, as Christ holds to the Church. The headship of the one represents the headship of the other.¹ The Greek article τῆς before γυναικός is appropriate as a definite relation is expressed between husband and wife. The function of the article is to point out an object or draw attention to it.² Its use with a word makes the word stand out distinctly. In this case, γυναικός is pointed out as the individual identified.

Significance of κεφαλή

The next part of the verse says, "as Christ also is the head of the church." Murray writes that κεφαλή equals " . . . chief and that the figure is common in Hebrew though

¹Nicoll, The Expositor's Greek Testament, Vol. III, p. 366.

²H. E. Dana and Julius R. Mantey, A Manual Grammar of the Greek New Testament (New York: The Macmillan Co., 1946), p. 136.

not in Greek."¹ As Christ has authority over the Church, so the man's place in the family is one of leadership, and hence authority.² Hendriksen further suggests that the husband has authority and should exercise it.³

A family should resemble a church in union, peace, and subordination. In a church, there could be no edification, if there were no government; neither in a family could there be order, if there were no head. Strauss comments on the husband's headship as he says, "A body with two heads is a monstrosity; a church with two heads cannot prosper; a house with two heads cannot stand."⁴ Christ is the head of the church; and all its members are bound to obey the government which he has instituted. The husband, under Christ, is ruler in his own house and his wife is subject to him.

Significance of 1 Timothy 2:11-13

Another passage to support the idea that God has placed the husband as the authority in marriage is 1 Timothy

¹J. O. F. Murray, The Epistle of Paul, the Apostle, to the Ephesians (Cambridge: University Press, 1933), p. 35.

²Francis Foulkes, The Epistle of Paul to the Ephesians (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1963), p. 155.

³William Hendriksen, Exposition of Ephesians (Grand Rapids: Baker Book House, 1967), p. 248.

⁴Lehman Strauss, Galatians and Ephesians (Neptune, NJ: Loizeaux Brothers, 1969), p. 207.

2:11-13. The verses under observation in this portion refer to the reason a woman is not permitted to teach or to usurp authority over a man.

Woman's submission and silence

Paul says in verse eleven that a woman is to learn in silence with all subjection, or literally, "with every subjection." The meaning of ἐν πασῇ ὑποταγῇ is a "yielding in everything." Πᾶς is extensive rather than intensive.¹ The extent of the woman's being submissive is by subordinating herself to man in the local church. The idea of being submissive in this context includes a willingness to be taught without any breakdown or exception.²

A woman is to conduct herself in a manner which does not abuse authority. She is exhorted to assume the attitude of a disciple. Μανθανέτω means a disciple who is continually learning. The approach for the woman's learning is a submissive attitude.

In the next verse, the Apostle states a negative exhortation. The context is not discussing the possibility of women teaching their children, but refers solely to the function of the authoritative teacher of doctrine in the

¹Charles J. Ellicott, The Pastoral Epistles of St. Paul (London: Longmans, Green and Co., 1883), p. 36.

²Ronald A. Ward, Commentary on I and II Timothy and Titus (Waco, TX: Word Books, 1974), p. 51.

church.¹ The role of teacher in New Testament days was an authoritative office.² A woman was not allowed such a position in the local church.

The phrase, ἐν ἡσυχίᾳ, "in silence" or "in quietness" is in both verses 11 and 12. This is in contrast to the commands "not to teach" and "not to exercise authority" over a man.

Αὐθεντεῖν is used only here in all the New Testament. Thayer remarks that the earlier usage of αὐθεντέω was to kill with his own hand either others or himself.³ Sometime later, the word came to mean one who does a thing himself, or the author of a thing; thus, one who acts on his own authority, an autocrat.⁴ Arndt and Gingrich give the meaning "to have authority over," "to domineer over,"⁵

The significance of the present infinitive implies that the woman is to have a submissive attitude. Vincent adds further to the meaning of the word by saying the verb

¹ Kent, The Pastoral Epistles (Chicago: Moody Press, 1958), p. 112.

² See Jn. 1:38; Jn. 3:2; Acts 13:1; Eph. 4:1.

³ Joseph Thayer, Thayer's Greek-English Lexicon of the New Testament (Grand Rapids: Assoc. Publishers & Authors, n.d.), p. 84.

⁴ Ibid.

⁵ Arndt and Gingrich, A Greek-English Lexicon of the New Testament, p. 120.

means "to do a thing one's self."¹ The present tense emphasizes that the continuous action of the exercising of woman's will over man does clearly violate God's stated position for her. She is to submit to him, and the local church context pictures this beautiful illustration. The little word γάρ (v. 13), indicates the reason a woman is not to be placed in a position of authority in the local church. Adam and Eve were not created at the same time. The first reason lies in creation. Hence, the very chronological order of creation shows that Eve was not intended to direct Adam.

Paul uses the word πλάσσω, which means "to form or mold."² It can also mean "to make something from clay or wax."³ The word πρῶτος in the context of this passage can mean "first of several."⁴ The word describes four basic things when used as "first of several." It is used of time, number, sequence, rank, degree, and space.⁵ This word is the predicative adjective. An adjective is in the

¹ Vincent, Word Studies in the New Testament, p. 225.

² R. C. H. Lenski, The Interpretation of St. Paul's Epistles to the Colossians, Thessalonians, to Timothy, to Titus and to Philemon (Columbus, OH: The Wartburg Press, 1946), p. 565.

³ Kenneth S. Wuest, The Pastoral Epistles in the Greek New Testament (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1953), p. 49.

⁴ Arndt and Gingrich, Greek-English Lexicon of the New Testament, p. 732.

⁵ Ibid., pp. 732-733.

predicate relation when it makes an assertion concerning the noun it modifies.¹ The predicate adjective occurs invariably without the article.² Since there is not an article with πρῶτος, it is grammatically feasible. Adam was created first. This is Paul's teaching and reason for man's authority in the local church and rightly carries over into marriage. There are others who see this position as the idea of rank in this passage.³ Guthrie points out that Paul is referring to the priority of man's creation which places him over woman.⁴ God, in the method of creation, gives clear testimony to the headship of man, but in His sovereign wisdom, God made the human pair in such a manner that it is natural for him to lead and for her to follow.

Therefore, the conclusion is that authority and government are lodged in the man; the household has its unity and center in him. This marital headship is man's prerogative by virtue of his prior creation.

¹ Dana and Mantey, A Manual Grammar of Greek New Testament, p. 118.

² Ibid.

³ Lenski, The Interpretation of St. Paul's Epistles to the Colossians, Thessalonians, to Timothy, to Titus and to Philemon, p. 565. "πρῶτος" is the predicative adjective. Kent, The Pastoral Epistles, p. 114. "πρῶτος bears the idea of rank in this passage."

⁴ Donald Guthrie, The Pastoral Epistles (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964), p. 77.

Significance of 1 Peter 3:1, 6

Peter's treatment of the ethics of submission is now stated. Christian citizens must be in subjection to the proper authorities of the state. If they are household slaves, even though unfairly treated at times, they are to be in subjection to their masters.

Significance of ὑποτάσσω

The verb ὑποτάσσω in 1 Peter 3:1 is primarily a military term. It means "to arrange under, to subordinate; to subject or put in subjection."¹ The prefix, ὑπο means "under," while τάσσω means "to place in a certain order, to arrange or to assign a place."² The meaning of ὑποτάσσω can be translated "to be placed under the assignment of another." The significance of middle voice in this verb stresses the agent. The wife is to recognize the divine order in the marriage relationship. The wife in this portion of Scripture is married to an unbelieving husband. The wife is obligated to obey or put herself under the authority of her unbelieving husband.

¹Thayer, A Greek-English Lexicon of the New Testament, p. 645.

²Ibid., p. 615.

Significance of ὑπακούω

The verb ὑπακούω conveys the idea "to listen or attend."¹ In Acts 12:13 the same word is recorded, and the verse reads, "and when he knocked at the door of the gate, a servant-girl named Rhoda came to answer." There is a further meaning of the word and it is seen in the following verses. Hebrews 5:9, " . . . He became to all those who obey Him the source of eternal salvation." In Matthew 8:27, the verse reads "And the men marveled saying, 'What kind of man is this, that even the winds and the sea obey Him?'" Also, the relationship between parents and children is seen in this verb, as Ephesians 6:1 indicates: "Children obey your parents. . . ." These four verses point to the idea of obedience. The duty of the servant-girl was seen along with response of those who obey the gospel. The control Christ has over nature and the duty of children to their parents specifically indicates that the word involves submission or obedience. Sarah was an example of an obedient wife.

Significance of κύριος

One of the ways κύριος is used in the New Testament is to point to people in high positions. It is used of a father by his son (Mt. 21:29) and of an official in a leadership position (Mt. 27:63). Κύριος always contains the idea

¹ Ibid., p. 639.

of legality and authority.¹ In the LXX *κύριος* is translated אֲדֹנָי and as such refers 190 times to men.² Sarah called Abraham "lord" in Genesis 18:12. The term אֲדֹנָי, when used in regards to man, denotes one who commands or is the responsible head of a group.³ Peter teaches how in former times wives submitted themselves to their own husbands, giving example for wives of the future.

Interpretation Problems With Authority

There are some authors who focus on the necessity for equality in the male-female relationship and presume that this rules out prescribed differences of function in the role relationship.⁴ These authors argue that the emphasis on equality and unity reiterated in the great redemptive passage of Galatians 3:29 means that there is to be no submission of women to men either in the marriage relationship or elsewhere.⁵

The equality and difference of roles are not mutually exclusive, but are indeed the two sides to the teaching of

¹H. Bietenhard, "*κύριος*," The New International Dictionary of New Testament Theology, Vol. II, ed. by Colin Brown (Grand Rapids: Zondervan Publishing House, 1976), p. 510.

²Ibid., p. 511. ³Ibid.

⁴Jewett, Man as Male and Female, p. 88; Scanzoni and Hardesty, All We're Meant to Be, p. 93.

⁵Ibid.

the Word of God on this subject. However, some who have written on the subject seem to have a low view of the inerrancy of Scripture and the authority of its teaching.¹ On the other hand, some who claim to be evangelical Christians submitting to the authority of the Bible, are willing to appeal to passages in Scripture that seem to support their position and to minimize other passages.² They declare them to be either wrong or only culturally relative and thus not normative, even when these passages themselves claim to be just the opposite. For example, Jewett says that Paul is wrong in his evaluation of the relationship of man and woman and in his appeal to and understanding of God's creation order in Genesis one and two.³

Cultural change (meaning)

Jewett interprets the Scripture concerning the wife's subjection in the home as cultural.⁴ The same author continues by saying that if one were to press the subjection of the wife to the husband in the home because of Ephesians 5:22, then he should " . . . by parity of reasoning, press the subjection of the slave to his master of Ephesians 6:5."⁵

¹ Mollenkott, "A Conversation with Mollenkott," 22.

² Clemens, Lois Gunden, Woman Liberated (Scottsdale, PA: Herald Press, 1971), pp. 150-151.

³ Jewett, Man as Male and Female, pp. 134-145.

⁴ Ibid., p. 137. ⁵ Ibid., pp. 137-138.

Opponents of the normative character of the New Testament teaching on the role relationship of men and women often point out that the apostles not only direct wives to submit to husbands, but also require slaves to submit to masters and citizens to kings. They add that matters to wives and slaves are often given in the same context. Then they argue that if Paul's teaching is accepted about wives' submitting to husbands as universally valid and necessary, then the acceptance of slavery and government by kings is universally valid and necessary.¹ Therefore, they draw the conclusion that the husband's authority in marriage is culturally relative.²

Slaves and masters.--Those who use the analogy of slaves and masters give New Testament passages such as Ephesians 6:5-9, Colossians 3:22-25, 1 Timothy 6:1-2, 1 Peter 2:18 and Philemon as support to their argument.³ These verses deal with two specific matters. The first three passages instruct slaves to honor, obey, and serve their masters, and the Ephesians passage instructs masters to treat their slaves

¹Scanzoni and Hardesty, All We're Meant to Be, pp. 92-93.

²George W. Knight, The New Testament Teaching on the Role Relationship of Men and Women (Grand Rapids: Baker Book House, 1977), p. 21.

³Jewett, Man as Male and Female, pp. 138-139.

in a non-threatening manner. Slaves and masters are both reminded of their true Lord and Master in heaven.

Nothing in the passages dealing with slaves and masters indicates that the relationship is ordained by God. Paul tells slaves and masters how they should conduct themselves in the situation in which they find themselves, whether it is the best situation or not. For the Scripture states, "Let each man remain in that condition in which he was called" (1 Cor. 7:20). The Apostle is not establishing or perpetuating slavery, but rather telling slaves how to live in a Christian way. This subject and the discussion to follow regarding the husband's authority eliminate any possibility for a cultural interpretation.

State and its government.--There is a second argument which revolves around the state and its government. The proponents say that since the husband's authority is cultural, then there must be kings, but the principle involved is that Christians must submit to the human institution of government in whatever form or shape it may take.¹

The sum of the matter is that civil government is an institution ordained by God.² The form of that government is not stated in Scripture, and in God's providence, He

¹Scanzoni and Hardesty, All We're Meant to Be, pp. 92-95.

²Rom. 13:1-7; 1 Pet. 2:13-17; Titus 3:1-3.

allows different forms to exist from place to place and from age to age. Again, God's establishment of the husband's authority in marriage is not changing, because God's Word does not change regardless of cultural changes.

Anti-biblical attitudes

The wish of some is to destroy the authoritarian figure in marriage.¹ Some examples from the non-Christian perspective will demonstrate how they oppose male leadership in marriage. One lady of the Women's Liberation Movement stated, "If God had wanted women to stay in the kitchen, He would have given them aluminum hands."² Another confused leader of the movement tells the woman, and more specifically the housewife, that she is a prisoner in "solitary confinement" and "isolation" of marriage.³ The anti-authoritarian attitude is further seen in how the new feminists reject the idea that millions of women could possibly be happy just raising children. These people prefer to think of these housewives as having been brainwashed into accepting the role of the domestic slave.⁴ Some say the biblical

¹Smith, "An Interview with Gloria Steinem," p. 114.

²David L. McKenna, Contemporary Issues for Evangelical Christians (Grand Rapids: Baker Book House, 1978), p. 92.

³Phyllis Schlafly, "The Phyllis Schlafly Report," 5:7 (February, 1972), 2.

⁴William J. Krutza and Philip P. Diccico, Facing the Issues (Grand Rapids: Baker Book House, 1970), p. 13.

teaching of the husband's authority in marriage prevents the "freedom of choice" on the wife's part. Steinem, a leader in the Liberation Movement, is one of the supporters of this.¹ She concludes her observations saying that the wife would be excluded in policy-making decisions in the marriage. She considers that in marriage a wife is a piece of property and is treated like a worthless object.²

Summary.--The two common reactions of today have been presented. The cultural view is supported by some who claim to be evangelical Christians. This view states that the husband's authority in marriage is only culturally relative. The anti-biblical view consists of those of the radical camp who detest marriage, especially the authority of the husband. Also, many of the supporters in this camp are not married.

Authority Versus Inferiority

The third objection raised against the authority of the husband in marriage refers to the relationship of authority and inferiority. Jewett and others insist that subordination (or husband's authority) that rests on the fact of woman's femininity is intrinsically antithetical to equality and necessarily implies inferiority.³

¹Smith, "An Interview with Gloria Steinem," 114.

²Ibid., 118-119.

³Jewett, Man as Male and Female, p. 131.

However, the New Testament states, in opposition to Jewett and others, that subordination does not imply inferiority, even if the aspect of ontology or femininity is brought into the picture.

The Apostle Paul in his appeal to the relation of God the Father to God the Son does not regard Christ's Sonship and resultant incarnation as implying His inferiority to the Father. The ontological relationship analogous to that between man and woman, writes Paul, is that between Father and Son. Christ's submission as Son and as incarnate because of certain ontological aspects, does not mean that He is therefore inferior to the Father, nor does it cast into doubt His deity. Likewise, that the woman submits as wife does not mean therefore that she is inferior. Some passages will be studied to show that authority does not necessarily mean inferiority.

Significance of Paul's term in I Corinthians 11:3

This discussion begins with the last statement in I Corinthians 11:3, "and God is the head of Christ."

Significance of κεφαλή outside New Testament.--The discussion regarding κεφαλή outside the New Testament will be seen three ways: the secular usage, the LXX, and Hellenistic-Gnostic usage. First, in secular usage κεφαλή, in regard to its history and theological significance,

denotes what is first, supreme, or extreme. The same word is used to express that which would be promised and determinative.¹ Philo would see the word pointing to prominence or "the first and chief member which determines all the others."² Secondly, the LXX adopts the Greek usage of κεφαλή.³ The word is almost exclusively used for ראש, however, in many passages in the LXX ראש is rendered differently.⁴ Abbott-Smith supports the same argument.⁵ ראש can mean the literal head of a human being or animal, the top of mountains, or numerous other things. Also, the Hebrew word denotes a person's being chief among men, cities, a nation, place or position, chief priest, and especially head of a family.⁶ There are numerous Old Testament verses that speak of the husband's authority in marriage.⁷ Thirdly, the significance of this term is seen in the Hellenistic and Gnostic views. The basic idea of the word carries the

¹ Heinrich Schlier, "κεφαλή," Theological Dictionary of the New Testament, Vol. III, ed. by Gerhard Kittel, trans. and ed. by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1964), p. 673.

² Ibid., p. 674.

³ Ibid., p. 675.

⁴ Ibid.

⁵ G. Abbott-Smith, A Manual Greek Lexicon of the New Testament (Edinburg: T. & T. Clark, 1944), p. 246.

⁶ Brown, Driver and Briggs, A Hebrew and English Lexicon, pp. 910-911.

⁷ Ex. 6:14, Num. 7:2; 17:8, Josh. 22:14, 1 Chr. 5:24.

connotation of a cosmic god of the universe or an aeon god, according to this view.¹

Significance of κεφαλή inside the New Testament.--The next portion of the study involves the significance of κεφαλή inside the New Testament. Κεφαλή does imply one who stands over another in the sense of being ground of his being.² There are several observations to be made. The word κεφαλή, like the Hebrew word רִאשׁוֹן, has two senses: a literal meaning, referring to anatomy, and a metaphorical sense of "priority." Waltke adds: "In this latter usage, two ideas are present: (1) chronological priority including the notion of 'source' and 'origin,' and (2) a resulting positional priority including the notion of 'chief among' or 'head over.'"³ Paul is taking the metaphorical sense of "priority" with the idea of being head over. The ontological relationship analogous to that between husband and wife, writes Paul, is that between Father and Son. Paul is declaring in this verse that God is head over Christ, without any reference to the inferiority of Christ. Paul did not refer to this inferiority because there is not any. On the other hand, Scanzoni and Hardesty would say the husband's authority in marriage

¹ Schlier, "κεφαλή," pp. 666-667.

² Ibid., p. 679.

³ Bruce K. Waltke, "1 Corinthians 11:2-16, An Interpretation," Bibliotheca Sacra 135:537 (January-March, 1978), 48.

automatically makes the wife inferior.¹ Those who oppose the subordination of the wife and see her as being inferior to her husband, need to understand the relationship of God the Father to God the Son. The next part of this discussion will deal with the subordination on the part of Christ to show that subordination does not mean inferiority.

Subordination is Functional

The main purpose for Christ's being subordinate to the Father was to carry out the divine program of redemption.² The Son came to do the will of the Father. There are many verses which show the subordination of the Son to the Father. The Synoptic writers declare it.³ The Apostle John adds to their arguments.⁴ In addition to Paul's statement in 1 Corinthians 11:3, he further supports his arguments elsewhere in his writings (1 Cor. 15:27-28).

Significance of John's writings

The writings of the Apostle John clearly demonstrate the importance of Christ's subordination. The human side of His being, that which is inherently the creature's relation to the creation, is expressed to perfection, namely

¹ Scanzoni and Hardesty, All We're Meant to Be, p. 28.

² Robert G. Gromacki, Called to be Saints (Grand Rapids: Baker Book House, 1977), p. 134.

³ Mt. 26:39; Mk. 14:36; Lk. 22:42.

⁴ Jn. 5:30; 6:38; 14:31; 15:10; 17:4.

perfect submission to the Father's will.¹ Christ did submit to the absolute will of the Father. This subservient attitude is altogether the function of His humanity.

Significance of John 4:34.--The criterion for choosing this verse is Christ's statement, "My food is to the will of Him who sent Me." This is a criterion because it demonstrates submission on the part of Christ to God. In the context of this verse, Jesus had just finished speaking to the Samaritan woman. The woman left her waterpot and went into the city and shared with everyone what Christ had done. In the meantime, the disciples were requesting Him to eat. They were talking about physical food. However, Christ responded by saying, "I have food to eat that you do not know about." The food Christ referred to is accomplishing the will of God which means obedience on the part of Christ.

Westcott states that the form of the expression, "ἵνα ποιήσω" emphasizes the end and not the process, not the doing and finishing, "but that I may do and finish."² Robertson adds that ἵνα understood with τελειώσω, an aorist subjunctive, is like an idiom, to bring to an end.³

¹ Lewis Sperry Chafer, Systematic Theology, Vol. I (Dallas: Dallas Seminary Press, 1957), p. 390.

² B. F. Westcott, The Gospel According to St. John (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1950), p. 75.

³ Archibald Thomas Robertson, Word Pictures in the New Testament, Vol. V (Nashville, TN: Broadman Press, 1932), p. 69.

Hendriksen further explains that this refers to Christ's bringing God's work of salvation to its predestined goal.¹ Vincent concludes with the same argument.² The significance of this verse points to the subordination of Christ, thereby indicating God the Father's authority over Him to accomplish salvation for mankind. This verse teaches the submission of Christ without any inferiority suggested. Those who would insist that subordination means inferiority would have to say that Christ is inferior to God. There is nothing about Christ's person recorded in the Bible which would indicate that He was inferior to God.

Significance of John 5:30.--The last part of this verse says, " . . . because I do not seek My own will but the will of Him who sent Me." It is clear that Christ Himself desires to do the wholly righteous will of the Father.

There are two facts to point out in this verse. The first is in the form of a negative statement. Christ is saying that His judgment is just because of His subjection to the accomplishment of God's will. This negative statement reflects the servanthood of Christ. Christ is stating His own attitude of obedience. Westcott clarifies it better

¹William Hendriksen, Exposition of the Gospel According to John (Grand Rapids: Baker Book House, 1953), p. 173.

²Marvin R. Vincent, Word Studies in the New Testament (New York: Charles Scribner's Sons, 1908), p. 430.

by describing the attitude of Christ as one with "absence of all respect of self."¹ The teaching regarding the absolute justice of Christ indicates that He truly is selfless.

The second statement is a positive factor. The conjunction *ἀλλά*, which is much stronger than *δέ*, contrasts the two statements. The writer, John, is placing emphasis upon the true obedience of Christ. The one seeking is the one being submissive. He is under authority, because John uses the aorist participle form, *πέμψαντος*, to indicate the Sender. The Sent One is Christ and the Sender is God (Jn. 3:16). Westcott entitles this second statement, "Christ's devotion to the will of the Father."² This verse teaches that Christ was totally committed to the will of God. Therefore, if Christ came to do God's will, He was under God's authority, thereby subjecting Himself to God. This verse does not teach He was inferior. Mollenkott opposes this argument because she sees the wifely submission as inferior.³

Significance of the context of Hebrews 10:7-10

The writer of Hebrews quotes from the Old Testament, saying, " . . . to do Thy will, O God." The writer is pointing to the Levitical sacrifices and declaring that they could

¹ Westcott, The Gospel According to St. John, p. 88.

² Ibid.

³ Mollenkott, Woman, Man and the Bible, p. 63.

not accomplish the will of God. Brown says: "He sent forth the Messiah, who was His son, in human nature; and He, having 'the form of a servant,' voluntarily came forward--appealing for the evidence of His divine mission and its purpose to the Old Testament prophecies . . . to accomplish the benignant will of God respecting salvation of mankind."¹

The will of God was completely fulfilled in Christ's offering His body once for all for the sanctification of His people. In the context (Heb. 10:7-10), the writer at once proceeds to state the fulness of God's will. Lenski comments: "The whole context refers to both Christ's supreme act in doing this will as the Messiah by making himself the all-effective sacrifice, and the application of this sacrifice to the believer in his sanctification once for all."²

Again, in Hebrews 10:9, the author presents the idea of Christ's submission to the Father. Lenski states, "The main thought being considered is the Messiah's own volitional choosing of presenting himself to God to do (aorist, with finality) the thing that God has willed, his θέλημα."³ As the writer of Hebrews argues for the superiority of

¹ John Brown, Hebrews (London: Banner of Truth Trust, 1972), p. 442.

² R. C. H. Lenski, The Interpretation of the Epistle to the Hebrews and of the Epistle of James (Columbus, OH: Lutheran Book Concern, 1938), p. 335.

³ Ibid., p. 334.

Christ's sacrifice by presenting the Levitical system, the implication of Christ's act of obedience is seen.

Westcott suggests that the obedience is immediate and complete.¹ The Messiah is represented as offering himself to God. The writer of Hebrews uses *πολιῆσαι*, a genitive articular infinitive of purpose. Purpose may be expressed in three different ways. The infinitive with *τοῦ*, the infinitive with a preposition, or with *ὥστε* or *ὡς*.² The article in the genitive case is used here to express purpose. However, the article in the genitive case with the infinitive is also used to express result. Most frequently the infinitive of result is used with *ὥστε* (Lk. 12:1).³ Robertson supports the preceding interpretation and its validity.⁴ The writer of Hebrews is stating that Christ is submitting Himself to the Father. This means, though there is an equality of Persons, the divine plan of redemption was accomplished by Christ subjecting Himself to the will of God.

¹B. F. Westcott, The Epistle to the Hebrews (London: Macmillan and Co., 1914), p. 312.

²Dana and Mantey, A Manual Grammar of the Greek New Testament, p. 215.

³Ibid.

⁴Robertson, Word Pictures in the New Testament, Vol. V, p. 407.

Summary

This chapter discussed the New Testament parallel passages in seeking to prove that the husband's authority in marriage is given to him by God.

The passage in 1 Corinthians 11:1-16 discussed that Eve was made from and for man. The woman's origin is in Adam, thus being created for man's sake.

The passage in Ephesians 5:23a states clearly that the husband is the head of the wife, thus showing the authority of the husband in marriage.

The third passage, 1 Timothy 2:11-13, discussed the woman's role in the church and the reasons for submission. The chronological order of creation and the fall support the authority of man in the local church. Also, this would support the husband's authority in marriage because the two positions are inseparable.

The fourth passage, 1 Peter 3:1, 6, gave two illustrations for further argument in defense of God's order for marriage. The believing wife is to submit to her unbelieving husband. Peter used Sarah as an Old Testament example to show the wives who they were to follow in marriage, and further to support God's set chain of command in marriage.

It is of interest to notice how constantly "the will of God" is connected with the redemption and consummation of man. Both God and Christ are equal, yet Christ's submitting Himself to the Father was for a purpose. The role

of Christ was functional. Also, the authority which God has given the husband in marriage is functional.

CHAPTER IV
BIBLICAL SAFEGUARDS REGARDING
THE AUTHORITY

The man's place in the family is one of authority. The basis for this authority has been discussed. The husband is the head of the wife as Christ is the head of the church. The husband is given authority in the home by the instructions in God's Word. The wife is not intrinsically inferior to her husband, only different in position and authority. Since his position is one of authority, how is this authority to be exercised? Husbands are not to be domestic tyrants, but are to follow the example of the One who is also Head. The husband's authority is functional.

Illustrated by Christ, the
Ruling Head and Lover

Significance of Ephesians 5:23

There is a difference between the position of the husband toward the wife and that of Christ toward the church, yet this does not effect the relationship of headship which the husband holds to the wife.

Chafer makes an important observation:

The term Head combines two important aspects of truth:
(1) Christ now presides over the church as the One who directs every movement of life and every act of service

of those who comprise this heavenly company. (2) But Christ is now Head over the church in the sense that from Him she draws all spiritual vitality.¹

Christ is Head of the church exercising control and direction for believers. As believers look to Christ for direction, so does the wife look to her husband.

ὥς has four basic ideas: (1) as an adverb of comparison; it answers to some demonstrative words, either in the same clause or in another member of the sentence.²

(2) Second, the word is used as a particle of time. When it is used like this the word usually is translated, "as, when, since, or while." (3) Third, the word ὥς is used as a final particle which is normally translated, "in order that" or "in order to." (4) Finally, ὥς is used as a consecutive participle, the usual translation is "so that."³

Abbott-Smith gives the word as an adverbial form of the relative pronoun ὅς. He summarizes his understanding of the word in two ideas: First, it is used as a relative adverb of manner, and second, as a conjunctive.⁴

Paul is using this word as an adverb of comparison or manner to illustrate the analogy of comparison between

¹ Lewis Sperry Chafer, The Ephesian Letter (Findlay, OH: Dunham Publishing Co., 1935), p. 61.

² Thayer, A Greek-English Lexicon of the New Testament, p. 680.

³ Ibid., pp. 680-682.

⁴ Abbott-Smith, A Manual Greek Lexicon of the New Testament, pp. 490-491.

the Headship of Christ to the church and the husband's headship to the wife.

Paul's metaphorical use of κεφαλή in this verse states that the husband is the director of the wife. Sometimes the Apostle makes use of the figure of the body to emphasize the varied nature of the members and their mutual need of one another, but here he is concerned only with pressing home the truth that the body necessarily depends on its head.¹ In the comparable analogy, the wife depends on her head, her husband.

A question may be asked at this point: What does a wife's dependence imply? It is feasible to assume that Paul refers to the husband's ruling as the mainspring of her activity. Lightfoot points out that ἡ κεφαλή is the guiding or sustaining power of activity.² The husband is responsible for the wife's direction and she looks to him for security and growth. Headship and authority carry responsibilities with them.

The church finds her source of strength and leadership from her Head. Christ is the source of all being. He is the source of the mysterious spiritual life which flows from Him into all the members. Therefore, with the head's

¹Everett Harrison, Colossians (Chicago: Moody Press, 1971), p. 36.

²J. B. Lightfoot, St. Paul's Epistles to the Colossians and to Philemon (Grand Rapids: Zondervan Publishing House, 1879), p. 157.

symbolizing authority, both of Christ and the husband, the idea of the wife's spiritual stability is found in her husband. Kent summarizes it adequately when he writes, "God's arrangement of the husband's headship allows the husband to be the protector and physical preserver of his wife."¹ In concluding, God holds the husband responsible for the temperature and the attitude of his marriage.

Significance of Ephesians 5:25

The Apostle turns to the importance of exercising love within the husband's headship. It is summed up by the opening statement, "Husbands, love your wives." God has declared that the husband is head of the wife, but he has absolutely no right to govern his home in the wrong way. The husband must lead through love.

In verse twenty-three, the particle ὥς was used, whereas in the verse being studied, καθὼς is added. Most will agree that the word has two ideas. Sometimes, it is used in the first member of a comparison and at other times, its usage is to indicate proportion.² The standard for the husband to love his wife is set by Christ's love for the church. The highest ideal is seen in καθὼς as the comparison of Christ's love for the church to that of the husband's love for his wife.

¹ Kent, Ephesians, p. 100.

² Thayer, A Greek-English Lexicon of the New Testament, p. 314.

The comparison Paul uses here is common in his writings. For example, note Ephesians 5:2. Paul is encouraging the Christians to walk in love. He explains what he means by walking in love by saying, " . . . just as Christ also loved you." He uses the same order in both verses, *καθώς και ὁ χριστός ἠγάπησεν*, providing another comparison to support the same phenomenon recorded in each verse. Paul uses this procedure occasionally in his writings.¹

The significance of this verse with its command and comparison gives the manner the husband is to use in exercising his role as a husband. Paul points to the headship of Christ and His sacrificial love as the example of the husband's proper attitude of headship and love toward the wife. The illustration of Christ's headship and love toward the church lead to the illustration of the husband's concern for his own body in demonstrating the manner of the husband's role.

Illustrated by the Husband's

Concern For His Own Body

The verse Ephesians 5:28 indicates that through the union of marriage the wife has become a part of the husband, so that he should treat her as he does the rest of his own body, nourishing and caring for her as a part of himself.

¹Eph. 4:32; Rom. 15:7; 1 Cor. 10:33.

Significance of Ephesians 5:28

Paul continues the same subject as stated in previous verses. The Apostle, pursuing the subject of the duty of husbands to their wives, presses it still further from the intimate union, the absolute oneness that exists between them.

The Greek adverb οὕτως can be understood in two ways. The first way is to understand it to refer back to Christ's love for the church. If it does, the translation would be: "in like manner." The second way is to understand it to refer forward to the ὡς in the last part of Ephesians 5:28.

The best way to understand the adverb οὕτως is to understand it with καθώς, which indicates strong support for the argument. However, Alford believes οὕτως refers to ὡς.¹ Eadie chooses to see οὕτως as referring to καθώς.² The οὕτως takes up the comparison between the husband and Christ, the wife and the church. There is no parenthesis in the two preceding verses. The idea, therefore, is that even as Christ loved the church, so too ought husbands to love their wives.

The next part of the verse, "as their own bodies," points to the idea that the wife is part of the husband.

¹ Henry Alford, The Greek Testament: Galatians-Philemon, Vol. III (Chicago: Moody Press, 1968), p. 138.

² John Eadie, Commentary on the Greek Text of the Epistle of Paul to the Ephesians (London: Griffin, Bohn, and Company, 1861), p. 423.

The word ὥς has its qualitative force, meaning "as being."¹ Christ and the husband are each head, as Paul has already put it. As the church is the body in relation to the former, so is the wife in relation to the latter.

In summarizing, οὕτως does not mean that men ought to love their wives "so as" they love their own bodies; as though the particles οὕτως and ὥς stood related to each other. The particle οὕτως refers to the preceding representation, thereby commanding husbands to love their wives "as being, or because they are, their own bodies."² Husbands should love their wives because they are their own bodies.

Significance of Ephesians 5:29

Paul has stated that a husband who loves his own wife loves himself. Paul cites the general principle, ". . . for no one ever hated his own flesh." Eadie remarks that fools and fanatics are exceptions to the normal rule.³ Γάρ is argumentative stating the assumed conclusion from the previous verse, husbands are to love their wives.

The two verbs, ἐκτρέφει and θάλπει, describe the manner in which one cares for his body. The word ἐκτρέφει,

¹ Vincent, Word Studies in the New Testament, p. 402.

² Charles Hodge, A Commentary on the Epistle to the Ephesians (New York: Robert Carter & Brothers, 1856), p. 332.

³ Eadie, Ephesians, p. 424.

is an old compound with a perfective sense of ἐκ, which means to nourish up to maturity. Eadie writes that ἐκτρέφει refers to result and θάλπει literally means to supply warmth, but more generally to cherish.¹ The former word also describes the principle of training up by nurture, as a parent to a child. The latter verb describes the picture of a mother with an infant to her bosom.

Both terms express tenderness and solicitude, and therefore both are suited to express the care with which every man provides for the wants and comforts of his own body. Since husband and wife are one flesh, the husband must love his own flesh.

The standard for the husband is once again given in the phrase, " . . . just as Christ also does the church." The relative or correlative adverb, καθώς points back οὕτως at the beginning of the sentence and repeating the statement in verse twenty-five.

Christ nourishes and feeds the church with His word by means of the Spirit. Therefore, something more than food and clothing is demanded from the husband to the wife; he is to rule in a manner that gives her love, loyalty, honor, and support. The relation of head and body mean that the wife is a part of the husband's self. Consequently, it is a love, not merely of duty, but of nature. Since the

¹ Ibid., p. 425.

husband is the head of the wife, he is to function the same way Christ does for the church.

Significance of 1 Peter 3:7

This verse is connected with that which was preceded by the first word in 1 Peter 3:1, ὁμοίως. The relationship that exists between the Christian and government, and the Christian and his employer, is similar to that found in the Christian home. Peter has given the wife instructions to follow (1 Peter 3:1-6). Again, Peter uses the adverb ὁμοίως to refer to the husband's attitude of authority endowed by God. In regard to the significance of this verse, three ideas will be examined. These three safeguards are provided for the husband in exercising authority.

The Significance of κατὰ γνῶσιν

The word Peter uses is γνῶσις, the Greek word for knowledge. When the word is used by itself, it signifies in general, intelligence or an understanding.¹ This part of the verse may be translated, "Husbands, likewise, live with your wives in an understanding way." Alford suggests "in an intelligent and reasonable manner."²

¹Thayer, A Greek-English Lexicon of the New Testament, p. 852.

²Alford, The Greek Testament, p. 359.

Significance of ἀσθενεστέρω

The word has four basic meanings in the New Testament. The first meaning is "weak" or "weakness" or "to be weak," originally in the physical sense. A second meaning would be in the area of bodily weakness or "sickness." The third meaning may be taken figuratively to mean "impotence" or "incapacity." The fourth meaning is "economic weakness or literal poverty" (Acts 20:35).¹

The first of these four is the most valid for this verse. The woman or wife under consideration is not sick in the physical sense, neither is the word to be taken figuratively. In most cases, when ἀσθένια is used in this manner, it is to be taken figuratively to mean the weakness of the law (Rom. 8:3; Heb. 7:18). Nor would the verse make sense using the word "economically." She is termed "the weaker," not for intellectual or moral weakness, but purely for physical reasons. The weaker vessel is made clear since she is a woman.

Significance of συγκληρονόμοις

The significance of this verse states that as the Christian husbands are heirs, so their Christian wives are heirs with them. The root word is κληρονόμος which means

¹Gustav Stahlin, "ἀσθενεστέρω," Theological Dictionary of the New Testament, Vol. 1, ed. by Gerhard Kittel, trans. and ed. by Geoffrey W. Bromiley (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1967), pp. 491-493.

"joint partakers in that which is imperishable."¹ In this verse, the prefix $\sigma\upsilon\gamma$ is added to show participation or joint partnership in the grace of life. This is the equality that the Bible teaches (Gal. 3:28). The husband is given instructions to recognize his wife as equal in Christ. However, this verse, along with Galatians 3:28, is used at times to try to prove that the wife has equal authority in marriage.² This verse refers to the wife's equal heritage in Christ.

Summary

The three safeguards against the husband's abusing his authority are provided by Peter. The other safeguards for the husband to follow were seen in the illustration of Christ being Head and lover of the church. The command given to the husband to love his wife as his own body is a further safeguard to ensure the wife from being used dishonorably.

¹ Thayer, A Greek-English Lexicon, p. 852.

² Scanzoni and Hardesty, All We're Meant to Be, p. 15.

CHAPTER V

CONCLUSION

God's delegated authority in marriage is given to the husband. The purpose of this study has been to examine those passages that deal specifically with the husband's authority in marriage. By the use of both Old and New Testaments, the paper aspired to show that the basis for the husband's authority is functional.

The discussion concerning the Old Testament presented two basic arguments from the creation and the fall of man. The creation of Eve from Adam's body signified her origin was in him. The second argument that supported the husband's authority in marriage was seen in the Fall. The study showed how the verb **רָצָה**, along with the significance of Eve's desire, supported the position of the husband's authority.

The second major argument was from the New Testament. The significance of 1 Corinthians 11:3b, "And the man is head of woman," along with 1 Corinthians 11:8-9 demonstrated the husband's authority in marriage. The passage pointed to the man's headship and the purpose of woman's creation. The significance of Paul's statement, "For the husband is the head of the wife," presented the doctrine of the husband's authority.

The passage in 1 Timothy 2:11-13 gave the role of the woman in the local church. The same passage discussed the priority of Adam's creation as a support for the husband's authority in marriage.

The fourth passage mentioned was 1 Peter 3:1, 6. Peter's teaching regarding the submission of wives to their husbands complements the biblical teaching regarding the husband's authority in marriage.

These passages deny the cultural view of the husband's authority in marriage and reject the anti-biblical attitude that exists today.

A further problem that was presented was the relationship between authority and inferiority. The argument that authority means inferiority is not valid. The analogy of God the Father's authority over Christ was discussed to show that the husband's authority in marriage does not mean that the wife is inferior.

Finally, some biblical safeguards were given from Ephesians five and 1 Peter 3:7. These safeguards will prevent any husband from exploiting his wife and becoming a male chauvinist.

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