

# **Ephesians: Blessed Beyond Belief to Build up the Body**

## **Lesson 13: Walk in Wisdom Ephesians 5:22-33 Evidence of the Spirit's control in relationships—Marriages**

### Small Group Questions

1. How many of us would say we want a better marriage relationship?
2. Which is easier, to love or to submit? (Answer: the paradox)
3. Is love an emotion or an action?

### Outline

- I. Circular letter to those who are "in Christ" 1:1-2
- II. Praise to God: The believer's position in Christ to the Praise of His Glory 1:3-14
  - A. The Father's Past Plan: His eternal plan to choose individuals to be blameless and holy, to be adopted as sons—to the praise of the glory of His grace
  - B. The Son's Present Provision of salvation: redeemed and forgiven, based on the superabounding riches of His grace, having made known the mystery of His will—to subject everything to Christ, providing an inheritance for those who believe—to the praise of His glory
  - C. The Spirit's Present Protection of Future salvation: Sealing those who believe as a pledge of His ownership and their assurance of an inheritance—to the praise of His glory
- III. Thanksgiving and Prayer 1:15-23
  - A. Thanksgiving 1:15-16a
  - B. Prayer 1:16b-23
    1. Content 1:16b-18a
    2. Purpose 1:18b-19
      - To realize
        - The hope of His calling
        - The riches of His inheritance in the saints
        - The extent of His power on their behalf
      3. Creedal confession: Praise to God 1:20-23
        - The power to raise and seat Christ
        - To subject all things to Him
        - To give Him to the Church as Sufficient Head
- IV. God's Plan applied individually 2:1-10
  - A. Our condition apart from Christ 2:1-3
    1. Dead in sin 2:1
    2. Explanation 2:2-3
  - B. Our current position in Christ 2:4-10
    1. God's action described 2:4-7
      - a. Character: Mercy
      - b. Cause/motivation: Love
      - c. Action
        - 1) Made us alive together with Christ
        - 2) Raised us with Christ
        - 3) Seated us with Christ in the heavenly places
      - d. Purpose—to show His immeasurable riches of His grace in kindness toward us in Christ
    2. God's action explained 2:8-10
      - a. Explanation—grace through faith saves
      - b. Comparison—a gift not works (removing boasting)
      - c. Reason/result—to do good works
- V. God's Plan Applied Corporately 2:11–3:13
  - A. 2:11-22
    1. The Problem: Separation 2:11-12

- a. Call to Remember 2:11
      - b. Former State 2:12
    - 2. The Provision: Christ 2:13-18
      - a. Separation removed—Union declared 2:13
      - b. Explanation of union of believing Jews and Gentiles into a “new man” 2:14-18
        - 1) Assertion of Peace 2:14-16
          - a) Demolition process—removal of barrier 2:14-15a
          - b) Construction process—One from two 2:15b-16
        - 2) Announcement of peace—access to the Father 2:17-18
    - 3. The Product: New Entity 2:19-22
      - a. New Relationship 2:19
      - b. New Establishment 2:20-22
        - 1) Foundation 2:20
        - 2) Formation 2:21
        - 3) Function 2:22
  - B. Expanding on the mystery: corporate identity 3:1-13
    - Paul’s relationship to the Mystery of the New Community—A recipient of Grace 3:1-13
    - God is the source of the Mystery
    - 1. The Content of the Mystery revealed to Paul—by grace 3:1-7
      - a. Paul’s prayer—interrupted 3:1
      - b. Paul’s responsibility 3:2
      - c. When and to whom the mystery was revealed 3:3-5
      - d. Content of the mystery 3:6
      - e. (Hinge) Summary: Paul a servant of God’s grace 3:7
    - 2. The Proclamation of the Mystery 3:8-13
      - The Gracious Ministry to proclaim the mystery
      - a. Paul’s role 3:8-9
      - b. God’s goal, our purpose 3:10
      - c. Our benefits 3:11-12
      - d. Paul’s perspective 3:13
- VI. Paul’s Prayer for the New Community 3:14-21
  - A. Paul’s Impossible Prayer 3:14-19
    - Prayer for Power to Know, Experience and Demonstrate the Love of Christ
    - 1. Honor to God declared 3:14-15
    - 2. Content: Enablement to know and experience the Love of Christ and be filled with God 3:16-19
      - a. Empowered by the Spirit in the inner being 3:16-17a
      - b. Empowered to Comprehend the Love of Christ 3:17b-18
      - c. Filled with the Fullness of God 3:19
  - B. Paul’s Doxology—ascribing glory 3:20-21
- VII. Proper Conduct in the Church 4:1–6:9
  - A. Walk in Unity 4:1-16
    - 1. Basis for unity 4:1-6
      - a. Command: Preserve the unity of Spirit by walking worthy of your call 4:1-3
        - Proper attitude for unity
        - 1) Walk worthy 4:1
        - 2) Walk in love 4:2
        - 3) Maintain unity 4:3
      - b. Reason: Example of the Trinity as the basis for unity 4:4-6
        - 7 Fundamental Theological Realities
    - 2. Enablement for unity 4:7-16
      - a. The giving of gifts 4:7-10
        - 1) The description of diverse gifts 4:7
        - 2) The validation of the gifts 4:8-10
      - b. The people who are given as gifts: to equip for the purpose of maturity and unity 4:11-16
        - 1) Provision: Gifted persons 4:11
        - 2) Preparatory purpose: Equip for ministry 4:12

- 3) Goal: Attain maturity 4:13
  - 4) Ultimate purpose: Growth in unity 4:14-16
    - (a) Negative: What is the opposite of the purpose? 4:14
    - (b) Positive: What do the mature do? 4:15-16
      - (i) Speak the truth in love 4:15a
      - (ii) Grow up 4:15b-16
        - (a) The Source: Growth comes from the head
        - (b) The process: of Growth requires *unity* and *synergy*—members working together
        - (c) The Nourishment
- B. Walk in Holiness 4:17-32
1. The Changed Life—Purity 4:17-24
 

Primarily individual conduct

    - a. Negative Exhortation 4:17-19
      - 1) Command 4:17
      - 2) Explanation 4:18a
      - 3) Cause 4:18b
      - 4) What is the Result 4:19
    - b. Positive Instruction 4:20-24
      - 1) What you know 4:20-21
      - 2) What you should do 4:22-24
        - a) Negative: Put off the old self 4:22
        - b) Positive: Put on the new self 4:23-24
  2. The Changed Life—Speech 4:25-32
 

Primarily corporate/interpersonal conduct

    - a. Be honest in Relationships 4:25
      - 1) Negative Command: “having laid aside falsehood”
      - 2) Positive Command: Speak truthfully (in 4:15 Paul has said, “in love”)
      - 3) Positive Reason: Positional Connection
    - b. Anger without Sin 26-27
      - 1) Positive Command: “be angry” 26a
      - 2) Negative Command: “do not sin” 26b
      - 3) Reason: Two negative reasons why one must not sin in his anger—or the danger of prolonged anger
        - a) “Don’t let the sun go down on your anger”
        - b) “don’t give opportunity to the devil” 27
    - c. Don’t steal, share 4:28
      - 1) Negative Command: “do not steal”
      - 2) Positive Command: “labor...with his own hands”
      - 3) Positive Reason: “to share with anyone in need”
    - d. Don’t use corrupt words, but edifying words 4:29-30
      - 1) Negative Command: “let no unwholesome word come out of your mouths”
      - 2) Positive Command: Substitute—edifying words for unwholesome ones
      - 3) Positive Reason: “in order to give grace to those who hear”
    - e. Do not grieve the Holy Spirit 4:30-32
      - 1) Negative Command: “Do not grieve the Holy Spirit of God” 4:30
      - 2) Negative Command: Avoid all kinds of anger 4:31
      - 3) Positive command: Be kind, tenderhearted, forgiving 4:32a
      - 4) Positive Reason: You have been forgiven 4:32b

Walk in Love and Light 5:1-14
  - C. Walk in Love 5:1-6
    1. Positive—Imitate God by walking in love 5:1-2
      - a. Imitate God 5:1
      - b. Walk in love 5:2
        - 1) Command—Love
        - 2) Comparison—Christ’s sacrificial love
    2. Negative—Abstain from evil 5:3-6

- a. Abstain from evil practices 5:3-4
      - 1) Conduct 5:3
      - 2) Speech 5:4
    - b. Reason: Consequences 5:5-6
- D. Walk in Light 5:7-14
  - 1. Do not partner with darkness 5:7-10
    - a. Command: Do not be involved 5:7
    - b. Reason: Christians are Changed People 5:8a-8b
      - 1) Past: Were darkness 5:8a
      - 2) Present: Are light in the Lord 5:8b
    - c. Command: Walk as Children of Light 5:8c
    - d. Reason: Characteristics of the fruit of light 5:9
    - e. Challenge: Seek to please God 5:10
  - 2. Do not take part in works of darkness 5:11-13
    - a. Command: Do not be involved but expose 5:11a
    - b. Challenge: expose them 5:11b
    - c. Reason: It is even shameful to talk about 5:12
    - d. Explanation: Things exposed to light become visible 5:13
  - 3. Conclusion 5:14
- E. Walk in Wisdom 5:15–6:9
  - 1. Wise worship 5:15-21
    - a. The Filling of the Spirit Ephesians 5:15-18
      - 1) Command — Imperative
      - 2) Corporate — Plural
      - 3) Cause — Passive
      - 4) Continual — Present
      - 5) Clarification — Definition - Yielding Control
    - b. Result—Product of doing God’s will and being filled with the Spirit 5:19-21
      - 1) Speak — Fellowship Ephesians 5:19a
      - 2) Sing — Worship - Corporately Ephesians 5:19b
      - 3) Satisfied —Thanksgiving - to God Ephesians 5:20
      - 4) Submit —Submission to one another Ephesians 5:21
  - 2. Wise family 5:22-6:4
    - a. Wives and Husbands 5:22-33
      - 1) The Wife’s Primary Responsibility Ephesians 5:22-24
        - a) Command: To Submit
        - b) Motivation: Her relationship to the Lord
        - c) Model: The Life of Christ, and the submission of the church in response.
        - d) Requirement: Self-acceptance and respect. Then commitment to husband.
        - e) Paradox: Often, in a relational context, women find it easier to love then submit
        - f) Product: Harmony
      - 2) The Husband's Primary Responsibility Eph. 5:25-33
        - a) Command: To love
        - b) Motivation: His relationship to the Lord
        - c) Model: Christ’s sacrificial love and death
        - d) Requirements: Love wife as much as self even to death (and men really love their bodies)
        - e) Paradox: Men find it easier to be passive (submit) then to love
        - f) Product: Harmony
    - b. Children and Parents 6:1-4
  - 3. Wise work: Slaves and Masters 6:5-9

VIII. Stand firm 6:10-20

IX. Conclusion 6:21-24

## Review

1:1–3:21 Positional Unity of the Church

1:1-23 God’s (life insurance) plan and benefits

1:1-2 A circular letter to those “in Christ”

Paul writes to those “in Christ—that they might experience God’s grace and peace.

1:3-14 Believers have: **Every spiritual blessing—to the praise of His glory**

*The plan, provision and protection of Salvation*

God is blessed, because He has blessed those “in Christ” with every spiritual blessing

“God has enriched believers with every spiritual benefit for their spiritual well-being.”<sup>1</sup>

*A reminder of the great things God has done for the individual believer*

**WOW**—it is all about God

All we have in salvation is for His praise and glory.

1:15-23 Prayer for insight to truly know God

**The prayer for those who have everything**—know God better

*Prayer for personal insight to their relationship with God for the purpose of deeper experiential appreciation of their riches benefits*

To realizing the hope, riches and power on their behalf—which is evidenced by Christ current exalted position

Paul prays that believer’s know God personally and intimately—so that they would realize the hope of their calling (past), the riches of His inheritance in the saints (value) (future) and the extent of His power on their behalf (present)—which is evidenced by the power to raise and seat Christ and to subject all things to Him and to give Him to the Church as sufficient head (make Him head of the Church).

Why did He do this?

“In chapters 2 and 3 Paul explains the execution of the eternal plan by showing how God makes sinners into saints and builds them into the church, the body of Christ. In 2:1-10 Paul states how sinners, who deserve nothing but God’s wrath, become trophies of his grace.”<sup>2</sup>

2:1-3:21 Steps towards fulfilling God’s plan

2:1-10 God’s plan (1:3-14) applied to individuals

Man’s condition 2:1-3

Apart from God man is hopeless because they are dead in trespasses and sin

Condition apart from God (2:1-3)

—though dead in trespasses and sin resulting from

—nature/life—walk according to the values of the world

—devil—are controlled by the ruler of the world

—and actions of the will (enjoyment of sin)

“But God” (God’s provision) 2:4-10

Man’s condition, apart from God is hopeless because they are dead in trespasses and sin

as a result of their walking according to the values of the world, are controlled by the ruler of the world, and by actions in keeping with their desires.

But God

Who is rich in mercy (character), motivated by His great love (cause)

Applied His power to make believers alive, raised, and seated with Christ, so that they would be a revelation of God’s grace

Based on His grace provided a gift

—a relationship with Him—no longer separated (dead) but unified (alive) as an expression of the surpassing rich of His grace

Obtained through faith

—not works

For the purpose of doing good works

—to reveal God’s grace through actions

• Character—Who is rich in mercy

• Motivated—By His great love

• Based on—His grace

• Provided a gift

• Obtained—through faith

• Purpose—to do good works, which reveal God’s grace in action

2:11-3:13 God’s plan applied corporately

2:11-22 Our new position corporately

Now have been brought near to God and have been made into a new man—entity

2:11-12 Formerly

Those who were hopeless

Separated from God’s promises

and Messiah—given to Israel

2:13-22 Now have been brought near to God

And have been made into a new man—entity

3:1-13

<sup>1</sup> Harold W. Hoehner, *Ephesians: An Exegetical Commentary*, (Grand Rapids: Baker Book House, 2002) p. 301.

<sup>2</sup> Harold W. Hoehner, *Ephesians: An Exegetical Commentary*, (Grand Rapids: Baker Book House, 2002) p. 305.

The mystery of the Church is revealed after Christ  
 Paul explains his role as administrator and dispenser of the mystery to the Gentiles  
 The church is not natural—unity in spite of diversity is difficult  
 To show the wisdom of God—even to the cosmic powers

3:14-21 Prayer and Praise

3:14-19 Prayer for the Ephesians to know and experience Christ’s love and experience maturity filled by God  
 The impossibly big prayer for intimacy and to be total consumed with God

3:20-21 Doxology: Praise to God for His superabounding

4:1–6:9 The Proper Conduct of the Church

4:1-16 Call to a mature unity

4:1-6 Walk in Unity (Call for Unity)

Unity—the unifying or overarching theme of the whole section

4:1 Therefore walk in a manner worthy!!!!

How can we not desire to walk in a manor worthy of our calling when we have been  
 planned for, provided for, protected by, prayed for,  
 sacrificed for, saved by, seated with,  
 loved, liberated, lifted,  
 unified,  
 to the fullest with every spiritual blessing,  
 with the surpassing greatness of His power,  
 the fullness of Him who fills all in all,  
 the riches of His great love,  
 the surpassing riches of His grace in kindness, unfathomable riches, manifold wisdom, surpassing  
 knowledge,  
 who is able to do abundantly more than we could even ask or think?????

**WOW**

4:7-24 Ministry and Maturity

4:7-16 The enablement for Unity and Maturity

The goal of the church is to grow up—together

by practicing the truth in love  
 by everyone doing their part

Ephesians 4:7-10 Power

Ephesians 4:11-13 God’s plan (giving gifted individuals to equip the church for: works of service and to build up the  
 body)

Our mission: Unity and maturity

When this happens the body **will** grow in love—the unity and maturity that are the Aim—will be reached

Stephen Motyer, *Ephesians: Free to be One*, Baker Bible Guides, Grand Rapids: Baker Books, 1994, 1996, p. 172

4:17-24 The new Christian **Mind** Our thinking must be different

Principle of separation—purity

The changed life

4:25-32 The new Christian **speech** Our talking must be different

(This is a critical section for our church: it's OK to have critical thinking but not to have a critical spirit.

Gossip, complaining, anger, malice.....)

Next two may be one

5:1-6 The new Christian **motivation** Our impulses must be different

5:7-14 The new Christian **lifestyle** Our fellowship must be different

5:15-21 The new Christian **worship** Our time must be different

4:17-24 Walk in Holiness—Remove and Replace

Put off the old self Lay aside former lifestyle

Put on the new self Be renewed in your mind

The unity and maturity of the church can only be developed and maintained if individuals grow  
 through the influence of the Word and fellow believers.

The goal of the individuals within the church (to grow up) requires—don’t think and live like the pagans

Put aside corruption, impurity and deceitful desires

Be renewed—starting with your thinking which will then lead to your actions

Put on the new self which positionally has been created in righteousness and holiness of truth

Both points—the corporate and individual are mutually supporting.

As individuals grow they will serve as a response to God

As the church ministers to itself, individuals will grow through the influence of the Word and their fellow  
 believers.

This section serves as the overarching principle for the rest of the ethical section—the remainder focuses on what it looks like to put aside old and put on new.

**Good section in which to discuss Spiritual Formation**

Goal: God's Glory

Process: Transformation of the Whole Being—starting with the mind

Obstacles: Trust (self)—Sin, Stress, Satan, Suffering

Habits: Working with the Holy Spirit

Explain contrast between “old self” and “new self”

“lay aside” ⇔ “Put on” ⇒ SF is about removal and replacement

Can't just focus on “remove” –the don'ts

Nor just about “adding” – the do's

“spirit of your mind”—“spirit” here is similar to “mind” or “heart” as the controlling center.  
So the mind/heart must be renewed.

4:25-32 The New Christian speech

Walk in holiness by speaking the truth and demonstrate love not anger

Speak truthfully and with edifying words

Don't let anger lead you to sin, instead

Be kind

Forgive

In Ephesians 4:15 Paul exhorts us to “speak the truth in love”

4:25-32 will give concrete instruction as to what this does and does not look like.

5:1-14 Walk in love and light

5:1-6 Walk in Love

5:7-14 Walk in Light

With a continuing emphasis on truth, Paul calls the community of believers not only to replace falsehood with truth and anger with kindness and forgiveness but also to walk in love.

This is done through imitating God.

We are to be imitators of God by walking in love and walking in light in stark contrast to the dark immorality of the world around us.

But not only are we to abstain from immorality we are to show the contrast by exposing immorality to light and influence.

5: 13 could best be translated

“All things exposed/convinced by the light are enlightened,  
For everything being enlightened takes on the quality of light.”

In character we are to be like light in darkness. Our character must influence other and our purpose must drive our passion.

We must be willing to be different but not isolated. This requires being isolated but not secluded but influencing.

Not isolation but insulation for influence.

The church should not be a fortress but a force in society.

“The gospel flows best through the establishing of significant relationships that are authentic and healthy. When relationships become stagnant and the community of Christ closes itself to the outside world, the result is an institution rather than a movement.” McManus<sup>3</sup>

5:15—6:9 Walk in Wisdom

This whole section is tied together by the “therefore . . . walk as wise” in 5:15, which serves as the basis for the many imperatives of this section. Being wise in their conduct and relationship is depended on being filled by the Holy Spirit.

Walking wisely and walking by means of the Spirit are basically synonymous.

<sup>3</sup> Erwin Raphael McManus, *An Unstoppable Force* (Loveland, CO: Group 2001) p. 15.

5:15-21 Walk Wisely and Worship Together

In context, last section we asked the question, “How different should we be?”, with the challenge to be different in character (light and darkness). This new section will challenge us not isolate ourselves—we are not to be intimidated by evil, but we must take every opportunity to make an impact in an immoral environment living a life pleasing to God. But how?

Paul, in the opening of the finally “therefore. . .walk” section reminding his readers that they live in an evil society from which they are not to isolate themselves but to influence which will require walking in wisdom. This wisdom comes from submitting (yielding) to the Spirit (be filled with the Spirit) resulting in a focus on others. The filling of the Spirit enables them to do that which is not natural—submit willingly to others.

Problem	Evil society	Don't yield to evil—walk wise, not in isolation—but influence it
Solution	Be filled with the Spirit	Yield to the Spirit—not passive, but resulting in focus on others
Result	Proper relationships	Yield to each other—not selfishness, but humbly

Paul’s point, then, is that the Holy Spirit is the controlling influence motivating and directing the lives of believers.

The filling is accomplished by a **yieldedness** of the believer to the will of God, through which the Holy Spirit **controls** the believer and is the divine resource which *empowers* the believer for sanctification which results in service.

**Introduction**

<p><b>Lesson Plan</b></p> <ul style="list-style-type: none"> <li>What do I want to teach?</li> <li>Why do I want to teach it?</li> <li>What do I expect them to do with it?</li> </ul>
<p><b>Active Learning</b></p> <p><b>Intro question:</b></p> <p><i>Which is easier, to love or to submit? (Answer: the paradox)</i></p> <p><i>Is love an emotion or an action?</i></p> <p><b>Activity</b></p> <p>Small Groups (Men only, Women only groups)</p> <p><b>Ephesians 5:22-33 Key concepts</b></p> <ul style="list-style-type: none"> <li>Wife’s submit—as the church is submissive to the Lord</li> <li>Husband’s love—as the Lord sacrificially loved the church</li> </ul> <p><b>Application/Practice</b></p> <p><b>Review</b></p>

**Questions**

**Interaction**

***The Ideal***

What would make a marriage ideal: Complete harmony, support, understanding, affection, and money—Perfect People!

What is the ideal marriage in God's eyes? Well the first reality is that from God's perspective marriage is a permanent bond (Gen. 2). In fact, not only is it a permanent bond but the breaking of the bond makes God mad. He hates divorce (Mic. 2).

But we know that the ideal does not always happen. That marriage has its difficulties. Divorce, separation, abuse, lack of harmony are not uncommon—not only outside the church, but within the church as well.

Our goal today is *not* to try to answer the question about “is divorce allowable” or what restrictions the Bible places on divorce, remarriage and other related issues. But what I want us to do is look at the reality of marriage.

### **The Reality**

One rather sarcastic and pessimistic individual said, “Every marriage has three rings: engagement ring, wedding ring, and suffering.”

While that is a pessimistic, sarcastic and stereotypical statement, marriage is not without its problems. We don't have enough time today to deal with the multitude of problems that can affect a marriage. I want us to focus on one key passage (though there are several other very important passages that add wonderful insight into what God intended) as we seek to understand what our individual responsibilities are, to make our marriages great. (See appendix for additional passages and insights.)

As I studied these passages and thought about teaching them, I don't teach them as one who has learned the lessons. But as one like most of you who desire to have a better marriage, desire to better understand marriage, and better understand what we need to do as individuals.

One thing to clarify—as with all relationships, when you put two people together, you will have interpersonal problems. When those two people are of a different gender all the more. As a matter of fact there may be problems from: disease (physical), distress (calamity), depravity (sin nature), differences and disagreements (preferences, viewpoints), desires (different needs and wants, sexual pressures), dollars (financial), demands (time, trips, temperature), disillusionment, and descendants (how many, how to discipline them, etc).

## Context

### Connect to previous section

Walk⇒ drives the ethical instruction of 4:1—5:21 This is the 5<sup>th</sup> of 5 sections that start with “walk” περιπατέω and have the inferential οὖν

**4:1** walk in a manner worthy of the calling—unity

**4:17** walk no longer just as the Gentiles also walk—holiness

**5:2** walk in love

**5:8** walk as children of Light

**5:15** walk, not as unwise men but as wise

## Overview

In Ephesians 5:19-21 we had 5 characteristics of what being filled by the Spirit looks like—the manifestations of being filled. Those may or may not be difficult for us, particularly if we only see each other for an hour or two a week. But if we lived with each other! That’s where Paul goes with his discussion of the spirit filled life, a walk of wisdom.

Before we go into this section, let me make a plug for small groups—intentional relationships that foster maturity. If you are not in a proactive, intentional relational group—may I encourage you to join one, start one, host one—get involved.

Why is submission (5:21) important?

No one who refuses to live under authority is fit to wield authority.<sup>4</sup>

When there is an unwillingness to submit, become focused on advancing their own interests leading to disunity and ineffectiveness in the body.

This is also true in the marriage relationship. When our focus is on our own interests—our marriage is weakened.

## Structure

Having given the command to be walk wisely and to be filled by the Spirit ending with the command to be “submitted to one-another”—Paul gives the relational contexts in which this submission must be evident. Without a connecting conjunction (to keep this section closely tied to the previous), Paul provides instruction on three relational sets: wife/husband, children/parents, and slaves/masters.

“In each instance the one who is to submit is discussed first, namely the wife, the children, and the slaves. Paul then discusses the responsibility of those in the position of authority, namely, the husband, the parents, and the masters.”<sup>5</sup>

## Exposition

### Ephesians 5:22-33 Marital Responsibilities each Couple must Accept

“Roles always determine relationships, and relationships create responsibility” (Howard Hendricks).

Because of the abuse and misunderstanding of roles and because of the current cultural trend away from role differentiation, this subject is often looked upon with disfavor. But the Scriptures clearly teach that men and women have distinctive roles to fulfill in Christian marriage, and that these roles actually reflect and illustrate the spiritual relationship between Christ and the church.<sup>6</sup>

How many of us would say we want a better marriage relationship?

*Which is easier, to love or to submit? (Answer: the paradox)  
Is love an emotion or an action?*

### Expositional Outline

CAUTION: Before we get into the passage let me make one observation. Paul did not write, “Husbands require your wives to submission.” Nor “Wives coerce your husband’s love.” What was written for the wives is just that a principle for wives. What was written for husbands is just that a command for them.

Unfortunately submission has become a bad word in Christian marriages because of the abuse. Notice that no one has ever over done the issue of husband's loving to the point of death. But too often the issue of submission has been taken to a ridiculous extreme.

A book like James and Phyllis Alsdurf’s *Battered into Submission* presents in horrifying detail how distorted the interpretation of Paul’s statements has become. Their book is not about wife abuse in general, though estimates are that one-third of all wives are beaten during the course of their marriage. Their book is — painfully — about wife abuse in *Christian* homes. Studies have shown that 18 percent of Christian wives report abuse of some sort by their husbands and about 5 percent

<sup>4</sup> Kenneth Boa, *Marriage: Intimates or Inmates?*, bible.org.

<sup>5</sup> Harold W. Hoehner, *Ephesians: An Exegetical Commentary*, (Grand Rapids: Baker Book House, 2002) p. 720.

<sup>6</sup> Kenneth Boa, *Marriage: Intimates or Inmates?*, bible.org.

suffer physical abuse. Men in more conservative denominations with traditional views of marriage are more likely to abuse their wives.<sup>7</sup>

What image does the word “submit” bring to mind?

### I. The Wife's Primary Responsibility: Submit Ephesians 5:22-24

READ “You wives learn to adapt yourselves to your husbands, as you submit yourselves to the Lord, for the husband is the “head” of the wife in the same way that Christ is head of the Church and savior of the body. The willing subjection of the Church to Christ should be reproduced in the submission of the wives to their husbands.” (Phillips)

#### A. Command: To Submit

First let's define Submission? What is Submission?

ὑποτάσσω— subject, subordinate, **subject oneself, be subjected** or subordinated, obey

We need to have a good definition of the word “submit” or “submission.” **To be subject to another, to lower oneself, to humble oneself.** “The word has primarily the idea of giving up one's own right or will, i.e., “to subordinate one's self.” (Rienecker p. 538) Often used of a soldier who falls back in rank under authority or as we will see of a slave. But however in this context, the word submission or in the act of submission there is no idea of inferiority or weakness. It is also not the idea of being forced into submission. (Here in 2:13 it is in the middle voice {Passive in form, middle in function} in which the subject is doing the action in reference to itself, reciprocal.)

The word ὑποτάσσω is a logistical term referring to the arrangement of military implements on a battlefield for effective warfare. It **focuses on function, not essence.**<sup>8</sup>

**Titus 2:5** to be self-controlled, pure, working at home, kind, and submissive to their own husbands, that the word of God may not be reviled. (ESV)

#### Definition

**Is an act of the will, done by self (middle) not done to self (submitting oneself, subordination).**

**It is a volunteer attitude of giving in.**

**It is in obedience to the Lord and a wife's submission is service to the Lord.**

**Submission does not mean inferiority.**<sup>9</sup>

Imagery: Military image, soldier falling in line because of an order.

Key to remember things to remember are:

**Submission is. . .**

1. *Not related to inferiority or weakness*
2. *Not forced*
3. *Not conditioned on her husband's loving her*
4. *Giving up one's rights*

<sup>7</sup> Snodgrass, Klyne. NIV Application Commentary, New Testament: Ephesians. 313. Grand Rapids: Zondervan, © 1996.

<sup>8</sup> Kenneth O. Gangel, *Biblical Feminism and Church Leadership*. BSac—V140 #557—Jan 83—58.

<sup>9</sup> “Submit” or “submission” means to be subject to another, to lower or humble oneself. It has the primary “idea of giving up one's own right or will, “to subordinate one's self.” (Rienecker p. 538) Does submission in these passages mean...total unconditional self denial? Even in the face of abuse? Are these passages bound by culture so as to now be obsolete and demeaning? Is there a distinction between men and women, are they completely equal? (Gal. 3:28)

Neither in the word nor in the act of submission is there an idea of inferiority or weakness. Neither is it the idea of being forced into submission. (1 Pet 3:1 it is in the middle voice in which the subject is doing the action in reference to itself.)

## 5. *An act/decision of the will*

### **What enables an individual to submit?**

*Perspective—Demonstrates dependence on God*

*Purpose—Demonstrates other-centeredness*

As Boa puts it . . .

#### 1. Submission does not mean inferiority.

In 1 Peter, there is a clear parallel between Christ's submission to “Him who judges righteously” (1 Pet. 2:23) and the mandate for wives to be submissive “in the same way” to their own husbands (1 Pet. 3:1). This, coupled with the analogy between Christ and the Father in 1 Corinthians 11:3, shows that the wife's role is dignified, not demeaned, because it so clearly reflects the life Jesus lived.

#### 2. Submission does not mean that a wife must place her brain on the shelf.

A woman can creatively use her talents and exercise her spiritual gifts within the context of her divinely-given role and responsibilities.

#### 3. Submission does not mean a lack of fulfillment.

True freedom comes from obedience to God's design. Rebellion against biblical truth in an attempt to go one's own way leads to frustration, not fulfillment.

#### 4. Submission does not mean passivity.

It is an active choice that requires the courage of trusting God and depending on Him in the midst of the trials and circumstances of married life.

#### 5. Submission does not mean servility.

Important decisions in a family should not be made without the perspectives and opinions of the wife. A woman can be outspoken in her ideas and still maintain a biblical attitude toward her husband.

“To be submissive means to yield humble and intelligent obedience to an ordained power or authority” (Larry Christenson). We have seen that submission is not restricted to women; it is to be the life-style of every believer. There are different spheres of authority (e.g., government, employment, church), and corresponding spheres of responsibility. In the home, God has ordained that the final responsibility for decision-making rests in the hands of the husband.<sup>10</sup>

### B. Motivation: Her relationship to the Lord

What Paul meant by saying wives should “submit to [their own] husbands *as to the Lord*” is unclear. The words could mean (1) in a similar manner as the submission they give to the Lord, (2) as if the husband were the Lord, or (3) as part of their submission to the Lord. While it is hard to imagine Paul suggesting the second option, either of the other two would be legitimate, but the theology implicit in the third choice clearly underlies the text. The wife's relation to the Lord is the basis, motivation, and qualification of her submission to her husband. In **verse 24** the words “in everything” indicate that all spheres of life are included in this submission, provided, of course, that it is in keeping with life lived “to the Lord.”<sup>11</sup>

### C. Model: The Life of Christ, and the submission of the church in response.

### D. Requirement: Self-acceptance and respect. Then commitment to husband.

**Must see her own valuable and significant.**

### E. Paradox: Often, in a relational context, women find it easier to love then submit

### F. Product: Harmony (Music)

For us the term “fear” is usually negative, and the biblical writers knew this negative use. But by and large they used it in a positive sense, for which there is no satisfactory English equivalent. Words like “reverence” or “respect” are too weak to capture the nuance intended. The positive

<sup>10</sup> Kenneth Boa, *Marriage: Intimates or Inmates?*, bible.org.

<sup>11</sup> Snodgrass, Klyne. “The House Codes (5:22 - 33)” In *NIV Application Commentary, New Testament: Ephesians*. 294. Grand Rapids: Zondervan, © 1996.

sense of the fear of Christ points to his power and holiness and to the recognition that he is Lord and coming Judge. Such fear is the ground of both praise and obedience. We ought not forget that the one who is feared is the same one who “loved us and gave himself for us” in 5:2.<sup>12</sup>

## II. The Husband's Primary Responsibility Eph. 5:25-33

(It is interesting in this passage more time is dedicated to the man, even though most people would say that what the wife has to do is more difficult. But in 1 Peter 3:1-7 the law of proportion is reversed—so which is more difficult?)

### A. Command: To love *agapao*, (present imperative) continual habitual action

Love without respect of merit, even undeserving  
Present imperative—ongoing

This love is not just a feeling, but requires decisions and actions which are the result of the husbands submission to the Spirit (5:18)

#### 1. Clarification

##### a. This written in a time

When marriages were arranged  
When the “right” belonged almost exclusively to men,  
When divorce was fairly easy to obtain (in Jewish and Roman culture)

The command for husbands to love their wives is unique to Christianity—it is not found in the Old Testament, rabbinic literature, or in Greco-Roman household codes.<sup>13</sup>

##### b. What love is not

- 1) Just an emotion
- 2) Conditioned on wife’s submission

##### c. What “love is”

- 1) A command (not a suggestion)
- 2) To be a continual habitual action
- 3) To be sacrificial, self-giving, unselfish

#### 2. Four Qualities of a husband’s love

- a. It is to be a sacrificial love 5:24b  
and gave Himself up for her

Notice that husbands to following the pattern of Christ but not in a soteriological sense.

- b. It is to be a purifying love 5:26-27  
so that He might sanctify her,  
having cleansed her  
by the washing of water with the word,  
that He might present to Himself the church in all her glory,  
having no spot or wrinkle or any such thing;  
but that she would be holy and blameless.

This means that the husband should never want to do anything, or ask his wife to do anything, that would be wrong or impure. Not only is this to be the norm for marriage, but it should carry over into the pre-marriage years of dating. A man who desires to

<sup>12</sup> Snodgrass, Klyne. “Christians Living on Target (5:15 - 21)” In *NIV Application Commentary, New Testament: Ephesians*. 293. Grand Rapids: Zondervan, © 1996.

<sup>13</sup> Hoehner p. 748.

commit fornication with a woman outside of marriage is not interested in her purity. Rather, he is only interested in his own selfish desires.<sup>14</sup>

“might sanctify her” –aorist subjunctive—to set her aside  
“having cleansed her” –aorist

It is probably best to see it as a metaphorical expression of redemption with the imagery of the bridal bath practiced in the first century. Christ gave himself for the community of believers, the church. The purpose of this was to set apart the church because she had been cleansed with the washing of water.<sup>15</sup>

Those a husband cannot do this soteriologically, it should be the aim the husband to love his wife in a way that causes her growth in holiness.

How?

“in connection with the word”

So a sacrificial loving husband has as his goal the spiritual maturity of his wife.

- c. It is to be a caring love 5:28-30  
So husbands ought also to love their own wives as their own bodies.  
He who loves his own wife loves himself;  
for no one ever hated his own flesh,  
but nourishes and cherishes it,  
just as Christ also does the church,  
because we are members of His body.
- d. It is to be an unbreakable love 5:31  
FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER  
AND SHALL BE JOINED TO HIS WIFE,  
AND THE TWO SHALL BECOME ONE FLESH.

- B. Motivation: His relationship to the Lord
- C. Model: Christ’s sacrificial love and death
- D. Requirements: Love wife as much as self even to death (and men really love their bodies)  
Good self-image and a strong sense of security.
- E. Paradox: Men find it easier to be passive (submit) than to love

Now let’s go back to 5:23

When Paul instructed wives to submit, he indicated that they were to submit because the husband was the “head” of the wife.

HEAD: As God’s representative authority, the husband is to take the initiative, leadership, and responsibility for the marriage relationship.<sup>16</sup>

Before we can clearly see what the Bible means by headship, we need to clear away the debris of misconceptions. Here are five (modified from *Heaven Help the Home* by Howard Hendricks):

1. Headship is not dictatorship. The Bible does not give the husband permission to set up an autocracy in the home. Husbands are not to lord their authority over their family, but exercise

<sup>14</sup> Alan Schafer, “The Epistle of Paul the Apostle to the Ephesians,” theopenword.org.

<sup>15</sup> Hoehner p. 753.

<sup>16</sup> Kenneth Boa, *Marriage: Intimates or Inmates?*, bible.org.

it in humility. Ephesians 5:23 says, “For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body.” Christ is not the dictator but the lover and Savior of the church.

2. Headship does not mean that the husband is superior. Men and women have an equal standing before Christ (see Gal. 3:28). The best biblical analogy is in 1 Corinthians 11:3--”But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.” Clearly, this is not a matter of inferiority, but of function. It is just as heretical to say that women are inferior to men as it is to say that Christ is inferior to God.
3. Headship does not mean that the husband must make all the decisions. Husbands are told to manage their households (1 Tim. 3:12); a wise manager does not make decisions in areas of incompetence, but delegates authority.
4. Headship does not mean that the husband is always right. It does mean that he is responsible for the decisions that are made.
5. Headship is not to be demanded. Husbands are commanded to love their wives, not to make them submit by lecturing and haranguing them.

The husband's God-given task is nothing less than a leadership of love:

Husbands, love your wives just as Christ loved the church and gave himself for her to sanctify her ... In the same way husbands ought to love their wives as their own bodies. (Eph. 5:25-26, 28).<sup>17</sup>

Responsibility, not rank  
 Sacrifice, not selfishness  
 Duty, not domination

Not special privileges or powers—but servant leadership

F. Product: Harmony

The more you love, the less you worry about authority. Love assures and affirms, it does not smother.

*What do you do to make your wife more holy? How are you as a spiritual leader?*

**Conclusion**

**Ephesians 5:32–33** This mystery is profound, and I am saying that it refers to Christ and the church. 33 However, let each one of you love his wife as himself, and let the wife see that she respects her husband. (ESV)

**Group Activity**

POSITIVE EXAMPLES	NEGATIVE EXAMPLES
<b>Husband’s Love</b>	
<b>Wife’s Submit</b>	

**First Part**

Group assignment (men with men, women with women) Potential answers (not in any particular order)	
Wives—Identify/list the ideal (not perfect) characteristics of a wife	How are you measuring up? (1=poorly, 6=I’m the model)

<sup>17</sup> Kenneth Boa, *Marriage: Intimates or Inmates?*, bible.org.

1. Respect/Submit Ephesians 5:22-24; Colossians 3:18; Titus 2:5	1. 1 2 3 4 5 6
2. Lover Titus 2:4 (1 Corinthians 7:1-5)	2. 1 2 3 4 5 6
3. Helpmate Genesis 2:18	3. 1 2 3 4 5 6
4. Lifelong Loyalty 1 Corinthians 7:10-13 (permanence of marriage)	4. 1 2 3 4 5 6
5.	5. 1 2 3 4 5 6
<p>If you woke up tomorrow and found your marriage had become much better than it is now, exactly what would be different? What would you have done to make it better?</p> <p>Lifestyle changes?</p> <p>Habit changes?</p> <p>Character development?</p>	
Husbands—Identify/list the ideal (not perfect) characteristics of a husband	How are you measuring up? (1=poorly, 6=I'm the model)
1. Lover Ephesians 5:25-33 (1 Corinthians 7:1-5)	1. 1 2 3 4 5 6
2. Leader Ephesians 5:23	2. 1 2 3 4 5 6
3. Listener 1 Peter 3:7 (understanding needs)	3. 1 2 3 4 5 6
4. Lifelong Loyalty 1 Corinthians 7:10-13 (permanence of marriage)	4. 1 2 3 4 5 6
5.	5. 1 2 3 4 5 6
<p>If you applied the same initiative, drive, creativity, planning, and priority to a business of which you were the chief executive officer as you currently apply to your marriage and family, which of the following terms would most appropriately describe the outcome of your business venture?</p> <p>--Miserable failure</p> <p>--Still alive but doing poorly</p> <p>--Maintaining status quo</p> <p>--Doing well but have a long way to go</p> <p>--Growing, successful company</p>	

**Second Part—Related to Spiritual Leadership (Question to discuss)**

Men—What should I be doing to lead my family toward spiritual maturity?

What do you do to make your wife more holy? How are you as a spiritual leader?

How am I doing?

Women—What should I be doing to encourage/allow my husband to lead?

How am I doing?

**Summary**

How does this help develop a firm foundation as a believer? Well it doesn't at all, if we don't realize we need to meet the needs of others.

“The wife is told to love her husband so much that she lives *for* him, but the husband is told to love his wife so much, he would die *for* her.”

**Review and Application**

How are you doing your part?

Who can you minister (mentor)?

## Appendix: Additional Passages

### II. Marital Realities that are Tough to Face 1 Corinthians 7:3-5, 10-13, 26-28

#### A. Marriage requires mutual unselfishness 1 Cor. 7:3-5

1. Duty (v. 3 - Fulfill marital Duty)
2. Authority (v. 4 - “does not belong to” - your body is not your own [how would pro-choice respond to that?])
3. Depriving (v. 5 - Mutual consent, communication)

This passage is dealing with sexual intimacy but the principle can be applied more broadly. The issue is that of selfishness.

What does it mean to be unselfish: to accept, overlook, understand, forgive, respect, yield one's own rights, affirm, restrain, etc. (see 1 Cor. 13:4ff).

In other words: love.

#### B. Marriage means a lifelong commitment 1 Cor. 7:10-13

Notice that Paul four times says “must not” separate or divorce.

Before I got married my Dad gave me a good piece of advice: “Make a commitment from the start that divorce is not a way out. If you have problem, solve them, because you **must** live together for the rest of your lives.” In other words if from the start you make a commitment to not getting divorce, then that will never be an option if things get rough.

#### C. Marriage includes times of trouble 1 Cor. 7:26-28

Troubles are inevitable. There will always be conflicts when more than one individual is involve. And in a marriage where two “individual” are constantly together living, breathing, eating, and everything else there will be problems. (Individual means single, private, and separate.)

If you are contemplating marriage - realize there will be problems.

If you are currently married - realize there will be problems.

If you were married - realize that there were problems and that others have then also.

There will be problems from: disease (physical), distress (calamity), depravity (sin nature), differences and disagreements (preferences, viewpoints), desires (different needs and wants, sexual pressures), dollars (financial), demands (time, trips, temperature), disillusionment, descendants.

### III. Marital Roles that Need to be Fulfilled 1 Peter 3:1-7

In our society the distinction between roles is evaporating. Kids grow up questioning, “What is a man supposed to be like?” “What is a women supposed to be like?” Should there be any distinction in roles, should we seek to have complete equality, is it important that there be distinctively male and distinctively female roles?

#### A. A Woman's Role 1 Pet. 3:1-6

Must maintain a balance between the exterior and the interior. The interior character traits are the ones that last and make the greatest impact. But that does not mean the exterior is disregarded. NASB “And let not your adornment be **merely** external -- braiding the hair, and wearing gold jewelry, or putting on dresses; but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God.”

To be feminine and to model character traits that are precious to God and impressive to her husband.<sup>18</sup>

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<sup>18</sup> The role of women is not an issue of inferiority. Women are equal to men as related to being created in the image of God (Gen. 1:27) and with respect to being in Christ (Gal. 3:28) and as to giftedness (1 Cor. 12:7, 11, 13). But there are distinctions in role as related to leadership in the home (Eph. 5:22-33; 1 Peter. 3:1-7) and within the church: teaching and authority (1 Cor. 11; 14; 1 Tim. 2).

First let's define Submission? What is Submission?

ὑποτάσσω— subject, subordinate, subject oneself, be subjected or subordinated, obey

We need to have a good definition of the word “submit” or “submission.” *To be subject to another, to lower oneself, to humble oneself.* “The word has primarily the idea of giving up one’s own right or will, i.e., “to subordinate one’s self.” (Rienecker p. 538) Often used of a soldier who falls back in rank under authority or as we will see of a slave. But however in this context, the word submission or in the act of submission there is no idea of inferiority or weakness. It is also not the idea of being forced into submission. (Here in 2:13 it is in the middle voice {Passive in form, middle in function} in which the subject is doing the action in reference to itself, reciprocal.)

The word ὑποτάσσω is a logistical term referring to the arrangement of military implements on a battlefield for effective warfare. It focuses on function, not essence.<sup>19</sup>

Key to remember things to remember are:

*Submission is. . .*

1. *Not related to inferiority or weakness*
2. *Not forced*
3. *Giving up one’s rights*
4. *An act/decision of the will*
5. *What enables an individual to submit?*

*Perspective—Demonstrates dependence on God*

*Purpose—Demonstrates other-centeredness*

It has nothing to do with inequality, and everything to do with the will.

Thus Peter urged Christian wives to submit themselves to their own husbands (τοῖς ἰδίοις ἀνδράσιν), not out of compulsion but voluntarily. That they are to do so does not imply they are inferior to their husbands. Indeed, Peter affirmed in 3:7 {1 Pet 3:7} they are to be honored as fellow heirs with their husbands.<sup>20</sup>

#### Questions

Does submission in these passages mean....total unconditional self-denial?

i.e. in the face of abuse, a wife should still submit?

Or are these passages bound by the culture in which they were written, and now for us obsolete and demeaning?

i.e. there is no distinction between men and women, they are completely equal? (Gal. 3:28)

In the word submission or in the act of submission there is no idea of inferiority or weakness. It is also not the idea of being forced into submission. (Here in 3:1 it is in the middle voice in which the subject is doing the action in reference to itself.)

Directing his instruction to Christian wives regarding their deference to husbands, the apostle chose the verb ὑποτάσσω, which in 3:1 is a middle participle (ὑποτασσόμενα). The participle serves the same purpose as in the instruction to slaves in 2:18, where it carries imperatival force, resuming the true imperative “submit” (ὑποτάγητε) in 2:13 and going with “honor” (τιμήσατε) in 2:17. It is thus a particular application of that broader principle.<sup>13</sup> The use of the participle in 3:1 is similarly tied to the broader concept in 2:13–17. Ὑποτάσσω means “make subject to, make subordinate to,” and in the passive voice “be subject to,” always implying a relationship of submission to an authority.<sup>14,21</sup>

<sup>19</sup> Kenneth O. Gangel, *Biblical Feminism and Church Leadership*. BSac—V140 #557—Jan 83—58.

<sup>20</sup> James R. Slaughter, *Submission of Wives (1 Pet 3:1a) in the Context of 1 Peter*, Bibliotheca Sacra, Vol. 153, Num. 609, Jan 96, p. 71.

<sup>13</sup> J. H. A. Hart, “The First Epistle General of Peter,” in *The Expositor’s Greek Testament*, ed. W. Robertson Nicoll, 5 vols. (reprint, Grand Rapids: Eerdmans, 1974), 60.

<sup>14</sup> Grudem, *1 Peter*, 136.

NOTE: Paul tells women to submit, not “Husbands require that your wives submit.”

The role of women is not an issue of inferiority. Women are equal to men  
as related to being created in the image of God (Gen. 1:27)  
and with respect to being in Christ (Gal. 3:28)  
and as to giftedness (1 Cor. 12:7, 11, 13).

But there are distinctions in role as related to leadership in the home (Eph. 5:22-33; 1 Peter 3:1-7) and within the church: teaching and authority (1 Cor. 11; 14; 1 Tim. 2).

→ *Peter states that the way a wife is to relate to her husband is not conditioned on how her husband relates to her. That is a very difficult assignment.*

**B. A Man's Role 1 Pet. 3:7**

Men don't miss the first point: “in the same way.” Just as women are to be submissive to their husbands we have seen that husbands need to be submissive to Christ. When was the last time you here that part abused?

Peter takes it for granted that what he said to wives about winning their unbelieving spouses would be applied to husbands and unbelieving wives. But in this context, Peter is deal with believers conduct in an unfair society, a believing wife was going to be treated more unfairly than a believing husband.

*Key Phase: “live with your wives” - live with means to be at home with-- to get to know, to make the relationship a priority. Discovery her needs, wants, desires, hurts, fears, and expectations. Learn how to encourage and affirm her.*

Men -- women are different. No matter what is said about equality, and there is a lot of equality, but in the equality there is distinction: physically she may be weaker and her emotional needs are different.

*To be masculine and to model sensitive leadership that strengthens the home and gives respect to the wife.*

This section ends with a very interesting warning. This is not simply a warning for the husbands but for both partners. The warning is that if they do not do what Peter has told them, then they will not be in harmony, and their prays will be hindered.

If a husband is not treating his wife in the proper way he will not be fit for prayer and most likely will not be inclined to pray.

The fact that if harmony is not maintained prays will be effective should be incentive enough.

The marriage relationship affects the spiritual relationship so wives are to submit making their inner appearance the focus so their husbands can see the gospel and husbands are to be considerate toward their wives giving them honor.

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<sup>21</sup>James R. Slaughter, *Submission of Wives (1 Pet 3:1a) in the Context of 1 Peter*, Bibliotheca Sacra, Vol. 153, Num. 609, (Dallas, TX: Dallas Theological Seminary, 1996). 69.

## Appendix: (some of) The difference between men and women

See Gary Smalley, *Making Love Last Forever*, (Dallas: Word, 1996) Chapter 11, particularly pages 186-192

### 1) Facts versus feelings

- a) Men focus on gathering or discovering facts and then expressing them.
- b) Women focus on the sharing of feelings, and rather than gathering facts they tend to relate from intuition.

Wife “Honey, we need to talk tonight.”

Husband “About what?”

She is more than likely simply wanting to develop more connection. He wants to deal with issues.

Wife “How do you feel about your job?”

Husband (Perplexed, because he isn't in touch with his feelings) “Fine.”

Wife (jumping to another topic, an event 4 months in the future)

Husband (aware the topic has changed, wanting to know where the conversation is going)

“How long is this conversation going to last?”

Wife (hurt) “You don't talk to me. You really don't love me.”

### 2) Solution versus Sympathy

- a) Men focus on “fixing” problems.
- b) Women want to “discuss” or process and build consensus.

Personal illustration.

Mary Anne was trying to decide which of two jobs she should take. At that point, I didn't feel a pressing need for her to work. Either job would work, but there were very different in their expectations.

I have learned—when she asks, “What do you think?” Or “Which one do you think I should take.”

That against my instinct, I don't respond with facts, but questions.

### 3) Independent versus Interdependent

- a) Women seek out and thrive on the development of interpersonal relationships.
- b) Men tend to be more independent and not as willing to seek the input of others.

Classic Illustration

When was the last time you saw couples eating out at a restaurant and heard the men say, “Joe do you want to go to the men's room with me.” Or “Beaufort, I'll go with you to the men's room.”

Competition versus cooperation

### 4) Objective thinking versus Personal Involvement or Left Brain versus Bi-lateral brain

- a) Men tend to be more objective and logical in their thinking.
- b) Women tend to be more interpersonal and holistic.

This is not only true of the development of relationships for “support” but also is related to our way of thinking. Men are more likely to try to work out a problem by themselves, seeking to be objective thinkers, than women. Women are more likely to see the input of others.

Two great strengths of women

1. Desire to create a great relationship
2. Ability to identify great relationship

The River versus the Room

Illustration: Drop the check off.

- 5) Connection by doing versus connection by talking
  - a) Men connect by doing things together
  - b) Women connect by talking

Church Illustration

Men's ministry versus Women's ministry

Golf or fishing trip verses Ladies tea.

Definition of Intimacy

Women—talking and touching

Men—doing something with someone (no talking required)

Sitting and watching TV may not see like an intimacy building event for a wife, but it may for her husband. (She may be thinking, “When are we going to say anything?”)

Women are focused on the communication, while the men are focus on the time together.

Women connect through conversation, men through doing something, action.

## OUT OF THE MOUTHS OF BABES

Kids are asked questions about marriage...and, OH! how they answered!!

### How do you decide who to marry?

- “You got to find somebody who likes the same stuff. Like if you like sports, she should like it that you like sports, and she should keep the chips and dip coming.” *Alan, age 10*
- “No person really decides before they grow up who they're going to marry. God decides it all way before, and you get to find out later who you're stuck with.” *Kirsten, age 10*

### What is the right age to get married?

- “Twenty-three is the best age because you know the person FOREVER by then.” *Camille, age 10*
- “No age is good to get married at. You got to be a fool to get married.” *Freddie, age 6*

### How can a stranger tell if two people are married?

- “Married people usually look happy to talk to other people.” *Eddie, age 6*
- “You might have to guess, based on whether they seem to be yelling at the same kids.” *Derrick, age 8*

### What do you think your Mom and Dad have in common?

- “Both don't want no more kids.” *Lori, age 8*

### What do most people do on a date?

- “Dates are for having fun, and people should use them to get to know each other. Even boys have something to say if you listen long enough.” *Lynnette, age 8*
- “On the first date, they just tell each other lies, and that usually gets them interested enough to go for a second date.” *Martin, age 10*

### What would you do on a first date that was turning sour?

- “I'd run home and play dead. The next day I would call all the newspapers and make sure they wrote about me in all the dead columns.” *Craig, age 9*

### When is it OK to kiss someone?

- “When they're rich.” *Pam, age 7*
- “The law says you have to be eighteen, so I wouldn't want to mess with that.” *Curt, age 7*
- “The rule goes like this: if you kiss someone, then you should marry them and have kids with them. It's the right thing to do”. *Howard, age 8*

### Is it better to be single or married?

- “I don't know which is better, but I'll tell you one thing. I'm never going to have sex with my wife. I don't want to be all grossed out.” *Theodore, age 8*
- “It's better for girls to be single but not for boys. Boys need someone to clean up after them.” *Anita, age 9*
- “Single is better, for the simple reason that I wouldn't want to change no diapers. Of course, if I did get married, I'd just phone my mother and have her come over for some coffee and diaper changing.” *Kirsten, age 10*

### How would the world be different if people didn't get married?

- “There sure would be a lot of kids to explain, wouldn't there?” *Kelvin, age 8*
- “You can be sure of one thing - the boys would come chasing after us just the same as they do now.” *Roberta, age 7*

### How would you make a marriage work?

- “If you want to last with your man, you should wear a lot of sexy clothes, especially underwear that is red and maybe has a few diamonds on it.” *Lori, age 8*
- “Tell your wife that she looks pretty even if she looks like a truck.” *Ricky, age 10*

A man is incomplete until he is married. After that, he is finished. - Zsa Zsa Gabor