

Ephesians Series

Lesson #255

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Dean Bible Ministries

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Wives and Husbands

Ephesians 5:21; 1 Timothy 2:8–12; 1 Peter 2:11–3:6



EPHESIANS

THE WEALTH, WALK
& WARFARE
OF THE BELIEVER

Three-Part Review

- 1. The Divine Institutions;**
- 2. The Creator-creature distinction;**
- 3. The trends of the sexes due to sin.**

1 Tim. 2:12, “And I do not permit a woman to teach or to have authority over a man, but to be in silence.

1 Tim. 2:13, “For Adam was formed first, then Eve.

1 Tim. 2:14, “And Adam was not deceived, but the woman being deceived, fell into transgression.”

Creator-Creature Distinction

1st level
CREATOR
(*Yahweh*)

INFINITE SOVEREIGN *YAHWEH*

2nd level
creature
(man)

• finite
limited
man

Rebellion against *legitimate* authority then is asserting that we, the finite creature, know more about what is best than God.

Gen. 3:15, The Aspect of the Judgment of Sin for the Woman

General trend of women

Gen. 3:16, “... your desire shall be to control your husband,”

Women trend toward wanting to be the leader



General trend of men

“But he shall domineeringly rule over you.” [~RD]

Men trend toward being autocratic, as well of abdicating responsibility

Both reflect the core arrogant, “me first,” orientation of the sin nature.

Rom. 12:2, “And do not be pressed into the mold of the values, beliefs, and thought forms of the spirit of the age, but be transformed by the renewing of your thinking so that you think according to God’s standards and methods, that you may demonstrate that the will of God is good and acceptable and complete.” (~RD expanded paraphrase)

Comparing and Contrasting

1 Tim. 2:8–15 with 1 Peter 2:11–3:8

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- 1. The broad context of both passages.**
- 2. The narrow context of both passages.**

B. The broad context of 1 Pet. 2:11–3:8

Peter is addressing his epistle to a group of Jewish-background believers who are living as a minority in a Gentile-/Greek-dominate culture in the Jewish diaspora in what is now eastern, central, and northern Turkey.

1 Pet. 1:1, “Peter, an apostle of Jesus Christ, to the pilgrims of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,”

B. The broad context of 1 Pet. 2:11–3:8

Peter is addressing his epistle to a group of Jewish-background believers who are living as a minority in a Gentile-/Greek-dominate culture in the Jewish diaspora in what is now eastern, central, and northern Turkey.

In this context Peter is instructing them not on public worship, but that they conduct their private lives according to a standard that is similar to the household codes of that time, but held to standards of virtue and integrity that went beyond that of the culture.

1 Pet. 2:11, “Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul,

1 Pet. 2:12, “having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.”

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1 Pet. 3:8, “Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous;

1 Pet. 3:9, “not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.” [NKJV]

1 Pet. 3:1, “Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives,

1 Pet. 3:2, “when they observe your chaste conduct accompanied by fear.” [NKJV]

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1 Pet. 2:18, “Servants, be submissive to your masters with all fear, not only to the good and gentle, but also to the harsh.

1 Pet. 2:19, “For this is commendable, if because of conscience toward God one endures grief, suffering wrongfully.”

The Example in 1 Peter 2:20–21

1 Pet. 2:20, “For what credit is it if, when you are beaten for your faults, you take it patiently? But when you do good and suffer, if you take it patiently, this is commendable before God.

1 Pet. 2:21, “For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps:”

The Importance of Context

The Importance of Context

Two types of context here:

- The context of Peter's writing;**
- The context of the culture of the day.**

1. We must interpret in the light of the culture.

It doesn't mean that we see every value in Scripture as shaped by the ancient culture.

It doesn't mean that we say that these standards for marriage, family, or roles within family were culturally determined.

It DOES mean that we must understand the culture at the time and how the human viewpoint (HVP) beliefs had distorted divine viewpoint (DVP) understanding in marriage and the roles of the sexes.

2. The Greek culture was no different. They had recognized certain establishment truths, that the marriage had to be strong to provide a strong family. That the strong family unit was the strength of a nation and that when the value of marriage and family breaks down then so does the nation.

But in their view of the Family and Marriage there were certain distortions and perversions that entered in which corrupted these institutions.

3. In the Greek culture, when Christianity was a new belief system, this wife who converted to this new belief might be thought of as attempting to disrupt the social order. Prosperity and stability were believed to be based on the foundation of the accepted religions.

4. A wife's conversion might also provoke antagonism from her husband for several reasons.

First, the very fact that a woman would adopt any religion other than her husband's violated the Greco-Roman ideal of an orderly home.

5. Like the slave, the woman is instructed to recognize the leadership and authority of the husband even if he is hostile, or harsh, which indicates anything short of physical abuse, for one thing to show that Christianity would not upset the social order and the structure of the family, but indeed would honor it and build it up.

6. Peter speaks in general terms so it is up to each individual husband and wife to determine the applications here to their own situation.

7. Peter emphasizes that a wife is to submit to her own husband. This is not saying that women as a class are to submit to men as a class.

8. Peter has an evangelistic goal in mind here. In that culture, the woman by deference to her husband and not nagging him or preaching to him, is showing that her Christianity is not a threat to the stability of the home. Further, in that culture, it was viewed as shameful and disrespectful for the wife to seek to instruct her husband.

9. So in a rather round about way, Peter is cautioning the Christian wife against disrupting the family by asserting her authority over her husband. This is not a carte blanche to be a dormant.

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- 9. So in a rather round about way, Peter is cautioning the Christian wife against disrupting the family by asserting her authority over her husband. This is not a carte blanche to be a dormant. In fact the husband is given other instructions in vs. 7.**

Pagan “Patriarchy” vs. Biblical Male Leadership

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- 1. God designed male and female to be equal in their humanity as representatives (“image and likeness of God”).**

Pagan “Patriarchy” vs. Biblical Male Leadership

2. Sin corrupted their souls with certain trends compatible with the sin nature orientation to “me first” arrogance.

Each desired to dominate the other.

Pagan “Patriarchy” vs. Biblical Male Leadership

- 3. Pagan patriarchy and pagan matriarchy are the outworking of sin nature “me first” control of the soul.**

4. The world sees “patriarchy,” which is the abuse of the leadership and authority God delegated to the male.

5. The Bible teaches male leadership based on a model of genuine love, the order of God's creation, and His design for men and women to complement each other in their God-given roles.

6. Fallen, unregenerate humans cannot love the way God loves, or the way Christ or Paul mandated, apart from being regenerated.

7. Saved, regenerate humans can only genuinely, biblically love when the capacity for love is generated in the souls by God the Holy Spirit.

The central issue: authority. The authority of God vs. the authority of the creature.

God: If you eat the fruit you will certainly die.

Satan: If you eat the fruit you won't die; you will be like God, like the Creator Himself.

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