

1.

Study Guide for
“Women in the New Testament”
 Kenneth E. Bailey, Th. D.
 (Author and Lecturer in Middle Eastern New Testament Studies)

Lecture One***“Women in the Old Testament”***

(Contrasting Views and Female Themes in the Old Testament)

Introduction;

The purpose of this lecture is two fold. The first is to summarize “the problem” which is that the New Testament appears to have two lists of texts. One set supports women in ministry and the other appears to deny leadership for women in the Church.

Second, this lecture reviews texts in the Old Testament where female imagery is used for God...

Questions for Discussion:

1. Had you previously noted the two apparently irreconcilable attitudes towards women leadership in the New Testament (Gal 3:28 and I Tim 2: 11-15)?
2. Which of these two texts represent the world in which you were raised? Which of them summarizes the attitudes of your family and/or of the Christian fellowship of which you are a part?
3. Do you think that the people on one side of this debate have noticed the verses in the New Testament that are on the other side? If not why not?
4. Had you previously noticed the women disciples, deacons, church leaders (Lydia), teachers, prophets and Apostle? If not why not?
5. Has your community focused in I Cor 11 and 14, I Tim 2:11-16 and Titus 1 to the exclusion of the other list noted above?
6. Are you happy to accept that the New Testament authors are divided on this important question and that we simply have to choose between them? If so, on what Biblical basis can the choice be made?
7. What about the problem of “a canon within a canon.” That is, many people unconsciously accept parts of the New Testament as authoritative and quietly dismiss others. What has, can and does happen when we do that?
8. The Old Testament uses both male and female images to enrich our understanding of God. Had the community of which you are a part (family, community? Church?) recognized and celebrated that rich Biblical heritage or has it seen God as “male” ?
9. Reflect on Psalm 123:2 where God as master is described using male and female images.

10. Do you have any reaction to the metaphor for God in Psalm 131:2 who is described indirectly as a mother?

11. Isaiah 42:13,14, 46:3-4, and 49:15 are all important for this topic. When these texts are taken seriously what adjustment in our thinking is required of us?

12. Jeremiah 31:22 looks forward to a new covenant which we as Christians understand to have come to us in Jesus Christ. Jeremiah saw as a part of that new covenant as world in which “a woman protects a man>” How revolutionary is this thinking? Has it happened in our experience? Has this theology permeated the male-female world in which we live?

13. The “good wife” of Proverbs 31 is a remarkable woman. How many of the characteristics of this wife (noted by Dr. Bailey) are accepted in your society as valid characteristics of a “good Christian wife” and how many are rejected? If any are rejected, on what Biblical basis are they rejected, if any? Is this “good wife” a model for us today? If so how can we move in the direction of implementing this model?

14. In the book of Proverbs “wisdom” turns into a female (she) and acts creatively in society. Is this a helpful image for our reflection? Are there any dangers in this language?

15. What happened in the Inter-Testament period? Try to acquire a copy of the Wisdom of Ben Syriac (Ecclesiasticus) and read Ben Sirach 25. Do any of the attitudes he exhibits remain today?

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Lecture Two

“Women Leaders in the New Testament”

Introduction

This study opens with brief reflections on the creation of “male and female in the story of Genesis, and the result of the “fall” that is pertinent to our topic. The reason for twelve men as the apostles and the details of Luke 8:1-3.

The focus will then shift to the women teachers, professors, deacons, elders and apostle who appear in the pages of the New Testament.

Questions for Discussion

1. Luke 8:1-3 affirms that Jesus had women disciples and that they were traveling with the men as well as paying for the movement. Luke admitted all of this in writing in his Gospel. What do these facts tell us about the nature of the new community he was developing?
2. In Luke 10:38-42 Mary appears as a disciple of Jesus. How do we know this? What was Martha worried about and what was Jesus’ answer to her?
3. Jesus picked twelve men as his apostles. Why the number twelve and why were they all men? What explanation of these matters did Dr. Bailey give in the lecture?
4. Priscilla taught theology to Apollos. What influence should this Biblical fact have in our contemporary understanding of the place of women in the leadership of the church?
5. Through her famous song, Mary teaches the entire church in every age. Is this important for our questions about women in leadership in the church?
6. Women brought the message of the resurrection to the men. That is, they taught the men. Does this fact authorize women to teach men in the church? If not, why not?
7. Paul told the women prophets of Corinth to cover their heads *when prophesying*. Do we forget what they were doing? The daughters of Philip prophesied to Paul. Prophecy in the New Testament church was at least a form of preaching as it was in the days of the prophets of Israel. Are modern women preachers following in their footsteps?
8. Why is the Greek word, “diakonos” translated “minister” it applies to Paul (I Cor 3:5) and Timothy (I Tim 4:6) and then translated “deaconess” when it applies to Phoebe (Ro 16:1)?
9. Had you noticed the woman apostle in Romans 16:7? The King James Version translated this verse “Salute Andronicus and Junia, who are of note among the apostles.” Revised Standard and many other recent versions have translated “Greet Andronicus and Junias...they are men of note among the apostles.” Junia is the name of a woman. Junias is a masculine ending for the same

name. Everyone in the church for 1300 years knew that Junia was a women. Why for the last 700 years have we been told that she was a man?

10. Does the idea that the early church had a women apostle disturb you? If so why?

11. Have all of these women leaders been overlooked in your church life? If so why?

12. What are the implications of these Biblical texts for church life today?

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Lecture Three

“Mary the Mother of Jesus”

Introduction

Mary is often overlooked by Protestants and this is to our great loss. She appears as a woman of great faith in the New Testament and a model of discipleship. This lecture traces what the New Testament says about her from the birth stories to the cross and beyond to the life of the early Church.

Questions for Discussion

1. What are the two miracles in the story of Zachariah? How are they related in his life?
2. The “visitation of Mary” is recorded in Luke 1:26-38. The Angel says to her “Hail, O favored one, the Lord is with you.” Does this mean that Mary has received Grace or that she has grace to offer others? What difference does it make? When did the second view first appear?

The Text of Luke 1:26-38 is on the following page:

(to be duplicated and available for the viewing of the lecture)

Gabriel and Mary (Luke 1:28-38)

In the sixth month the angel Gabriel was sent from God to a city of Galilee named Nazareth, to a virgin betrothed to a man whose name was Joseph, of the house of David.

1. And he came to her and said,
 "Hail, O favored one, the Lord is with you!" FEAR AT THE WORD
 But she was greatly troubled at this word,
 and considered in her mind what sort of greeting this might be.

 2. And the angel said to her, GRACIOUS
CONCEPTION
(*First Miracle*)
 "Do not be afraid, Mary, for you have found favor with God.
 And behold, you will conceive in your womb and bear a son,
 and you shall call his name Jesus.

 3. He will be great, and will be called the Son of the Most High;
 and the Lord God will give to him the throne of his father David, SON OF
DAVID
 and he will reign over the house of Jacob forever;
 and of his kingdom there will be no end."

 4. And Mary said to the angel,
 "How can this be,
 since I have no husband?" HOW
POSSIBLE?

 5. And the angel said to her,
 "The Holy Spirit will come upon you,
 and the power of the Most High will overshadow you; SON OF
GOD
 therefore the child to be born will be called holy,
 the Son of God.

 6. And behold, your kinswoman Elizabeth in her old age has also conceived a son;
 and this is the sixth month with her who was called barren. GRACIOUS
CONCEPTION
(*Second Miracle*)
 For with God no word will be impossible."

 7. And Mary said, "Behold I am the handmaid of the Lord;
 let it be to me according to your word." WORD ACCEPTED
 And the angel departed from her.
-

Questions (Continued)

3. What does Mary do first when she hears the voice of the angel? What does this tell us about her?

4. Psalm 89:1-4, 28-37 offers great promises to David. How do those promises compare with what the angel declares to Mary in Lk 1:32-33? In what way is language about David used to describe Jesus?

5. Mary also hears about two miracles. What are they? Compare the two miracles declared to Zechariah with the two miracles announced to Mary?
6. In what ways is Mary the spiritual superior of Zechariah?
8. Mary says yes to God through the angel. Is this a brave decision? Explain.
7. What is the most likely reason for why Joseph take Mary with him to Bethlehem?
8. Genuine faith has to do with thinking, believing and acting. In what way does Mary demonstrate all three aspects of true faith?
9. In Luke 1:39-36 Mary goes to visit her cousin Elizabeth. Elizabeth greets Mary with rich affirmations of blessing. Elizabeth's first-blessing is "Blessed are you among women and the word-used is "eulogemene" What does this special Greek word mean?
10. As the end of her greeting, Elizabeth declares "Blessed is she who believed..." Here the Greek word is "Makaria." What does this word mean? For what is Mary offered the highest praise?
11. Mary sings a song (Lk 1:46-55). The first part is about Mary personally. The second part is about the community.

The full text of Mary's Song is as follows:

(to be duplicated and available for the lecture)

The Magnificat Luke 1:46-55

A. The Personal Section (Lk 1:46-49)

And Mary said,

- | | | |
|----|---|--------------------------|
| 1. | <i>"My soul magnifies the Lord</i> | PRAISE - LORD |
| 2. | And <i>my spirit</i> rejoices in <i>God my savior</i> | SALVATION |
| 3. | Because he looked upon the <i>low estate</i> of his <i>handmaiden</i> | LOWLY-
EXHALED |
| 4. | For behold from now on <i>all</i> generations will <i>bless me</i> (<i>makariousin</i>) | |
| 5. | Because he made <i>for me great things</i> the <i>Almighty</i> | SALVATION |
| 6. | And <i>Holy is his name.</i> | PRAISE -HIS NAME
NAME |

B. The communal section: Luke 1:50-55)

- | | | |
|----|---|----------------------------|
| 1 | And <i>His mercy</i> is from <i>generation to generation</i>
to <i>those who fear Him</i> | MERCY
TO THE FAITHFUL |
| 2. | He made <i>mighty deeds</i> with his arm
He <i>scattered the arrogant</i> in the thoughts of their hearts (judgment) | SALVATION |
| 3. | He <i>put down the mighty</i> from thrones
and <i>exalted</i> those of <i>low estate</i> | HUMILIATION
EXALTATION |
| 4. | He <i>filled the hungry</i> with good things
and the <i>rich</i> he sent away <i>empty</i> | EXALTATION
HUMILIATION |
| 5. | He <i>aided Israel</i> His servant
-----??? | SALVATION
(judgment ??) |
| 6. | To remember <i>mercy</i> as he spoke to <i>our fathers</i>
To <i>Abraham</i> and to <i>his seed forever.</i> " | MERCY
TO THE FAITHFUL |

Questions for Discussion (Continued)

12. Simeon promises Mary that "the thoughts out of many hearts will be revealed."
What does this mean?
13. In Luke 11:27-28 Jesus asks the crowd to praise his mother for the right reason.
What is he talking about?
14. In Cana of Galilee Mary surrenders her will to the will of Jesus (Jn 2:4-5) Explain.
15. At the Cross Mary has the courage not to walk away. How does this make her a model for our discipleship?
16. In Acts 1:14 Mary is seen as a woman of prayer. Summarize the main points of the New Testament picture of Mary.

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Lecture Four

“Women and Women Prophets: How should they Dress?”
(I Corinthians 11)

Introduction

I Corinthians 11:1-16 has often been used to teach women that they were created “for men,” should always be under their husbands’ authority and keep their heads covered in church. This study finds that all three of these conclusions are based on misunderstandings of the text, not the text itself.

Questions for Discussion

1. On the basis of the previous study, have our protestant churches failed to “give Mary her due?” If so where and how and what should be done about it?
2. When Martha complained to Jesus about her sister Mary (in Luke 10) what was Martha real concern?
3. What is the “high Christology” that Martha expresses to Jesus in John 11:29? What is the meaning of “you are the one who is coming into the world”?
4. Compare the confession of Peter (Mark 8:29) and the confession of Martha (Jn 11:29). Which tells us more about Jesus? Which is more profound?
5. Look up the stories of the five women in the Genealogy of Matthew 1:1-11. What contrasts are represented as you compare them?
6. How many parallels between men and women can you find in the Gospel of Luke? To begin with, in the birth stories the angel Gabriel appears to a man (Zechariah) and a woman (Mary). Jesus is presented in the temple to a man (Simeon) and a woman (Anna). How many more can you find in stories about Jesus and in parables of Jesus?
7. Women brought the message of the resurrection to the men. What is the significance of this astounding reality? Why do you think the men record this amazing event?
8. What is the meaning of the sharp interchange between Jesus and Judas in John 12:1-8?

Questions on the Study of I Corinthians 11:2-16

The full outline of the text of this passage is as follows:

(Note: The following outline is slightly revised from what appears on the screen. These revisions do not effect the interpretation)

A full text of I Corinthians showing its rhetorical structure is available on line from:
www.Shenango.org/Bailey.htm

MEN AND WOMEN PROPHETSI Cor. 11:2-16
THE TRADITION

1. I commend you because you remember me in everything and maintain the traditions as I have delivered them to you.
-
2. Now (de) I want you to understand that the *head* (origin) of every *man is Christ*, the *head* (origin) of *women is man*, the *head* (origin) of *Christ is God*.
A THEOLOGICAL PRINCIPLE
-
3. Any *man* who *prays or prophesies* with his *head covered* *dishonors his head*, any *woman* who *prays or prophesies* with her *head unveiled* *dishonors her head* -
CHURCH PRACTICE (and its reason)
-
4. for it is the same as if her head were *shaved*, for if a *woman* (prophet) will *not veil herself*, then let her *cut off her hair*, But if it is *disgraceful* for a woman to be *shorn or shaved* then let her *wear a veil*.
EXAMPLE - WOMEN (shaved = dishonor/disgrace)
-
5. For a *man* ought *not* to *cover the head*, since he is the *image and glory of God*; and *woman* is the *glory of man*.
MEN - NOT COVER Gen. 1:27
-
6. For *man* is not *from (ek) woman*, but (alla) *woman* is from (ek) *man*.
MAN - NOT FROM WOMAN WOMAN FROM MAN
-
7. For *man* was not *created because of (dia) woman*, but *woman* because of (dia) *the man*.
DEPENDENCE Gen. 2:18
-
8. Because of (dia) *this* the *woman* should have *authority on the head*, because of (dia) *the angels*.
AUTHORITY
-
9. Specifically (plen), *woman* is not *independent of man* nor *man* *independent of woman* in the Lord;
DEPENDENCE
-
10. for as *the woman* is from (ek) *the man*, so also the *man* is (born) through (dia) *the woman*. And *all things* are from (ek) *God*.
WOMAN FROM MAN MAN THROUGH WOMAN Gen. 1:27
-
11. Judge in yourselves: is it proper for a *woman* to *pray to God unveiled*?
WOMEN - VEILED
-
12. Does not *nature* itself teach you that for a *man* to *wear long hair* it is *dishonor* to him, but if a *woman* has *long hair*, it is her *glory*? For her *hair* is given to her for a *covering*.
EXAMPLE - MEN (long hair = dishonor) EXAMPLE - WOMEN (long hair = glory)
-
13. If anyone is disposed to be contentious we recognize *no other* practice, nor do the *churches of God*.
CHURCH PRACTICE

The two sections of the above text that are discussed in some detail in this forth lecture are:

First:

Any *man* who *prays or prophesies*
with his *head covered*
dishonors his head,
any *woman* who *prays or prophesies*
with her *head unveiled*
dishonors her head -

CHURCH PRACTICE
(and its reason)

Second:

For *man* is not
from (ek) *woman*,
but (alla) *woman* is
from (ek) *man*

For *man* was not created
because of (dia) *woman*,
but *woman*
because of (dia) the *man*.

Because of (dia) this
the woman should have authority on the head,
because of (dia) the angels.

Specifically (plen), *woman*
is not independent of *man*
nor *man* independent
of *woman* in the Lord;

for as the *woman* is
from (ek) the *man*,
so also the *man* is (born)
through (dia) the *woman*.
And all things are from (ek) God.

A Continuation of the questions listed above:

9. "Praying and Prophesying" are listed together. Do you think this is talking about private devotions or public worship? Is prophesying an activity carried out in private?

10. What do you think about Dr. Bailey's explanation that "head" (in Greek and Hebrew) can mean either "in authority over" or "source of"? Are you comfortable with his suggestion that the second is what Paul intends?

11. In the story of Genesis it is obvious that the more important forms of creation are the later forms. Thus the animals are more important than the plants and people are more important than animals. This would mean that the woman is more important than the man? Is this true? Why do some people think that men are more important than women because men were created first? What is your view regarding the relationship between men and women that is promoted by the creation story?

12. Paul's argument about who reflects the glory of what is complicated. Perhaps no explanation is fully satisfactory. What do you think about Dr. Bailey's illustration of the "mirror?"

13. Were women created “for men” or “because of men,” that is “because men could not manage alone”? What difference does it make?
14. Was Eve created as a lowly servant, or a strong helpmate? How is the Hebrew word “ezer” (which describes Eve) used elsewhere in the Old Testament?
15. The women is to have “authority” not “a veil.” Only women who were leading in worship were asked to wear it. Is this text important? If so why?
16. Paul affirms the equality and mutual inter-dependency of men and women. How does, or should this work itself out in the life of the Church today?
17. In the early church, Baptism replaced circumcision. In what way was this an important change?

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Lecture Five

“Women Silent in the Church”
(I Corinthians 14 and I Timothy 2:11-15)

Introduction

These two texts are critical for the overall topic. I Cor 14 tells women to “be silent in church” and I Tim. 2 has been understood to deny women any form of authority over men. Can these two texts be harmonized with the practice of the early church as it is seen in the women disciples, teachers, deacons, elders, prophets and apostle? Dr. Bailey thinks that they can and this lecture is an attempt to do so.

Questions for Discussion

1. What was the positional of women generally in Greek, Roman and Jewish society during the first century?
2. Acts 17:4 and 12 tell us that Greek women of high standing liked Paul and the Gospel he was preaching. What does this tell us about Paul’s attitude towards women?
3. In Acts 16:11 Paul is seen as addressing an assembly of women. Was this acceptable for a Rabbi of the times? Does this incident indicate that Paul in Christ had grown beyond his background?
4. In this same story, at risk to himself, Paul helps a slave girl. What does this tell us about Paul?
5. Lydia was an independent influential woman. Paul stays in her house and forms a church in that same house. Does this assume that Lydia was the head of that church? What do you think?
6. What price does Paul pay to protect the Church that was led by a woman? Does this story influence the way you feel and think about Paul on this subject?
7. The Church at Philippi never caused Paul any trouble. Why do you think this was so?
8. In I Cor 14:26-36 three different groups of people are told to “be silent in the Church” What were these three groups and in what situations were they told to be silent?
9. Were the prophets in Corinth men or women or both?
10. What kind of women were told to be silent in Corinth?
11. What was the social scene that Paul was addressing in Corinth?
12. How should Paul’s intent be fulfilled in the Church today? Who today should be told to be silent?
13. In Ephesus, Timothy, the pastor, was young, male, sick and discouraged. Is this important?
14. What was the worship of Artimus all about and how might it have influenced the culture of the town as regards men and women.

15. What is Gnosticism? Was there any Gnosticism in the Church in Ephesus? How do we know?

16. What women were told to be quiet in Ephesus?

17. I Tim 1:12 can be translated "I permit no women to teach or to **usurp** authority over men." Was Paul talking about all women or the women in the Church in Ephesus? If we translate the key verb "usurp authority" rather than "have authority" what difference does this make?

18. In I Tim 2:3-5 Paul clearly affirms that we are saved by God through Jesus Christ who "gave himself as a ransom for all." Does Paul then say in v. 15 of the same chapter "Well actually there is a second way to be saved – if you are a woman you can have a baby and that will save you."? If it is impossible to see Paul contradicting himself in this manner – how can we understand I Tim 2:15?

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Lecture Six

“Who Teaches Whom? Titus 2:1-6”
“Human Sexuality. I Cor. 6:12-20.”
“Mutual Submission: Ephesians 5”

Introduction

The focus of the study of the Titus passage is to ask, “Are women only allowed to teach other women?” In I Cor 6 Paul offers a theology of human sexuality that is build on the Resurrection, the cross and the trinity. Ephesians 5 informs Christian couples to be subject to each other. To “be subject” to someone means “grant a leadership role” to someone.

Questions for Discussion

1. In Titus 2:1-6 Paul tells Titus to teach three kinds of people. Who are they?
2. In The same passage Paul assumes that Titus cannot (of course) teach a class of young women. Why can't he do so? Who then it to teach them?
3. In the New Testament Women teach the disciples about the resurrection and Mary teaches the whole church. The women prophets teach the Corinthians, and Priscilla teaches Apollos. How can Titus 2:1-6 be read in harmony with the above stories?

The Text from I Corinthians 6: 13-20 that is on the screen is as follows:

- | | |
|--|--|
| <p>0. "All things are <i>lawful</i> for me,"
 but <i>all</i> things are <i>not helpful</i>.
 "All things are <i>lawful</i> for me,"
 but I will <i>not</i> be <i>enslaved</i> by anything.</p> | <p>PRINCIPLES FOR
 KINGDOM ETHICS</p> |
| <p>1 a. "<i>Food</i> is meant for the <i>stomach</i>,
 b. and the <i>stomach for food</i>" -
 c. and <i>God both this</i>
 d. and <i>that</i> will <i>destroy</i>.</p> | <p>(1) FOOD/STOMACH (destroyed)
 is not
 the same as
 (2) BODY/SEX (resurrected)</p> |
| <p>a. The <i>body is not for prostitution</i>, but <i>for the Lord</i>,
 b. and the <i>Lord for the body</i>.
 c. And <i>God raised the Lord</i>,
 d. and <i>will raise us up</i> by his power.</p> | <p>RESURRECTION
 BODY - FOR THE LORD</p> |
| <p>2 a. The <i>body is not for prostitution</i>, but <i>for the Lord</i>,
 b. and the <i>Lord for the body</i>.
 c. And <i>God raised the Lord</i>,
 d. and <i>will raise us up</i> by his power.</p> | <p>RESURRECTION
 BODY - FOR THE LORD</p> |

3. *Do you not know that our bodies are members of Christ?* OUR BODIES IN CHRIST
4. *So taking away the members of Christ shall I make them members of a prostitute? May it never be!* SIN AGAINST CHRIST
5. *Do you not know that the one joining a prostitute becomes one body with her?* ONE BODY WITH PROSTITUTE
6. *For, it is written, "The two shall become one flesh."* TWO BECOME ONE FLESH
7. *But the one joining to the Lord becomes one Spirit with him.* ONE SPIRIT WITH THE LORD
8. *Flee from prostitution. Every other sin which a man commits is outside his body; but the immoral man sins against his own body.* SIN AGAINST HIS BODY
9. *Do you not know that your body is a sanctuary of the Holy Spirit within you, which you have from God?* HOLY SPIRIT IN US FROM GOD
10. *You are not your own; you were bought with a price. So glorify God in your body.* CROSS WITH BODY GLORIFY GOD
-

Discussion Questions (Continued)

4. When Paul tells the Corinthians that "all things are lawful to me" he offers two qualifications for this principle. What are those two qualifications and what do they mean for us in daily life?
5. The Corinthians thought sex and food were in the same category of human physical desires. Paul says that they are not the same because of the resurrection. What does the resurrection have to do with our sexual lives?
6. Paul also said that the Cross is critical for the ordering our sexual lives. What does he mean?
7. How can we "glorify God in our bodies"? In Paul's mind our sexual practice is a part of this. How are we to understand this?
8. What does slavery have to do with this subject?

9. Paul affirms that we/our bodies are “members of Christ” How does this happen?

10. In a matching stanza Paul tells us that the “holy Spirit from God” is within us. If we are suspended within the trinity, how should this influence our daily lives?

11. Why is a quotation from Genesis at the center of this passage?

(The text under discussion from I Cor 6 is as follows)

EPHESIANS 5:21-33

Be subject to one another out of Reverence for Christ.

Wives to your own husbands, as to the Lord

- | | | |
|-----|---|---|
| 1. | For the husband is the head
of the wife | HUSBAND
Wife |
| 2. | as Christ is also the head
of the church | CHRIST
Church |
| 3. | himself the savior
of the body. | SAVIOR OF
Body |
| 4. | But as the church
is subject to Christ, | CHURCH
Church |
| 5. | So the wives also
to their husbands in everything. | WIFE
Husbands |
| 6. | Husbands, love your wives
even as Christ loved the Church and gave himself for her, | HUSBANDS LOVE WIVES
As Christ Loved the Church |
| 7. | That He might sanctify her, having cleansed her
by the washing of water with the word, | CHRIST AND CHURCH
(pure) |
| 8. | that the church might be presented before him in splendor,
without spot or wrinkle or any such thing. | X & CH
(presented) |
| 9. | but that she might be holy
without blemish. | CHRIST AND CHURCH
(holy) |
| 10. | Even so husbands should love their wives
as their own bodies | HUSBANDS LOVE WIVES
As Their Own Bodies |
| 11. | He who loves his wife loves himself
for no man hates his own flesh,
but nourishes and cherishes it. | LOVE WIFE
Love Self |
-

- | | | |
|-----|--|--------------------------------------|
| 12. | even as Christ also the church
because we are members of his body | CHRIST AND CHURCH
Members of Body |
| 13. | 'For this reason a man shall leave his father and mother
and be joined to his wife,
and the two shall become one flesh.' | OT TEXT- MAN AND WIFE |
| 14. | This is a great mystery,
I speak of Christ and his church; | MYSTERY
Christ and Church |
| 15. | specifically, let every one of you in particular
love his own wife as himself. | YOU
Love Self |

Let the wife see that she respects her husband.

Questions for Discussion (continued)

- 11 In your opinion should Ephesians 5:21 be attached to what comes before it or to what follows?
What difference does the paragraph break make in this passage?
12. In the popular Greek usage of the times, what did "be subject" mean?
- 13 How can two people be subject to one another?
14. As he led the church, what was Jesus' leadership style?
If husbands used that style how would they treat their wives?
15. What else comes to your mind as you look at the passage in Ephesians 5:21-33?