

THE CHURCH 22

EPHESIANS 5:23

23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body.

EPHESIANS 5:24

24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything.

EPHESIANS 5:25

25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

I TIMOTHY 2:12

12 But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.

I TIMOTHY 2:13

13 For Adam was first formed, then Eve.

I TIMOTHY 2:14

14 And Adam was not deceived, but the woman being deceived was in the transgression.

I JOHN 4:19

19 We love him, because he first loved us.

I CORINTHIANS 11:3

3 But I would have you know, that the head of every man is Christ; and the *HEAD of the woman is the man; and the head of Christ is God.

HEAD: GREEK LEXICON -- STRONG'S NUMBER 2776

kephale {kef-al-ay'}

Since the loss of the head destroys life, this word is used in the phrases relating to capital and extreme punishment.

Metaph. anything supreme, chief, prominent; of persons, master lord: of a husband in relation to his wife; of Christ the lord of the husband and the Church; of things, the corner stone

Corinth was an immoral city, with temple "priestesses" who were prostitutes. One mark of a sinful woman was her short hair;

In some Eastern countries even today, women do not appear in public unveiled. This is a sign of disrespect to their husbands and would be interpreted as an invitation to sin.

I CORINTHIANS 11:8

8 For the man is not of the woman; but the woman of the man.

I CORINTHIANS 11:9

9 Neither was the man created for the woman; but the woman for the man.

I PETER 3:1

1 Likewise, ye wives, be in *SUBJECTION to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives;

SUBJECTION: GREEK LEXICON -- STRONG'S NUMBER 5293

5293 hupotasso {hoop-ot-as'-so} put under, be subject to, submit (one's) self unto, to arrange under, to subordinate; to yield to one's admonition or advice;

A Greek military term meaning "to arrange [troop divisions] in a military fashion under the command of a leader". In non-military use, it was "a voluntary attitude of giving in, cooperating, assuming responsibility, and carrying a burden".

I PETER 3:2

2 While they behold your chaste conversation coupled with fear.

I PETER 3:3

3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

JOHN GILL SAID: of plaiting the hair; folding it up in curls, tying it up in knots, and putting it into the form of horns and towers, made by their crimping pins, with their cauls and round tires, like the moon, as was the custom of those times, and still is.

"The women in the eastern countries," says Dr. Shaw, (Travels, p. 294,) "affect to have their hair hang down to the ground, which they collect into one lock, upon the hinder part of the head, binding and plaiting it about with ribbons.

Above this, or on the top of their heads, persons of better fashion wear flexible plates of gold or silver, variously cut through, and engraved in imitation of lace."

The allusion here is to the excessive care which then prevailed, and especially to their setting the heart on such ornaments rather than on the adorning which is internal.

Thin plates of gold were often mixed with the hair, to make it appear more ornamental by the reflection of light and of the solar rays.

Small golden buckles were also used in different parts; and among the Roman ladies, pearls and precious stones of different colors.

There is a remarkable passage in Plutarch, *Conjugalia Praecept.* Plutarch was a first century scholar and philosopher.

"An ornament, as Crates said, is that which adorns. The proper ornament of a woman is that which becomes her best.

This is neither gold, nor pearls, nor scarlet; but those things which are an evident proof of gravity, regularity, and modesty."

The wife of Phocion, a celebrated Athenian general, receiving a visit from a lady who was elegantly adorned with gold and jewels, and her hair with pearls, took occasion to call the attention of her guest to the elegance and costliness of her dress,

remarking at the same time, "My ornament is my husband, now for the twentieth year general of the Athenians."

HISTORY:

Hair was braided in elaborate manners, and well-to-do women strove to keep up with the latest expensive fashions. The gaudy adornments of women of wealth, meant to draw attention to themselves,

were repeatedly condemned in ancient literature and speeches, and Peter's readers would assume that his point was meant in the same way.

Vincent's Word Studies in the New Testament SAYS:

The Roman women of the day were addicted to ridiculous extravagance in the adornment of the hair. Juvenal Satire, ridicules these customs.

He says: "The attendants will vote on the dressing of the hair as if a question of reputation or of life were at stake, so great is the trouble she takes in quest of beauty;

with so many tiers does she load, with so many continuous stories does she build up on high her head. She is tall in front; behind she is shorter. You would think her another person."

The hair was dyed, and secured with costly pins and with nets of gold thread. False hair and blond wigs were worn.