

EPHESIANS 5:24

“BUT AS THE CHURCH IS SUBJECT TO CHRIST,
SO ALSO THE WIVES OUGHT TO BE TO
THEIR HUSBANDS IN EVERYTHING”

Study by Marian L. Nichols
September 1999
All quotations from:
New American Standard Bible

EPHESIANS 5:24

"BUT AS THE CHURCH IS SUBJECT TO CHRIST,
SO ALSO THE WIVES OUGHT TO BE TO
THEIR HUSBANDS IN EVERYTHING."

"Be diligent to present yourself approved to God as a workman who does not need to be ashamed, handling accurately the word of truth." 2 Ti. 2:15.

"But know this first of all, that no prophecy of Scripture is a matter of one's own interpretation," 2 Pt. 1:20.

All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work." 2 Ti. 3:16-17.

"I testify to everyone who hears the words of the prophecy of this book: if anyone adds to them, God shall add to him the plagues which are written in this book; and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the tree of life and from the holy city, which are written in this book."
Rev. 22:18-19.

We are to handle the Bible accurately keeping in mind:

1. It is not a matter of our own interpretation.
2. All Scripture is from God.
3. All Scripture is useful in equipping the saints.
4. We need to be careful in our use of Scripture.

Before we deal with Ephesians 5:24, I need to lay a little more ground work about Bible study. To do this I would like to quote a section of "God's Plan of Salvation" by Jay Wilson:

But first a word of introduction. Sometimes verses or portions of scripture on the surface seem to be contradictory. Consider, for example, the four accounts of the sign above Jesus as He hung on the cross.

"And they put up above His head the charge against Him which read, 'THIS IS JESUS THE KING OF THE JEWS.'" (Matthew 27:37).

"And the inscription of the charge against Him read, 'THE KING OF THE JEWS.'" (Mark 15:26).

"Now there was also an inscription above Him, 'THIS IS THE KING OF THE JEWS.'" (Luke 23:38)

"And Pilate wrote an inscription also, and put it on the cross. And it was written, 'JESUS THE NAZARENE, THE KING OF THE JEWS.' Therefore this inscription many of the Jews read, for the place where Jesus was crucified was near the city; and it was written in Hebrew, Latin, and in Greek" (John 19:19,20).

Which one of the four accounts is correct? All four differ.

Some try to handle the problem by stating that each account simply described the sign as the writer saw it, or as he was informed concerning it. Implicit in the Bible's being the Word of God is that not only must each account be from the perspective of the author, but also that each account must be singularly accurate!

Let's go back through and note how the four accounts are individually accurate, different from one another, and yet perfectly consistent.

We'll begin with Mark's account, and note the changes in the succeeding account in italics:

THE KING OF THE JEWS--Mark.

THIS IS THE KING OF THE JEWS--Luke.

THIS IS ***JESUS*** THE KING OF THE JEWS--Matthew

JESUS ***THE NAZARENE***, THE KING OF THE JEWS (in Hebrew, Latin, and in Greek)--John.

Note that this is what the sign said:

THIS IS JESUS THE NAZARENE, THE KING OF THE JEWS
(in Hebrew, Latin, and in Greek).

Note also that *none* of the four accounts records the total message of the sign. All four accounts are individually accurate, *but all four must be put together* to have complete information as to what was on the sign.

This illustrates a very important principle in interpreting the Bible. All verses of scripture are accurate, and no one verse may be placed in juxtaposition to another.

For example, to throw out Matthew's account of the lettering on the sign because it is different from John's is a subtle denial that the Bible is the Word of God. "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work" (1 Timothy 3:16). To say that one verse of scripture is not true "because another verse of scripture says something different" is to place the scripture in opposition to itself. The scriptures do mesh perfectly--any problem is in the mind of the interpreter, and not the Bible.

As we approach the question, "What must I do?", we must keep this principle in mind. To throw out the testimony of the book of Acts "because it is inconsistent with John and Ephesians" is a subtle denial that the Bible is the Word of God, and the characteristic of a stubborn and rebellious mind.

So I say, "As we approach the question of 'What does Ephesians 5:24 really mean?', let's keep the above things in mind." We need to keep the whole Bible in mind, careful to keep even the verses that don't seem to fit at first glance. "ALL SCRIPTURE IS . . . PROFITABLE. "

SUBJECT, SUBMIT, SUBMISSIVE

Greek: hupotasso

The Greek word "hupotasso" is translated "subject" in Ephesians 5:24. This Greek word appears 40 times in the New Testament. It is translated as subjection, subject, subjected, submit, and submissive. Its meaning seems fairly clear: to place under or yield to the authority, or power of another; yielding obedience.

Some Scriptural instructions are:

1. "*Submit* therefore to God. Resist the devil and he will flee from you" (Jas. 4:7).
2. "Furthermore, we had earthly fathers to discipline us, and we respected them; shall we not much rather be *subject* to the Father of spirits, and live" (Heb. 12:9)?
3. "Let every person be in *subjection* to the governing authorities. For there is no authority except from God, and those which exist are established by God. Therefore he who resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves" (Ro. 13:1-2).
 "Remind them to be *subject* to rulers, to authorities, to be obedient, to be ready for every good deed," (Tit. 3:1).
 "*Submit* yourselves for the Lord's sake to every human institution, whether to a king as the one in authority, or to governors as sent by him for the punishment of evildoers and the praise of those who do right. For such is the will of God that by doing right you may silence the ignorance of foolish men" (1 Pt. 2:13-15).
4. "Urge bondslaves to be *subject* to their own masters in everything, to be well-pleasing, not argumentative, not pilfering, but showing all good faith that they may adorn the doctrine of God our Savior in every respect. For the grace of God has appeared, bringing salvation to all men, instructing us to deny ungodliness and worldly desires and to live sensibly, righteously and godly in the present age, looking for the blessed hope and the appearing of the glory of our great God and Savior, Christ Jesus; who gave Himself for us, that He might redeem us from every lawless deed and purify for Himself a people for

His own possession, zealous for good deeds" (Tit. 2:9-14).

"Servants, be *submissive* to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable. For this finds favor, if for the sake of conscience toward God a man bears up under sorrows when suffering unjustly" (1 Pt. 2:18-19).

5. "Now I urge you, brethren (you know the household of Stephan as, that they were the first fruits of Achaia, and that they have devoted themselves for ministry to the saints), that you also be in *subjection* to such men and to everyone who helps in the work and labors" (1 Co. 16:15-16).

6. "and be *subject* to one another in the fear of Christ. Wives, be *subject* to your own husbands, as to the Lord. 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. But as the church is subject to Christ, so also the wives ought to be to their husbands in everything" (Eph. 5:21-24).

"Wives, be *subject* to your husbands, as is fitting in the Lord" (Col. 3: 18).

"In the same way, you wives, be *submissive* to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, as they observe your chaste and respectful behavior. 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. For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being *submissive* to their own husbands. Thus Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear" (1 Pt. 3: 1-6).

"Older women likewise are to be reverent in their behavior, not malicious gossips, nor enslaved to much wine, teaching what is good, that they may encourage the young women to love their husbands, to love their children, to be sensible, pure, workers at home, kind, being *subject* to their own husbands, that the word of God may not be dishonored" (Tit. 2:3-5).

Obviously, it is very important to be submissive, yielding one's own will to another's will. There are many questions like: How do we submit? When, if ever, do we say: "Sorry, but there is a higher authority I need to obey"? What rewards are there? Etc.

Since Eph. 5:24 is about husbands and wives, let's start there. The wife is to be subject to her own husband because he is appointed by God as the head of the wife (Eph.5:23). This subjection is fitting in the Lord (Co I. 3:18). A disobedient husband might be won without a word by his wife's chaste and respectful behavior (1 Pt. 3: 1-2). If the wife is unsubmitive to her husband, the word of God is dishonored (Tit. 2:5). So a Christian wife who is wanting to please the LORD will be submissive.

Submission is not always easy, after all the definition includes "yielding". *What* are we yielding? ***We are yielding: what we want, think, and know.*** That means we are going against what is natural for us. In other words, we are crucifying ourselves (Gal. 5:24). Crucifixion is not easy and it is painful.

At this point, "Why do it?" becomes a question that needs to be answered. The main answer: "We do it for the same reason Christ did it." That is, "fixing our eyes on Jesus, the author and perfecter of faith, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God" (Heb. 12:2). There are many joys when we submit to God by submitting to our husbands. The biggest joy will be when ". . . the Lord Himself will descend from heaven with a shout, with the voice of the archangel, and with the trumpet of God; and the dead in Christ shall rise first. Then we who are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air, and thus we shall always be with the Lord" (1 Th. 4: 16-17). Other reasons for submitting have little significance when compared to this, so I will not be detailing those reasons.

A truly submissive wife has a gentle and quiet spirit (1 Pt. 3:4). In other words she is gentle and quiet when she disagrees with her husband. A wife should be able to respectfully tell her husband her opinions when they differ from his. In giving such opinions, the wife's attitude and tone of voice indicate a willingness to yield to her honored husband. The wife should willingly yield, even when she is certain her husband is wrong. When the husband makes a wrong decision, against the wife's advice, it is up to God to deal with the husband (1 Pt. 3:7). The Christian wife has a gentle and quiet spirit because she trusts God and is willing to suffer for the LORD.

Is it ever appropriate for a wife to refuse to do what the husband wants her to do? Doesn't Ephesians 5:24 make the answer to this question easy? "Wives ought to be subject to their husbands **in everything.**" But what if the husband asks the wife to do something that the Bible teaches is wrong? Doesn't this make the Scripture in opposition to itself (p.3-4)? Should a woman obey this verse, and disobey another? Is a sin not a sin if your husband tells you to do it? Let's look a little closer at this issue.

"Everything" in the Greek is "pas". This Greek word appears 1,243 times in the New Testament. The majority of times "pas" is translated all, all things, all men, everything, or everyone. I admit that I did not look up and read all 1,243 references where "pas" is used. I did however look up a useful amount of them.

This word appears to usually mean "all; everything; nothing left out." There are, however, a significant number of Scriptures that show the meaning of this word might not always be "nothing left out". Some examples of these Scriptures are: Mt. 2:3; Mk. 6:30; Lk. 1:65; Jn. 8:2; Ac. 3:9; Ro. 15:14; 1 Co. 11:2; 2 Ti. 4:21; and 1 Pt. 2:13. This leaves some question about the Biblical meaning of "everything."

Noah Webster's 1828 Dictionary says of "all": "This word, not only in popular language, but in the scriptures, often signifies, indefinitely, a large portion or number, or a great part. Thus, all the cattle in Egypt died; all Judea and all the region round about Jordon; all men held John as a prophet; are not to be understood in a literal sense, but as including a large part or very great numbers. "

The honest Bible student will at least admit that "pas" does not have to mean "everything; nothing left out." It could mean in Eph. 5:24 that wives ought to be subject to their husbands most of the time. If this is the meaning then the confusion would be greatly reduced when answering the questions in the forth paragraph of page 5: "Is it ever appropriate for a wife to refuse to do what the husband wants her to do? "

In 1 Pt. 3:1-2, submissiveness appears to be chaste and respectful behavior. What is chaste behavior? The Greek word is "hagnos". It appears eight times in the New Testament. This word seems to mean "pure; sinless", not confined to sexual sins alone. "And everyone who has this hope fixed on Him purifies himself, just as He is *pure*" (1 Jn. 3:3). If a women will win her husband by her pure behavior, is it logical that she would obey her husband in something that is impure?

Take a close look at Tit. 2:9-14. "Urge bondslaves to be subject (hupotasso) to their own masters in everything (pas) . . . deny ungodliness and worldly desires and to live sensibly, righteously and godly. . ." Bondslaves are told to be subject in everything, just like wives are. Then bondslaves are told to deny ungodliness and to live righteously. It sounds to me like a bondslave would need to refuse to do anything ungodly or unrighteous even if their master ordered them to do it.

Now the argument could be that women are completely different. When it comes to salvation, holiness, and righteousness, are women different from men? Is God's standard of holiness or his definition of sin different for women than for men? Let's closely examine some of what the New Testament teaches.

"For you are all sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to promise." Gal. 3:26-29. Verses 26 and 27 refer to those immersed into Christ as "sons". Are women to be immersed? Verse 28 answers by using the word "female". So, if women are heirs with men, does it make sense for the standard to be different for women?

"And a certain woman named Lydia, from the city of Thyatira, a seller of purple fabrics, a worshiper of God, was listening; and the Lord opened her heart to respond to the things spoken by Paul. And when she and her household had been baptized, she urged us, saying, 'If you have judged me to be faithful to the Lord, come into my house and

stay.' And she prevailed upon us." Acts 16:14-15. This Scripture seems to make it plain that women were immersed in the same way that men were.

"But a certain man named Ananias, with his **wife Sapphira**, sold a piece of property, and kept back some of the price for himself, with his **wife's full knowledge**, and bringing a portion of it, he laid it at the apostles' feet. But Peter said, 'Ananias, why has Satan filled your heart to lie to the Holy Spirit, and to keep back some of the price of the land? . . . Why is it that you have conceived this deed in your heart? You have not **lied** to men, but to God.' And as he heard these words, **Ananias fell down and breathed his last**; and great fear came upon all who heard of it. And the young men arose and covered him up, and after carrying him out, they buried him. Now there elapsed an interval of about three hours, and his **wife came in**, not knowing what had happened. And Peter responded to her, 'Tell me whether you sold the land for such and such a price?' And she said, 'Yes, that was the price.' Then Peter said to her, 'Why is it that you have **agreed together to put the Spirit of the Lord to the test?** Behold, the feet of those who have buried your husband are at the door, and they shall carry you out as well.' And **she fell immediately at his feet, and breathed her last**; and the young men came in and found her dead, and they carried her out and buried her beside her husband." Acts 5:1-10.

God looks on the heart. We do *not* know all that God saw in the hearts of Ananias and Sapphira. We *do* know that God treated them both the same way, a man and his wife.

Ananias would not have been pleased with his wife if she hadn't agreed to join him in sin. By going along with Ananias, Sapphira was in submission to her husband. This submission factor did not protect her from God's wrath.

"Do not be deceived, God is not mocked; for whatever a man sows, this he will also reap. For the one who sows to his own flesh shall from the flesh reap corruption, but the one who sows to the Spirit shall from the Spirit reap eternal life." Gal. 6:7-8. In the natural and spiritual God has us reap what we sow. Plant corn, reap corn; not potatoes. Sin brings death; obedience, eternal life. How does this apply to our study?

Does a woman sow something spiritually wrong, in obedience to her husband, and reap something spiritually good? "But whoever shall deny Me (Jesus) before men, I will also deny him before My Father who is in heaven." Mt. 10:33. Will a woman who denies Jesus, in obedience to her husband, be saved? I think not!

"Let us hold fast the confession of our hope without wavering. . . **not forsaking our own assembling together**. . . For **if we go on sinning** willfully after receiving the knowledge of the truth, there no longer remains a sacrifice for sins, but a certain terrifying expectation of **judgment**. . . Anyone who has set aside the Law of Moses dies without mercy on the testimony of two or three witnesses. How much severer punishment do you think he will deserve who has **trampled under foot the Son of God, and has regarded as unclean the blood of the covenant by which he was sanctified, and has insulted the Spirit of grace?** . . . 'THE LORD WILL JUDGE HIS PEOPLE.' It is a

terrifying thing to fall into the hands of the living God." Heb. 10:23-31. This passage of Scripture clearly calls forsaking the assembly a sin; which can bring about terrifying judgment, and tramples Jesus under our feet. If a woman was ordered by her husband to forsake the assembly, would she then be excused from this Scripture? Can a husband invalidate a Scriptural sin? Isn't this putting the Scripture in opposition to itself (p. 3-4)?

There are many commands in the Bible to Christians. The one above is only a sample to make my point, we need to be careful before deciding the meaning of Ephesians 5:24. If we reap what we sow, and if the Bible is consistent in its definition of sin, perhaps "everything" has some limitations.

"Submit therefore to God. . ." (James 4:7; p.3 #1). "... Shall we not much rather be subject to the Father of spirits, and live?" (Heb. 12:9; p.3 #2). Submission to God is obviously important. Take a look at #3 on page 3. Acts chapters 4 and 5 show us what the apostles did when earthly authority opposed God's orders.

" And when they had summoned them, they commanded them not to speak or teach at all in the name of Jesus. But Peter and John answered and said to them, 'Whether it is right in the sight of God to give heed to you rather than to God, you be the judge; for we cannot stop speaking what we have seen and heard.'" Acts 4:18-20. "And when they had brought them, they stood them before the Council. And the high priest questioned them, saying, 'We gave you strict orders not to continue teaching in this name, and behold, you have filled Jerusalem with your teaching' . . . the apostles answered and said, '**We must obey God rather than men.**'" Ac. 5:27-29.

Some might argue that the Jewish Council did not qualify as a governing authority. In my opinion it did qualify as one. Either way, later in Acts and in recorded history, we are told that the apostles suffered and even died, for obeying God and disobeying government. So it seems, the wife's limitations in obeying "everything," have the precedent of: "**Obey God rather than men.**"

1 PETER 3:1-16

1 "In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, *2* as they observe your chaste and respectful behavior. *3* And let not your adornment be merely external-- braiding the hair, and wearing gold jewelry, or putting on dresses; *4* 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. *5* For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands. *6* Thus Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any

fear. **7** You husbands likewise, live with your wives in an understanding way, as with a weaker vessel, since she is a woman; and grant her honor as a fellow heir of the grace of life, so that your prayers may not be hindered. **8** To sum up, let all be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit; **9** not returning evil for evil, or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing. **10** For, 'LET HIM WHO MEANS TO LOVE LIFE AND SEE GOOD DAYS REFRAIN HIS TONGUE FROM EVIL AND HIS LIPS FROM SPEAKING GUILE. **11** AND LET HIM TURN AWAY FROM EVIL AND DO GOOD; LET HIM SEEK PEACE AND PURSUE IT. **12** FOR THE EYES OF THE LORD ARE UPON THE RIGHTEOUS, AND HIS EARS ATTEND TO THEIR PRAYER, BUT THE FACE OF THE LORD IS AGAINST THOSE WHO DO EVIL.' **13** And who is there to harm you if you prove zealous for what is good? **14** But even if you should suffer for the sake of righteousness, you are blessed. AND DO NOT FEAR THEIR INTIMIDATION, AND DO NOT BE TROUBLED, **15** but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence; **16** and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ may be put to shame." **NASB**

The subject of wives and submission would be incomplete without a discussion of First Peter three. Peter actually starts the subject of submitting in 1 Peter 2: 11. A thorough student would start in First Peter chapter two to get the whole context. I am not going to thoroughly handle this material. My purpose is to help the understanding of Ephesians 5:24.

"In the same way" of verse one refers to how Christ suffered for us and left us an example to follow (1 Pt. 2:21-25). It is the submissive wife who has a good chance of winning an unbelieving husband to the LORD. The husband will need to observe chaste and respectful behavior. I discussed chaste (pure) behavior on page six. What is respectful behavior?

Respectful (1 Pt. 3:2) is the Greek word "phobos". This word is used 47 times in the New Testament. Five of those are in First Peter: 1:17; 2:18; 3:2, 14, and 15. Some of the most interesting uses of this word are found in the Gospels, like Matthew 14:26 and 28:4 and 8. Many of the times this word appears it means: literal fear; being scared; afraid of something or someone. There are other uses of this word which seem to be closer to the meaning of our words respect and reverence.

Respect means: regard for and appreciation of worth; honor; and esteem or demeanor deportment indicating deference; courteous regard. Reverence means: a feeling of profound respect often mingled with awe and affection. These two definitions seem to make more sense in the context of 1 Peter 3:2,15. When submitting to her husband, a wife should have regard for his worth, giving deference with affection. One can easily see why this kind of attitude toward an unbelieving husband could attract him to the LORD.

Let's go back to the submitting in "everything" question, now. If a wife submits to her husband in things like being dishonest, not attending assemblies, not studying her Bible, and slack prayer life, there are some real problems. First: consider the law of reaping what you sow. The wife can hardly reap a good spiritual harvest when she is not sowing good spiritual seed. Secondly: if the wife is not living different from the world, how can she attract her husband to the LORD by her chaste behavior?

"Therefore, COME OUT FROM THEIR MIDST AND BE SEPARATE,' says the Lord. 'AND DO NOT TOUCH WHAT IS UNCLEAN; and I will welcome you. And I will be a father to you, and you shall be sons and daughters to Me,' says the Lord Almighty." 2 Co. 6:17-18. Shouldn't a wife with a disobedient husband obey this command? Can we live a worldly lifestyle and be godly?

What about Sarah and Abraham (1 Pt. 3:5-6)? The *only* reference in the Old Testament where Sarah called Abraham "lord", is Genesis 18:12. "And he said, 'I will surely return to you at this time next year; and behold, Sarah your wife shall have a son.' And Sarah was listening at the tent door, which was behind him. Now Abraham and Sarah were old, advanced in age; Sarah was past childbearing. And Sarah laughed to herself, saying, 'After I have become old, shall I have pleasure, my **lord** being old also?'" Gen. 18:10-12. This usage seems to fit well with the words respect or reverence.

The same Hebrew word for "lord" is used by Rebekah when Isaac's servant, a stranger to her, asks for a drink. "And she said, 'Drink, my **lord**' . . ." Gen. 24:18. In Genesis 32:4-5, the word "lord" is used by Jacob for his brother Esau: "...Thus you shall say to my **lord** Esau: 'Thus says your servant Jacob, "I have sojourned with Laban, and stayed until now; and I have oxen and donkeys and flocks and male and female servants; and I have sent to tell my **lord**, that I may find favor in your sight.'"" From this we can see that Sarah calling Abraham "**lord**" may simply mean that she respected him.

So what does it mean to "do what is right without being frightened by any fear"? 1 Pt. 3:6. Look at the rest of the context, especially 3:13-15. "... DO NOT FEAR THEIR INTIMIDATION, AND DO NOT BE TROUBLED, but sanctify Christ as Lord in your hearts . . ." Christ is the Lord of a Christian wife's heart. With Christ in charge we have nothing to fear. He will take care of us.

"Slaves, in all things (pas) obey those who are your masters on earth, not with external service, as those who merely please men, but with sincerity of heart, **fearing the Lord**. Whatever you do, do your work heartily, as for the Lord rather than for men; knowing that from the Lord you will receive the reward of the inheritance. **It is the Lord Christ whom you serve. For he who does wrong will receive the consequences of the wrong which he has done, and that without partiality.**" Col. 3:22-25. If he who does wrong will receive the consequences of the wrong which he has done *without partiality*, why

would women be allowed to do wrong in the name of submission? Isn't wrong (sin) always wrong (sin)? Isn't right always right?

Slaves are told to obey their masters in "pas". There were male and female slaves. Did God want slaves to deny Jesus, not assemble, not pray, and not study in obedience to their masters? There seems to be NO Biblical backing for such actions. When God judges without partiality, I think that will cover all human beings, including wives. It stands to reason that a wife will receive the consequences of the wrong she does. (Plant-Reap)

Conclusion

In order for no Scripture verse to be put above another the conclusion needs to be: "And Jesus came up and spoke to them, saying, 'All authority has been given to Me in heaven and on earth. "' Mt. 28: 18. The question really is one of authority. "See to it that no one takes you captive through philosophy and empty deception. . . rather than according to Christ. For in Him all the fullness of Deity dwells in bodily form, and in Him you have been made complete, and He is the head over all rule and authority" Col. 2:8-10. Christ has appointed the husband as the wife's authority (head). The wife needs to obey her husband. If the husband asks the wife to disobey Christ, then she needs to obey the One who is Head over all rule and authority. This policy is Scripturally consistent.

When the choice is to obey man or God, God should win every time.