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### The Meaning of **Υποταγή** and **υποτάσσω** in the Pauline Corpus and in Hebrews

Robert Eugene Carlton

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THE MEANING OF ὑποταγή AND ὑποτάσσω  
IN THE PAULINE CORPUS AND IN HEBREWS

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A Thesis Presented to the Faculty  
of Concordia Seminary, St. Louis,  
Department of Exegetical Theology  
in partial fulfillment of the  
requirements for the degree of  
Master of Sacred Theology

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by

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May 1969

  
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The title of this thesis is: The Meaning of *ὑποταγή* and *ὑποτάσσω* in the Pauline Corpus and in Hebrews. The purpose of this paper is to consider all of the verses in which Paul used either the noun or verb and to ascertain the meaning in each case. Special effort is made to get the meaning Paul gave to these words in his time and in the given situations.

In Chapter II the meaning of *ὑποταγή* and *ὑποτάσσω* outside of the New Testament is considered. By noting their meanings in classical and early literature their meanings in the New Testament are better understood.

In Chapter III *ὑποταγή* is studied in the Pauline Corpus. The noun is used only four times by Paul: 1 Tim. 2:11, 3:4; Gal. 3:5; and 2 Cor. 9:13.

Chapter IV involves a study of *ὑποτάσσω* in Paul and in Hebrews. Since the verb is used more than twenty times in these epistles this chapter is the longest.

Chapter V is the concluding chapter which summarizes the results of the study. Special effort is made to determine the breadth of meaning given to these words.

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The method of approach is to determine the correct rendering of each verse by considering the critical apparatus in

the latest edition of the Nestle and Aland edition of the Greek New Testament.<sup>1</sup> Next the general context is indicated. Then the meaning of the word is sought through the aid of lexicons, dictionaries, encyclopedias, word studies, and commentaries.

*ἑτοιμασία* Outside of the New Testament

<sup>1</sup>Erwin Nestle, and Kurt Aland, editors, Novum Testamentum Graece (25th edition; Stuttgart: Wurttembergische Bibelanstalt, 1965).

Outside the New Testament it is found in such places as: the Septuagint, the writings of Dionysius of Halicarnassus, Artemidorus Daldianus, Vettius Valens, Clement of Rome, Ignatius, Origen, and of others, including the Apostolic Fathers.

In the Septuagint *ἑτοιμασία* occurs only in the Wisdom of Solomon 12,15a. There it means command but the reading is suspect, being regarded as a mistake for *ἐπιταγή*.<sup>2</sup>

As a proper adjective in Roman Antiquities 3, 66, 3, written by Dionysius of Halicarnassus, *ἑτοιμασία* means: the act of subverting<sup>3</sup> or subjecting.<sup>3</sup> Dionysius' work embraces the history of Rome from the mythical period to the beginning

<sup>2</sup>Gerhard Dolling, "ἑτοιμασία," Theologisches Wörterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: W. Kohlhammer Verlag, 1965), VIII, 47.

<sup>3</sup>Walter Bauer, "ἑτοιμασία," A Greek-English Lexicon of the New Testament and Other Early Christian Literature, translated and adapted by William F. Arndt and F. Wilbur Gingrich (Chicago: University Press, 1957), p. 855.

## CHAPTER II

### THE MEANING OF ὑποταγή AND ὑποτάσσω OUTSIDE OF THE NEW TESTAMENT

#### ὑποταγή outside of the New Testament

The word ὑποταγή occurs only in the corpus of Paul in the New Testament. Outside the New Testament it is found in such places as: the Septuagint, the writings of Dionysius of Halicarnassus, Artemidorus Daldianus, Vettius Valens, Clement of Rome, Ignatius, Origen, and of others, including the Apostolic Fathers.

In the Septuagint ὑποταγή occurs only in the Wisdom of Solomon 18:15a. There it means command but the reading is suspect, being regarded as a mistake for ἐπιταγή.<sup>1</sup>

As a nomen actionis in Roman Antiquities 3, 66, 3, written by Dionysius of Halicarnassus, ὑποταγή means: the act of submitting<sup>2</sup> or subjecting.<sup>3</sup> Dionysius' work embraces the history of Rome from the mythical period to the beginning

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<sup>1</sup>Gerhard Delling, "ὑποταγή," Theologisches Wörterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: W. Kohlhammer Verlag, 1965), VIII, 47.

<sup>2</sup>Ibid.

<sup>3</sup>Walter Bauer, "ὑποταγή," A Greek-English Lexicon of the New Testament and Other Early Christian Literature, translated and adapted by William F. Arndt and F. Wilbur Gingrich (Chicago: University Press, 1957), p. 855.

of the first Punic war. His chief objective was to reconcile the Greeks to the rule of Rome by elaborating upon the good qualities of their conquerors.<sup>4</sup> He wanted the Greeks to submit properly to their rulers.

In Oneirokritika I, 73, an interpretation of dreams, by Artemidorus Daldianus, ὑποταγή means subordination or a dependent position parallel to δουλεία.<sup>5</sup> It has the idea here only of a passive subjection or obedience.<sup>6</sup>

In the writing of Vettius Valens 106,8; 11; 17; 24; 198,28, ὑποταγή means slavery.<sup>7</sup> In 106,17 there is

In Clement, Ignatius, Origen, and others ὑποταγή means subjection, subjugation, or subordination.<sup>8</sup> Delling says:

Bei den Apostolischen Vätern bezieht sich das Subst auf die einhellige Unterordnung, εἰς μίαν ὑποταγήν, unter die die Gemeinde Leitenden Ign. Eph. 2, 2, deren Notwendigkeit begründet wird von der ὑποταγή μίας der Glieder innerhalb

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<sup>4</sup>"Dionysius Halicarnassensis," Encyclopedia Britannica, (1954), VII, 397.

<sup>5</sup>Delling, VIII, 47.

<sup>6</sup>Bauer, p. 855.

<sup>7</sup>Ibid. The citing by page and line of Vettius is from an edition by W. Kroll to which Bauer refers.

<sup>8</sup>E. A. Sophocles, "ὑποταγή," Greek Lexicon of the Roman and Byzantine Periods (New York: Frederich Ungar Publishing Company, 1957), II, 1126.



des Leibes her 1 Cl. 37,5. Den Frauen gilt der  
 ΚΑΝΩΝ ΤΗΣ ὑΠΟΤΑΓΗΣ 1,3. Das Subst fehlt  
 bei den Apologeten.<sup>9</sup>

In the Apostolic Fathers, then the meaning of ὑΠΟΤΑΓΗ  
 is unanimous subordination under the congregational leaders.

In his book on women in the church Fritz Zerbst speaks  
 of the concept of submission. He says:

The word ὑΠΟΤΑΓΗ, used in the texts under con-  
 sideration, is of such importance that its meaning  
 must be set forth clearly. ὑΠΟΤΑΓΗ means sub-  
 jection. . . . In its original sense, however,  
 "to be in subjection" means to be placed in an  
 order, "to be under definite ΤΑΓΜΑΤΑ " (arrange-  
 ment of things in order, as in ranks, rows, or  
 classes).<sup>10</sup>

Zerbst indicates the association of ὑΠΟΤΑΓΗ with  
 ΤΑΓΜΑΤΑ (that which is ordered), and ΤΑΓΗ (order, decree).  
 ΤΑΓΜΑΤΑ, was originally used by people who belong to-  
 gether and are therefore arranged together as in a division  
 or group. ΤΑΓΗ was also used as a military term for  
 troops in various numbers and arrangements. Soldiers are  
 thought of as being in ranks and order.<sup>11</sup> Zerbst finds this  
 root idea in the meaning of ὑΠΟΤΑΓΗ outside of the New  
 Testament.

<sup>9</sup>Delling, VIII, 48.

<sup>10</sup>Fritz Zerbst, The Office of Woman in the Church  
 (St. Louis, Mo.: Concordia Publishing House, 1955), p. 69.

<sup>11</sup>Bauer, p. 810.

## Summary

Outside of the New Testament ὑποταγή has the following meanings: command (if the LXX reading of the Wisdom of Solomon 18:15 is correct), the submitting or subjecting, slavery, subjection or subjugation, and subordination. It carries with it the idea of being placed in an order, rank, row, or class, that is, to be under definite τάγματα.

## ὑποτάσσω outside of the New Testament

Examples of the verb ὑποτάσσω are not found in the prehellenistic period. After this period there are numerous examples in classical Greek literature of its meaning in the active, middle, and in the passive voices. In the active ὑποτάσσω means to class next after, as in Plutarch's Quaestiones Convivales. It carries the idea of placing oneself in front of someone else for the purpose of protection. On Papyri ὑποτάσσω is used to append below in a piece of writing, so also in inscriptions. In Polybius 18, 15, 4 it means to classify under, as in a rubric. It means to subordinate in Aristotle, in Testaments of the 12 Patriarchs, and in Philo's De Opificio Mundi. In the middle voice ὑποτάσσω means to submit oneself, out of fear; to be submissive, by reason of a slavish mentality in the sense of recognizing someone as master; to subordinate oneself willingly. In the middle voice the meaning is first of all to lose or to give up one's own right or one's own will.

Secondly, it means to obey or to do the will of someone else. In the passive *ὑποτάσσω* means to succumb, to be subordinate, to be subjugated. Plutarch praised women who subordinated themselves to their husbands. In Vettius Valens it is used in a pointed way of the one who has no right of his own, namely a *δοῦλος*.<sup>12</sup>

In the Septuagint *ὑποτάσσω* is used approximately thirty-two times. It has ten different equivalents in the Hebrew.<sup>13</sup> In the LXX, in the active voice it means to subordinate, place under, as in Dan. 11:39. In Esther 3:13a it is used in reference to subordinate officers. In Ps. 8:7 it means to subjugate, as when God made creatures subject to man. In the passive voice it means to be overcome (3 Macc. 2:13), to become dependent (Wisdom of Solomon 8:14). In the middle voice it means to subordinate oneself (Dan. 6:14), to acknowledge someone's rule or power (1 Chron. 22:18).

In the Apostolic Fathers *ὑποτάσσω* is frequently used in Ignatius and First Clement. In Ignatius it usually is employed in injunctions not to withstand the Bishop, hence, it means to subject one's self to the church authorities or

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<sup>12</sup>In the first four paragraphs in this section the information on the meanings of *ὑποτάσσω* is drawn from Delling's study, except for the reference to Hatch and Redpath. "*ὑποτάσσω*," Theologisches Wörterbuch zum Neuen Testament, VIII, 40-48.

<sup>13</sup>For a list of the uses and the ten Hebrew equivalents see Edwin Hatch and Henry Redpath, A Concordance to The Septuagint (Graz, Austria: Akademische Druck--U. Verlagsanstalt, 1954), p. 1417.

to those governing the state. Clement makes the same use of the word and even includes the submitting of self to one's neighbor.

Among the Apologists, with the exception of Athenagoras' Supplicatio 18, 2 (everything is subordinated to God and the Son), only Justin uses ὑποτάσσω. In general he uses it only of the subjection of government, enemies, and demons to Christ. He also uses it in the sense of subjoining in a piece of writing, and of demons submitting themselves.

W. E. Vine says that ὑποτάσσω is primarily a military term which means to rank under. He notes that it comes from ὑπό --under, and τάσσω --to arrange.<sup>14</sup> τάσσω has many shades of meaning, as for example, fix, establish, lay down as a rule, arrange, order, classify, direct, and so on.<sup>15</sup> The influence of the many meanings of τάσσω can be seen in the meanings of ὑποτάσσω.

#### Summary

The verb ὑποτάσσω is used in many places outside the New Testament and has various shades of meaning. In the majority of the uses the meaning involves some sort of subjection whether it be in listing, ranking, or classing.

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<sup>14</sup>W. E. Vine, Expository Dictionary of New Testament Words (London: Oliphants Ltd., 1944), p. 86.

<sup>15</sup>For a complete exposition of τάσσω see Delling's study. Delling, VIII, 27-31.

The subjection may be required, necessary, commanded, implied, suggested, forced, or willing.

THE MEANING OF ὑποτάξω IN THE PAULINE CORPUS

2 Corinthians 9:13

ὑποτάξω occurs only four times in the New Testament. These four occurrences are in Paul's writings: 2 Cor. 9:13; Rom. 13:1; 1 Tim. 2:11 and 3:14.

The Greek text in 2 Cor. 9:13: διὰ τῆς δοκιμῆς τῆς εὐσεβείας ταύτης δοξάζοντες τὸ θεῖον ἐπὶ τῷ καρπῷ τῆς εὐεργεσίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ υἱοῦ τοῦ θεοῦ ἡμετέρου τῆς κοινῆς εἰς αὐτοὺς καὶ ὑμᾶς.

The printed apparatus in Nestle's text for 2 Cor. 9:13 shows a possible interpolation at the very beginning of the verse. The addition suggested is καὶ before διὰ τῆς.

The earliest MS is B. The Sahidic version originated in the second and third century and is extant in fragments dating from the fourth century onward. This support of NK is a strong argument in favor of its insertion. The verse then appears in the Nestle and Aland edition of the Greek text.

The Greek text of this verse involves the anticipated offering of the church at Jerusalem for the offering to

### CHAPTER III

## THE MEANING OF ὑποταγή<sup>c</sup> IN THE PAULINE CORPUS

2 Corinthians 9:13

ὑποταγή occurs only four times in the New Testament. Those four occurrences are in Paul's writings: 2 Cor. 9:13; Gal. 2:5; 1 Tim. 2:11 and 3:4.<sup>1</sup>

The Greek reads in 2 Cor. 9:13: *διὰ τῆς δοκιμῆς τῆς διακονίας ταύτης δοξάζοντες τὸν θεὸν ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον τοῦ Χριστοῦ καὶ ἀπολόγητι τῆς κοινωνίας εἰς αὐτοὺς καὶ εἰς πάντας.*

The critical apparatus in Nextle's text for 2 Cor. 9:13 shows a possible interpolation at the very beginning of the verse. The addition suggested is *καί* before *διὰ τῆς*. The support for *καί* is B<sub>sa</sub>. The Sahidic version originated in the second and third century and is extant in fragments dating from the fourth century onward. This support of *καί* is not sufficient to warrant its insertion. The verse then stands as it is found in the Nestle and Aland edition of the New Testament.

The general context of this verse involves the anticipated thanksgiving of the saints at Jerusalem for the offering to

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<sup>1</sup> Donald Guthrie presents the cases for and against Pauline authorship of the Pastoral Epistles. The Pauline Epistles--New Testament Introduction (Chicago: Inter-Varsity Press, 1964), pp. 198-236.

be sent to them by the Corinthians. The Jewish Christians at Jerusalem were suspicious of the brand of Christianity taught by Paul to the Corinthians. It looked as if the Corinthian converts were still advocates of extreme license. Paul brings out that the Jerusalem saints would have an occasion to be thankful to God. They would be thankful because of the Corinthian loyalty to the Gospel, and because of their generosity.<sup>2</sup> The Jerusalem saints would glorify God particularly for the signs of sincere Christian fellowship shown them by the Corinthians. The offering would serve to remove the suspicion on Paul's work. James Denney says:

Now all their [Jerusalem saints] doubts have been swept away; the Gentiles have actually come to the relief of their poverty, and there is no mistaking what that means. The language of love is intelligible everywhere, and there is only One who teaches it in such relations as are involved here--Jesus Christ.<sup>3</sup>

The love Denney speaks of is based *ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὑμῶν εἰς τὸ εὐαγγέλιον.*

The preposition *ἐπί* used here with *ὑποταγῇ* in the dative case indicates a relationship between the glorifying of God and obedience of the Corinthians. *ἐπί* introduces

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<sup>2</sup> Alfred Plummer, A Critical and Exegetical Commentary on the Second Epistle of St. Paul to the Corinthians, in The International Critical Commentary (New York: Charles Scribner's Sons, 1915), XXXIV, 266.

<sup>3</sup> James Denney, The Second Epistle to the Corinthians, in The Expositor's Bible, edited by W. R. Nicoll (London: Hodder and Stoughton, 1894), XXXVIII, 285.

the reason for thanksgiving, namely the obedience of the Corinthians either to their confession or to the Gospel. There is some debate as to whether  $\epsilon\acute{\iota}\varsigma\ \tau\acute{o}\ \epsilon\upsilon\acute{\alpha}\gamma\gamma\acute{\epsilon}\lambda\iota\omicron\nu$  is to be taken with  $\epsilon\pi\acute{\iota}\ \tau\eta\ \upsilon\pi\omicron\tau\alpha\gamma\eta$  or with  $\tau\eta\varsigma\ \omicron\mu\omicron\lambda\omicron\gamma\iota\acute{\alpha}\varsigma$ . Plummer says that it doesn't make much difference.<sup>4</sup> Various translations indicate how the translators have interpreted this.

The Interpreter's Bible has this statement concerning the meaning of  $\upsilon\pi\omicron\tau\alpha\gamma\eta$ :

What Paul means "by obedience in acknowledging the Gospel of Christ" is not quite clear. The most probable meaning is that liberality would be a sign of their grateful acknowledgment of the Gospel. Not only would they show how deeply that Gospel had won their hearts; they would show also how conscious they were of its blessings.<sup>5</sup>

The writer of this statement indicates that the meaning of obedience to the Gospel is a grateful acknowledgment of it. Lenski says that  $\upsilon\pi\omicron\tau\alpha\gamma\eta$  does not mean obedience but rather submission or submissiveness.<sup>6</sup> Meyer marks that the praising of God would be on account of the compliance of

<sup>4</sup>Plummer, XXXIV, 266.

<sup>5</sup>G. A. Buttrick, editor, The Interpreter's Bible (Nashville: Abingdon Cokesbury Press, 1953), X, 379.

<sup>6</sup>Richard C. H. Lenski, The Interpretation of St. Paul's First and Second Epistles to the Corinthians (Columbus: Wartburg Press, 1946), pp.1186-87.



the Corinthians with their confession. To him the submission of the Gospel of Christ means to let it order your life to such an extent that it moves you to good works.<sup>7</sup> Plummer, who speaks of the loyalty of the Gentile Christians being questioned, says they were in reality loyal (submissive) to the Gospel of Christ.<sup>8</sup> Delling states that Paul sees the confession of the Christ-evangel made by the heathen Christians in connection with the collection as an act of subordination.<sup>9</sup> As indicated by the statement given above in The Interpreter's Bible, the exact meaning of ὑποταγή is not quite clear. However, some conclusions can be drawn to indicate the direction of its meaning.

#### Summary

In the view of the commentators mentioned above, ὑποταγή in 2 Cor. 9:13 means a submissiveness to the Gospel in the sense of a grateful acknowledging of it, of compliance to its promptings to good works, and of being loyal to it. There is no indication of a forced obedience, rather a quiet, willing, submissiveness to the Gospel. Upon receiving the offering from Corinth, the Christians at Jerusalem would see

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<sup>7</sup>Heinrich A. W. Meyer, Critical and Exegetical Handbook to the Epistles to the Corinthians (New York: Funk & Wagnalls, 1884), VI, 610.

<sup>8</sup>Plummer, XXXIV, 266.

<sup>9</sup>Gerhard Delling, "ὑποταγή," Theologisches Wörterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: W. Kohlhammer Verlag, 1965), VIII, 47.

that the Gentiles really had submitted to it; that is, that they actually let it control their lives. The Jerusalem Christians would glorify God for this evidence of the Gentiles' submission to the Gospel.

## Galatians 2:5

Gal. 2:5 reads: *οἷς οὐδὲ πρὸς ὥραν εἴβαμεν τῇ ὑποταγῇ, ἵνα ἡ ἀλήθεια τοῦ εὐαγγελίου διαμείνῃ πρὸς ὑμᾶς.*

In the Nestle and Aland text there are two items listed in the critical apparatus for consideration. Both involve textual substitutions on the part of scribes. In the first case there are two possibilities. In one the *οἷς* is omitted and the *οὐδέ* only is retained. This is supported by *Sy* (Peshito), Marcion, Ephraem the Syrian, "Graeci apud Ambrosiaster." Outside of the Peshito translation the support is from the Fathers only. There are no Greek manuscripts to support the omission of *οἷς*. In the other possibility both *οἷς* and *οὐδέ* are omitted. This is supported by *D*, Irenaeus lat, Tertullianus, Ambrosiaster, and Pelagius. Nestle and Aland lists this double omission as a reading which Westcott and Hort regarded as a noteworthy reading, but one to be rejected. The text as given by Nestle has a great deal of external authority--p46 Sinaiticus, A.B.C.G.K. and others. Ragnar Bring says that the variants must be

regarded as wrong both on philological and logical grounds.<sup>10</sup> The rule of textual criticism which asserts that generally one should accept the more difficult reading is to be applied. A commentator who would want to allow the omission of both words on the witness of the Fathers usually wants to say that Paul yielded to pressure and had Titus circumcised. The second substitution is *διαμένῃ* for *διαμείνῃ*. The support for *διαμένῃ* is A, G and a few other manuscripts of no special importance. Since this can be explained as a hearing or spelling error and since the support is not overwhelming, this variant also is to be rejected. The verse, then, stands as it is given above in the Nestle and Aland text without changes.

The general context of Gal. 2:5 is that of Paul's visit to Jerusalem.<sup>11</sup> He had Titus with him on this occasion. The brethren to whom Paul presented his Gospel did not require that Titus, a Greek, be circumcised. However, some false brethren knew about Titus' uncircumcised condition and made a point of it. Paul says he did not yield *τῇ*  
*ὑποταγῇ*.

<sup>10</sup>Ragnar Bring, Commentary on Galatians, translated by Eric Wahlstrom (Philadelphia: Muhlenberg Press, 1961), p. 63.

<sup>11</sup>For a presentation of Paul's Jerusalem visits see Guthrie, pp. 80-87.

Several ways of interpreting this verse have been offered by commentators. The different interpretations usually stem from the textual problem concerning  $\overline{\delta\iota\varsigma}$   $\overline{\text{οὐδ'}}$ . Since one's acceptance or rejection of these words in the verse would affect one's decision on the meaning of  $\overline{\text{ὑποταγή}}$ , a few examples of how this works will be given. One interpretation is that of J. P. Koehler.<sup>12</sup> He rejects the idea that the two words be dropped completely and that Paul thus willingly submitted to having Titus circumcised. He feels that in the first three verses of Galatians 2 Paul tells of his journey to Jerusalem, his purpose, and his position. To Paul's mind his going to Jerusalem is not in agreement with his position as he described it in chapter 1. If this is true, then in verse 4 there is the explanation which is introduced with  $\overline{\delta\epsilon}$ . According to this he did not discuss Titus. Rather, the sentence introduced by "but" is to explain how he got to Jerusalem in the first place. Paul says he yielded for a time, not first in Jerusalem, but already in Antioch, simply by being willing to submit his Gospel to the congregation in Jerusalem instead of insisting that they accept it for its own sake. He did this only for the sake of the false brethren and to preserve the truth of the Gospel. Koehler says:

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<sup>12</sup>John P. Koehler, The Epistle of Paul to the Galatians, translated by E. E. Sauer (Milwaukee: Northwestern Publishing House, 1957), pp. 51-52.

Er ist gewichen infolge einer Offenbarung; und es wäre möglich, dass diese ihm die eben angegebene Einsicht vermittelte. Nach dieser Übersetzung heisst *ταῖ ὑποταχαί* [sic] im 5. Verse dann nicht durch Gehorsam oder Untertänigkeit, wie wir in dem andern Falle übersetzten, sondern vermöge der Unterordnung, die uns Christen zukommt.<sup>13</sup>

Koehler is in favor of *ὑποταχῆ* meaning submissiveness which is proper but not obedience by demand.

The interpretation of Henry Alford<sup>14</sup> is just the opposite with regard to the meaning of *ὑποταχῆ*. He says that "we" refers to Barnabas, Titus, and Paul. They yielded with the subjection required of them. He makes the *τῆ ὑποταχῆ* a dative of manner. The article then would give the sense that the subjection was claimed or demanded. J. B. Lightfoot<sup>15</sup> also supports a demanded subjection. He is not in favor of the omission of *οἷς οὐδέ*, so he interprets Paul as declaring his refusal to yield to this demand. Luther<sup>16</sup> states that Paul did not yield for any other cause than that certain false brethren had crept in to spy on their liberty and had demanded the circumcision. Luther felt that had they required this in the way of brotherly charity Paul

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<sup>13</sup>John P. Koehler, Der Brief Pauli an die Galater (Milwaukee: Northwestern Publishing House, 1910), p. 49.

<sup>14</sup>Henry Alford, The Greek Testament (Chicago: Moody Press, 1958), III, 14.

<sup>15</sup>J. B. Lightfoot, St. Paul's Epistle to the Galatians (London: Macmillan and Company, 1884), p. 107.

<sup>16</sup>Martin Luther, Commentary on St. Paul's Epistle to the Galatians, corrected and revised by Erasmus Middleton (Grand Rapids: Eerdmans Publishing Company, 1930), p. 80.

would have given in. Paul realized that to give in to compulsion would be to deny or overthrow the Gospel and Christian liberty.

E. D. Burton also favors the mandatory strength of the request to yield. He further explains:

The article before ὑποταγή is restrictive, showing that the word is used not simply with qualitative force, but refers to the particular obedience which was demanded. The phrase is therefore exegetical of εἴβαμεν, indicating wherein the yielding would have consisted if it had taken place, and the negative denies the yielding, not simply a certain kind of yield. This fact excludes any interpretation which supposes that Paul meant simply to deny that he yielded obediently, i.e., to a recognized authority, while tacitly admitting a conciliatory yielding (as is maintained by those who hold that he really circumcised Titus). For this thought, he must have used the dative without the article.<sup>17</sup>

#### Summary

ὑποταγή in Gal. 2:5 has been given various meanings by the commentators. The meanings have ranged from a willing submissiveness to a demanded submission. If οἷς οὐδε' is retained the present author favors the latter.

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<sup>17</sup>Ernest D. Burton, A Critical and Exegetical Commentary on the Epistle to the Galatians, in The International Critical Commentary (New York: Charles Scribner's Sons, 1920), XXXV, 84-85.

## 1 Timothy 2:11

In the Nestle and Aland text 1 Tim. 2:11 reads: *γυνὴ ἐν ἡσυχίᾳ μαρτυρεῖτω ἐν πάσῃ ὑποταγῇ*.

Since there are no variant readings to consider, the verse is taken just as it is.

The general context is taken as 1 Tim. 2:9-15. In this section Paul treats of the Christian woman's status and demeanor. He urged women to be modest in their dress. He suggested that they should have an attitude of submissiveness. For support of these injunctions he appealed to the story of Adam and Eve.<sup>18</sup>

1 Tim. 2:11 is one of the passages which has been employed relatively to the subordination of woman to man. Along with 1 Cor. 14:34 it has been taken as the basis for the prohibition that woman should not hold the office of Word proclamation in the church.<sup>19</sup> If one reads in Kähler,<sup>20</sup> Prohl,<sup>21</sup>

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<sup>18</sup>Guthrie, p. 239.

<sup>19</sup>Fritz Zerbst, The Office of Woman in the Church (St. Louis: Concordia Publishing House, 1955), p. 80.

<sup>20</sup>Else Kähler, Die Frau in den Paulinischen Briefen (Frankfurt a. M.: Gotthelf-Verlag, 1960), pp. 198-202.

<sup>21</sup>Russel C. Prohl, Woman in the Church (Grand Rapids: Wm. B. Eerdmans, 1957), pp. 31-35.

Zerbst,<sup>22</sup> Ryrie,<sup>23</sup> Bertinetti,<sup>24</sup> Thrall,<sup>25</sup> and in the proceedings of the 1956 convention of The Lutheran Church--Missouri Synod,<sup>26</sup> on the subject, he will quickly find that there has been to this day, much diversity of opinion as to just what is meant. The question of the extent of the subordination of woman to man leads to the consideration of the order of creation and the order of redemption and asks whether the commands to keep silent and to be submissive are unalterable divine ordinances or regulations to meet a certain situation at a certain time and place in history. The present author feels that this question cannot be answered to the satisfaction of all who would ask it. As can be seen in the works listed above, sides are taken. Some writers have the idea that the order of creation is replaced by the order of redemption; some are against this view. Some writers feel that the commands to keep silent and be submissive were regulations for women in a certain situation; others feel they

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<sup>22</sup>Zerbst, pp. 51-81.

<sup>23</sup>Charles Caldwell Ryrie, The Place of Women in the Church (New York: Macmillan Company, 1958), pp. 78-81.

<sup>24</sup>Ilse Bertinetti, Frauen In Geistlichen Amt (Berlin: Evangelische Verlagsanstalt, 1965), pp. 123-27, 154-55, 185-99.

<sup>25</sup>Margaret E. Thrall, The Ordination of Women to the Priesthood (London: SCM Press, 1958), pp. 66-76, 101-3.

<sup>26</sup>The Lutheran Church--Missouri Synod, Proceedings of the Forty-Third Regular Convention (St. Paul, Minnesota, 1956), pp. 553-71.



hold for all times. Rather than present materials that have been presented many times, the author recommends that the person who is interested may read the works already noted and the commentaries listed in the Bibliography of this paper for 1 Timothy and 1 Corinthians.

The main interest at this point is the shade of meaning of ὑποταγή in 1 Timothy 2. This can be given without entering into the arguments referred to above. Gerhard Delling says that here, as in 1 Cor. 15:34, ὑποταγή means subordination in the sense of renouncing personal ambition.<sup>27</sup> The subordination, most writers agree, was not any kind of forced subjection tyrannically imposed; nor was it in any way degrading or disrespectful of women. Subordination, in this passage, even if demanded by the order of creation, could be a renouncing of personal ambition and a willing maintenance of divine order. Likewise, if woman has freedom by way of the royal priesthood and the order of redemption she could willingly refrain from exercising her rights. In either case her subjection would be a witness to the Christian faith, marriage would be preserved, and the will of God be carried out.

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<sup>27</sup>Delling, VIII, 47.

Zerbst points out something very interesting for this whole consideration of the man-woman relationship and her subjection to man. He says:

Contrary to first expectation, the Scriptures nowhere command women to obey men. Even as the Scriptures do not say that *ἐξουσία*, *ἀρχή* (power, rule) was given to the husband over the wife, so they do not speak of any duty of obedience which the wife has toward the husband. Only in one instance, viz., I Peter 3:6, reference is made by way of report to the fact that "Sarah obeyed Abraham, calling him lord." In this passage no distinction seems to be made between *ὕπακούειν* (to obey) and *ὑποτάσσειν* (to subject oneself). At any rate, the New Testament contains no command directed to woman that she should obey the man. The woman is merely told that she has been subordinated to man, that man is her "head," and that she should willingly accept this divine arrangement. In these contexts the New Testament always addresses woman. It never tells man to subject woman unto himself. It never speaks of the "power" of man. It never draws the deduction from woman's subjection that she shall obey her husband in the manner in which children and servants are to obey their parents and masters, or in which soldiers are to obey their commanders, and citizens their government. All this accentuates the distinctive nature of woman's subjection. . . .<sup>28</sup>

Zerbst's statement underlines the position taken above, namely, that subordination here has the sense of renouncing personal ambition. Since he states that there are no hard and fast commands for woman to obey man, then when she does, it will be through a willing submissiveness.

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<sup>28</sup>Zerbst, p. 77.

<sup>29</sup> Guthrie, p. 239.

## Summary

This 1 Timothy passage has figured much in the theological discussions involving the man-woman relationship. These endless arguments were not presented here. Rather the meaning of ὑποταγή in this context was taken as subordination in the sense of renouncing personal ambition. Most writers would likely agree with this meaning, even though they do not agree on all questions that arise regarding the man-woman relationship, especially in the matter of the ordination of woman to the public ministry.

## 1 Timothy 3:4

Since there is no variant reading to be considered for this verse, the Greek is taken from the Nestle and Aland text as follows: *τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος.*

The context of this verse is the well known section (verses 1 to 7) of 1 Timothy which deals with the qualifications of bishops. Verse 1 mentions the honor of the office while verses 2 to 7 give the qualifications of the office. Verses 8 to 13 state the requirements for deacons. Guthrie notes that, "In both cases the chosen men have proved themselves in their own homes to be capable of assuming responsibility."<sup>29</sup> *ἐν ὑποταγῇ* in this verse, then, is in the context of directives given to the leaders of the church.

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<sup>29</sup>Guthrie, p. 239.

William Barclay says that the first sphere of duty of the bishops was his own home. If a man could not rule his own household well, how could he engage in the task of ruling a congregation in the Church?<sup>30</sup> A. P. Carleton echoes this same idea:

The test is whether his children are obedient and well behaved. This family discipline is not effected by blustering officiousness but by sweetness of temper. His ability to rule the church will be in proportion to the ability he has shown in ordering his own home.<sup>31</sup>

Both of these men are emphasizing that there is a definite connection between the *ὑποταγή* a bishop elicits in his home on the part of his children and that which he will elicit in the Church.

It is clear from the context that this verse is directed to the bishop. Wohlenberg makes this quite emphatic by saying:

Nicht auf Hervorhebung einer Eigenschaft der Kinder kommt es hier an, dasz nämlich sie gehorsam seien (vgl. dagegen Tt 1,6) sondern darauf, wie der Bischof als Vater beschaffen ist.<sup>32</sup>

<sup>30</sup> William Barclay, The Letters to Timothy, Titus and Philemon (Philadelphia: Westminster Press, 1960), p. 79.

<sup>31</sup> A. P. Carleton, Pastoral Epistles (New York: Association Press, 1964), p. 44.

<sup>32</sup> G. Wohlenberg, Die Pastoralbriefe, in Kommentar Zum Neuen Testament (Leipzig: A. Deichert'sche Verlagsbuchhandlung Nachf. George Böhme, 1906), XIII, 124.

Keeping this in mind, one should avoid trying to get too much out of this verse on children's obedience. Nevertheless, the  $\acute{\epsilon}\nu\ \acute{\upsilon}\pi\tau\omicron\tau\alpha\gamma\eta$  is applied to children. There is some question as to whether  $\sigma\epsilon\mu\nu\acute{\omicron}\tau\eta\tau\omicron\varsigma$  goes with the children or with the bishop. Alford applies it to the children marking it as a result of the father's ruling and as a proof that he knows how to preside. He feels that if the children are in subjection in all gravity they would be so as a result of the father's proper rule and not because he was constantly endeavoring to keep them so.<sup>33</sup> Wohlenberg says the  $\sigma\epsilon\mu\nu\acute{\omicron}\tau\eta\tau\omicron\varsigma$  cannot be taken with the  $\acute{\epsilon}\nu\ \acute{\upsilon}\pi\tau\omicron\tau\alpha\gamma\eta$ . Guthrie doesn't make it completely clear to which he applies it when he says: "'with all gravity' is better translated 'with complete dignity' (as Easton), avoiding the suggestion of sternness yet retaining the idea of natural respect."<sup>34</sup> It really does not seem to make much difference to which it is applied. Since this verse speaks of bishops, one could easily side with Wohlenberg. This fits better with the idea of the meaning of  $\acute{\upsilon}\pi\tau\omicron\tau\alpha\gamma\eta$  as being a happy submissiveness. If a father, in all dignity, controlled his house, the results ought to be pleasing.

Most of the commentators who were read were in favor of an unforced subjection. For example, The Interpreter's

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<sup>33</sup> Alford, III, 323.

<sup>34</sup> Donald Guthrie, The Pastoral Epistles (Grand Rapids: Eerdmans Publishing Company, 1957), p. 82.

Bible, says: "The bishop should not merely keep his children under control and manage the church well, but he should do it with dignity, not resorting to violence to achieve his ends."<sup>35</sup> This same idea of avoiding unnecessary sternness is also seen in the comments above of Guthrie and Carleton. The meaning of ὑποταγή in 1 Tim. 3:4 is generally taken as willing, respectful submission to a temperate and loving father.

#### Summary

The context of 1 Tim. 3:4 is that of the qualifications of a bishop. The bishop is to have his children in subjection, but it is to be a willing, respectful obedience in response to a loving father.

<sup>35</sup> Buttrick, XI, 413.

<sup>1</sup> Paul Bruner, The Letter to the Romans (Philadelphia: Westminster Press, 1959), p. 55.

<sup>2</sup> Kenneth Forson, The Letter of Paul to the Romans, in Layman's Bible Commentary (Richmond: John Knox Press, 1961), XII, 22.

<sup>3</sup> Martin Luther, Commentary on the Epistle to the Romans, translated by J. T. Mueller (Grand Rapids: Zondervan Publishing House, 1954), p. 104.

CHAPTER IV

THE MEANING OF ὑποτάσσω IN THE PAULINE  
CORPUS AND IN HEBREWS

Romans 8:7b

Since the Nestle and Aland text does not have any textual variant for Rom. 8:7b, the text is taken as it stands: τῷ γὰρ νόμῳ τοῦ θεοῦ οὐχ ὑποτάσσεται, οὔδ' ἔγερ δύναται.

The context in which this verse is found is concerned with the life in the Spirit. Emil Brunner feels that this concept is the main theme of verses 1 to 17 of Romans 8.<sup>1</sup> Kenneth Foreman suggests that this whole chapter furnishes a wealth of ways of describing the Christian. A walk in the Spirit is one description.<sup>2</sup> Martin Luther, on this same section (verses 1 to 17), talks about the blessedness of God's dear children in Christ as they live in the Spirit.<sup>3</sup> Stoeckhardt says:

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<sup>1</sup>Emil Brunner, The Letter to the Romans (Philadelphia: Westminster Press, 1959), p. 68.

<sup>2</sup>Kenneth Foreman, The Letter of Paul to the Romans, in Layman's Bible Commentary (Richmond: John Knox Press, 1961), XXI, 42.

<sup>3</sup>Martin Luther, Commentary on the Epistle to the Romans, translated by J. T. Mueller (Grand Rapids: Zondervan Publishing House, 1954), p. 104.

Sie [Christians] wandeln, herrschenderweise, nicht nach dem Fleisch, sondern nach dem Geist. Der Geist Gottes hat in ihnen die Vorherrschaft und bestimmt ihr Thun und Lassen, und so stimmt ihr Wandel mit dem Gesetz Gottes, wenn auch ihre Gesetzerfüllung noch unvollkommen ist und das Thun weit hinter ihrem Wollen Zurück bleibt. Und weil der Geist bei ihnen das Regiment hat, so rechnet ihnen Gott die Schwachheiten ihres Fleisches nicht an, nachdem der Sohn Gottes durch sein Leben, Leiden und Sterben im Fleisch alle Sünden und Uebertretungen der Menschen gesühnt hat.<sup>4</sup>

Stoeckhardt catches the theme of the first part of Romans 8 and also shows why the Christian is subject to God's law, whereas the carnal mind is not. He further states that the interests of the carnally minded lie in the works of the flesh, as listed in Gal. 5:19. The carnally minded show their hostile disposition to God by not subjecting the flesh to God's law. Because of its essence and nature, flesh cannot be subject to God's law. William Barclay, on this same section, brings out that Paul uses *σάρξ* in three different ways: of bodily circumcision, of looking at things from a strictly human point of view, and of the sinful human nature. In this context he says *σάρξ*

means human nature in all its weakness, its impotence and its helplessness. He [Paul] means human nature in its vulnerability to sin and to temptation. He means that part of man which gives sin its chance and its bridgehead. He means the sinful nature, apart from Christ and apart from God.<sup>5</sup>

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<sup>4</sup>George Stoeckhardt, Commentar über den Brief Pauli an die Römer (St. Louis: Concordia Publishing House, 1907), p. 357.

<sup>5</sup>William Barclay, The Letter to the Romans (Philadelphia: Westminster Press, 1957), pp. 104-5.



Barclay further feels that the life dominated by the Spirit has no mind of its own. "Christ is his mind. He has no desires of his own; the will of Christ is his only law. He is Spirit-controlled, Christ-controlled, God-focused."<sup>6</sup>

Anders Nygren points out that it is only because God's Spirit and Christ have found an abode in a person that he is a Christian and thus is a spiritual man, one who walks in the Spirit.<sup>7</sup> Barrett underscores this when he emphasizes that the flesh cannot be obedient to God because flesh means a mind from which God is excluded.<sup>8</sup> Hence we have a context for Rom. 8:7b that sets the stage for getting at the meaning of ὑποτάσσεται. The context contrasts the life in the flesh with that in the Spirit. This is important to know in this investigation of the meaning of ὑποτάσσεται.

Friedrich Philippi says, "verse 7 states the reason why the striving of the flesh is death, for it is ἐχθρὰ εἰς θεόν, enmity against God, the sole source of life." He notes, too, that a person who rebels against the law of a ruler is an ἐχθρός to the sovereign who gave the law.

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<sup>6</sup>Ibid., p. 108.

<sup>7</sup>Anders Nygren, Commentary on Romans, translated by Carl Rasmussen (Philadelphia: Muhlenberg Press, 1949), p. 321.

<sup>8</sup>Charles K. Barrett, A Commentary on the Epistle to the Romans (London: Adam and Charles Black, 1957), p. 158.

The carnal disposition simply cannot be subject to the law because subjection is against its nature.<sup>9</sup>

### Summary

The meaning of ὑποτάσσεται here is closely related to the idea that man's position of being carnally minded is by force of God's judgment on man's own unholy will. Man, therefore, cannot of himself, willingly submit to the Law. The meaning is further related to man being in the Spirit. That is, that God's Holy Spirit lives in Him. The thought of subordination cannot include any idea of willingness here because the unbeliever, the carnally minded, does not have the Spirit in him.

### Romans 8:20

Verse 20 of Romans 8, in the Greek, reads: τῇ γὰρ ματαιότητι ἣ κτίσις ὑπετάγη, οὐχ ἔχουσα, ἀλλὰ διὰ τὸν ὑποτάξασα, ἐφ' ἐλπίδι. The variant readings show two possible substitutions. For οὐχ ἔχουσα οὐθέλουσα, supported by G (ex latt?), is suggested. For ἐφ' ἐλπίδι ἐπ' ἐλπίδι is suggested. The text in this case is supported by p46 B\* D\* G; T (ἐφ' ἐλπ.). The substitution is supported by p27 vid AC℞-pl Cl. In the

<sup>9</sup>Friedrich A. Philippi, Commentary on St. Paul's Epistle to the Romans, translated by J. S. Banks (Edinburgh: T. & T. Clark, 1879), I, 398.

case of  $\overset{2}{\omicron}\overset{2}{\upsilon}\overset{2}{\chi}$   $\overset{2}{\epsilon}\overset{2}{\kappa}\overset{2}{\omicron}\overset{2}{\upsilon}\overset{2}{\sigma}\overset{2}{\alpha}$  the variant has only G and it is explained as possible assimilation to Latin translations. Whereas  $\overset{2}{\omicron}\overset{2}{\upsilon}\overset{2}{\chi}$   $\overset{2}{\epsilon}\overset{2}{\kappa}\overset{2}{\omicron}\overset{2}{\upsilon}\overset{2}{\sigma}\overset{2}{\alpha}$  has D G to support it. There is not much argument but that the variant should be ignored. In the case of the second substitution there is good support for both the variant and the text. However, Blass and Debrunner say that there is no recognizable rationale for the infrequent omission of aspiration before vowels which were aspirated in Attic. Such omissions are to be ascribed to scribal errors which point to Ionic--M Gr psilosis (deaspiration).<sup>10</sup> Since this is true, and since  $\overset{2}{\epsilon}\overset{2}{\phi}$  has stronger manuscript evidence,  $\overset{2}{\epsilon}\overset{2}{\phi}$  is retained. The verse thus stands as written above in the Greek of the Nestle and Aland text.

Rom. 8:20 is a part of that section in Romans which Unger calls the "sanctification of the believer" (6:1 to 8:39).<sup>11</sup> The more immediate context is taken as verses 18 to 25. Of these Guthrie writes:

God's redemptive action is so great and comprehensive that it envelops the material creation, whose yearning

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<sup>10</sup>Friedrich Blass and Albert Debrunner, A Greek Grammar of the New Testament, translated by Robert W. Funk (Chicago: University of Chicago Press, 1961), p. 9.

<sup>11</sup>Merrill F. Unger, Unger's Bible Handbook (Chicago: Moody Press, 1966), p. 607.

is cited to illustrate the greatness of the contrast between present sufferings and future glory.<sup>12</sup>

In this verse under consideration the meaning of the *κτίσις* and *ματαιότητι* have been questioned. Also, it has been asked, who is the *ὑποτάξαντα*? All three considerations are important to the meaning of *ὑποτάσσω* here. For Emil Brunner the concept of creation in Paul mostly denotes humanity. He says that Paul nowhere else speaks of the world of nature.<sup>13</sup> Luther stated in his commentary that most exegetes understand the creation to mean man since he is a part of the creation.<sup>14</sup> Bruce<sup>15</sup> echoes this same view. Charles Barrett evidently sees more in this term for he writes:

Thus the whole universe needed redemption. Paul's language here may owe something to current gnosticism and astrology, according to which all creation lying below the planetary spheres was enslaved to the celestial powers which moved about it; but he makes no concession to dualism.<sup>16</sup>

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<sup>12</sup>Donald Guthrie, The Pauline Epistles--New Testament Introduction (Chicago: Inter-Varsity Press, 1964), p. 43.

<sup>13</sup>Brunner, p. 75.

<sup>14</sup>Luther, p. 108.

<sup>15</sup>Frederich F. Bruce, The Epistle of Paul to the Romans (Grand Rapids: Wm. B. Eerdmans Publishing Company, 1963), p. 172.

<sup>16</sup>Barrett, pp. 165-66.

William Sanday and Arthur Headlam state that "ages ago Creation was condemned to have its energies marred and frustrated."<sup>17</sup> They are referring to Gen. 3:17 because they further related, "And that by no act of its own; it was God who fixed this doom upon it. . . ."<sup>18</sup> Frederic Godet also is in favor of creation meaning all of nature. He writes:

This reign of death which prevails over all that is born cannot be the normal state of a world created by God. Nature suffers from a curse which it cannot have brought upon itself, as it is not morally free.<sup>19</sup>

Among commentators  $\kappa\tau\acute{\iota}\omicron\varsigma$  has meanings ranging from all of nature, including man, to that which is extra human. In this context, and to avoid an un-biblical universalism the meaning is taken as that part of creation, whether animate or inanimate, which does not include man.

Vanity ( $\mu\alpha\tau\alpha\acute{\iota}\omicron\tau\eta\varsigma$ ) has had a variety of suggested meanings. Bruce<sup>20</sup> and Barrett<sup>21</sup> both suggest that vanity may

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<sup>17</sup>William Sanday and Arthur C. Headlam, The Epistle to the Romans, in The International Critical Commentary, edited by S. R. Driver, A. Plummer, and C. A. Briggs (Edinburgh: T. & T. Clark, 1964), XXXII, 205.

<sup>18</sup>Ibid.

<sup>19</sup>Frederic Godet, Commentary on St. Paul's Epistle to the Romans, translated by A. Cusin (New York: Funk & Wagnall's Company, 1883), p. 314.

<sup>20</sup>Bruce, p. 172.

<sup>21</sup>Barrett, pp. 165-66.

mean false gods or inferior spiritual powers. Stoeckhardt uses the word perishableness as synonymous with vanity. He says:

Die Creatur ist der *ματαιότης*, der Eitelkeit, der Vergänglichkeit unterworfen worden. Alles Irdische vergeht, blüht eine kurze Zeit und verblüht und verwelkt dann und wird zu Staube. "Ueberall haben wir Bilder des Todes und des Vergehens vor Augen; die Plage der Unfruchtbarkeit, die Wuth der Elemente, der Zerstörungstrieb der wilden Thiere, selbst die Gesetze, welche das Pflanzenleben beherrschen, alles gibt der Natur einen düsteren Anstrich." Reusz. Das ist vom ersten Anfang an nicht so gewesen. Die Creatur, aus Gottes Schöpferhand hervorgegangen, trug in sich den Trieb, die Kraft und das Gesetz des Lebens. Es ist dann aber bald ein Ereignisz eingetreten, das den ursprünglichen Stand der Dinge verändert hat. Seitdem ist die Creatur der Eitelkeit verfallen.<sup>22</sup>

Stoeckhardt further states that man sinned knowingly and willingly and so willed what he received. Because of man's sin God subjected nature to the curse of death and destruction. He describes vanity as a state of bondage. Brunner, too, relates that all of mankind was put into a state of subjection to vanity, to the power of corruption as a consequence of Adam's transgression.<sup>23</sup> Franzmann speaks of creation as doomed to death and decay, not by its own choosing but through man's.<sup>24</sup> Vanity, encompasses the idea of doom,

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<sup>22</sup>Stoeckhardt, p. 373.

<sup>23</sup>Brunner, p. 74.

<sup>24</sup>Martin H. Franzmann, Concordia Commentary--Romans (St. Louis: Concordia Publishing House, 1968), pp. 147-52.

perishableness, decay, and destruction to which creation is subject.

Karl Barth has the answer which most commentators give as to who did the subjecting:

Die "Leerheit" des Geschaffenen ist nicht sein eigener Wille, sie ist keine Gegebenheit erster Ordnung, sie ist, ob sie nun von den Optimisten übersehen oder von den Pessimisten entdeckt und so fort miszdeutet wird, kein wirklich Letztes. Sondern ihr ist das Geschaffene "unterworfen durch den Unterwerfenden" und darum "auf Hoffnung." Der "Unterwerfende" ist Gott.<sup>25</sup>

Adam, new man in general, and even the devil have all been suggested as the one who did the subjecting, but the common consensus is that God is the subjector. Sanday and Headlam state: "ὕπετάγη: by the divine sentence which followed the Fall (Gen. III, 17-19)." Since the subjection was not voluntary, they say δουλείας in verse 21 corresponds to ὑποτάγη. This means that the state of subjection to dissolution and decay is a state of slavery or of bondage.<sup>26</sup> Philippi stresses that the ὕπετάγη was a historical fact that cannot be based on the act of creation. This is forbidden by Gen. 1:31. ὕπετάγη must be based on Gen. 3:17,18. It supervened in consequence of the Fall. God did the subjecting.<sup>27</sup>

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<sup>25</sup>Karl Barth, The Epistle to the Romans, translated by Edwyn C. Hoskyns (London: Oxford University Press, 1950), p. 293.

<sup>26</sup>Sanday and Headlam, XXXII, 208.

<sup>27</sup>Philippi, II, 12.

In this verse of Romans 8, *ὑπετάγη* is a second aorist passive which relates to the creation which was subjected to vanity by God as a consequence of the Fall. *ὑποτάξαντα* is an active aorist participle which denotes the one doing the subjecting, who is God. From this and what has been said about other terms in the verse, we get the shades of meaning for *ὑποτάσσω* which are given in Delling's article. Delling says that the verb in Rom. 8:20 means: was subjected, was abandoned for Adam's sake to futility, even to the loss of existence before God. The verb is used as a classifying concept which emphasizes the relationship of the creation to God and to vanity.<sup>28</sup>

#### Summary

In verse 20 the *κτίσις* is seen as being subjected to *ματαιότητι*. This subjection was not *ἐκ οὔσα* but by the *ὑποτάξαντα*, namely, God. *ὑποτάσσω* here, then means was subjected or abandoned to futility for Adam's sake by God. Since the verb speaks of a relationship of the *κτίσις* to God and to *ματαιότητι*, it is used as a classifying concept.

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<sup>28</sup>Gerhard Delling, "*ὑποτάσσω*," Theologisches Wörterbuch zum Neuen Testament, edited by Gerhard Kittel (Stuttgart: W. Kohlhammer Verlag, 1965), VIII, 43.



## Romans 10:3

Rom. 10:3 reads: ἀγνοοῦντες γὰρ τὴν τοῦ  
 Θεοῦ δικαιοσύνην, καὶ τὴν ἰδίαν ζητοῦντες  
 στήσαι, τῇ δικαιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν.

Nestle's margin indicates the inconsequential addition of δικαιοσύνην after ἰδίαν in p46 Sinaiticus Gpl itsy Ir T. The text is supported by B A D pc vg Cl. From this external evidence it is difficult to decide which is the better reading. Lange indicates that some scholars retain the addition and some omit it. Those who omit it usually do so because they deem it superfluous.<sup>29</sup>

This verse is in the context of Rom. 9:30-10:21 which gives the real cause of Israel's rejection. Guthrie says of this whole section:

Paul next shows that God is absolved from the responsibility for Israel's rejection. They themselves are at fault because they sought a righteousness through self-effort. This kind of righteousness is contrasted with that received by faith, which is open to all who call upon the name of the Lord. Jews, therefore, have an equal opportunity with Gentiles and cannot charge God with rejecting them. Nor is it a question of the Jews not having heard, for in that case they might have had an excuse. But the scriptures bear abundant witness to the opportunities they have rejected.<sup>30</sup>

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<sup>29</sup>John P. Lange and F. R. Fay, The Epistle of Paul to the Romans (New York: Charles Scribners & Company, 1869), p. 340.

<sup>30</sup>Guthrie, p. 44.

The more immediate context of verses 1 to 5 shows Israel's condition. The Israelites were so intent on establishing their own righteousness by legal observances that they have bypassed God's righteousness.

The Jews were right in understanding their religion as a matter of righteousness. God had given them a law. They thought that their own obedience to it would be enough, that this would justify them. Barclay points out that the Jews were certainly zealous. He says, "Now it is clear that that obedience [which the Jews showed] to the law could only be given by a man who was desperately in earnest about his religion."<sup>31</sup> To observe even the Sabbath law, which told how much they could carry and how far they could walk, was burdensome. Barrett<sup>32</sup> and Lenski<sup>33</sup> agree with Barclay that the Jews were zealous. All three feel it was a misguided zeal which would not allow them to submit to God's righteousness and submit to God's. To acknowledge God as a righteous and merciful God and leave their fate to Him was beyond most of them. Lenski says that to be subjected to the righteousness of God, that is to bow to it in faith as being the only real righteousness that acquits before God's judgment seat, and to forsake all our own righteousness was what was

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<sup>31</sup>Barclay, p. 146.

<sup>32</sup>Barrett, p. 196.

<sup>33</sup>R. C. H. Lenski, The Interpretation of St. Paul's Epistle to the Romans (Columbus: Lutheran Book Concern, 1936), p. 648.

expected of the Jews.<sup>34</sup> Most Jews could not do this-- *οὐχ ὑπετάγησαν*. Godet observes that the verb here "characterizes the refusal to believe as a disobedience; it is the counterpart of the passages in which faith is called an obedience (I.5, VI. 17)."<sup>35</sup> The meaning of *ὑποτάσσω* in this verse is that the Jews have (not) submitted themselves. This non-submitting carries the idea of not having believed, or not having accepted, or not having conformed to God's will.

#### Summary

In Rom. 10:3 there is a definite contrast between the righteousness of the law and God's righteousness. The Jews, who felt they could earn their own righteousness by keeping the law, could not submit, could not conform to God's will. They could not willingly submit themselves to God's plan. They did not believe.

#### Romans 13:1a,5

Rom. 13:1a: *πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις ὑποτάσσεσθω*. The critical apparatus shows a substitution for this whole sentence, reading: *πάσαις ἐξουσίαις ὑπερεχούσαις ὑποτάσσεσθε*.

<sup>34</sup> Ibid.

<sup>35</sup> Godet, p. 376.

This reading is supported by papyrus 46 of the Chester Beatty find, also by the original reading of D, by G, by all or a great number of Old Latin witnesses, by Irenaeus, Tertullianus. It is adopted by Westcott and Hort. Since the text, as given by Nestle, has strong support in the Alexandrian text family as well as others it should be accepted.

Rom. 13:5 reads in Nestle: *διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ μόνον διὰ τὴν ὀργὴν ἀλλὰ καὶ διὰ τὴν συνείδησιν*. A substitution is suggested as possible for *ἀνάγκη ὑποτάσσεσθαι*, namely, *ὑποτάσσεσθε*. This is supported by D G, by old Gothic and Latin translations, by Irenaeus in the Latin translation. P46 also reads: *ὑποτάσσεσθε*, but substitute *καὶ* for *ἀνάγκη*. The Nestle text reading has support of the more important witnesses. None of the variants in the two verses really affect the sense.

These two verses are taken together here because they both fall in the same context. The context deals with the Christian and his relationship to the state.

Verse 1 begins: "Let every soul" be subject. The phrase *πᾶσα ψυχὴ* has been understood in various ways. Rhys says: "Naturally Paul is speaking only to the members of the Church, for he has no authority in counseling anyone else."<sup>36</sup> In contrast to this idea Stoeckhardt

<sup>36</sup>Howard Rhys, The Epistle to the Romans (New York:

defines "every soul" as all people, that is, every individual person.<sup>37</sup> Brunner agrees. He says: "to be precise: every soul."<sup>38</sup> Either understanding is possible and applicable. Since Paul writes in 1:7: "And so I write to you in Rome whom God loves and has called to be His own people . . ."<sup>39</sup> the former idea seems preferable.

Christians are to be subject to the higher powers. Before going into the meaning of ὑποτάσσω here, we first consider ἐβουίαις ὑπερχούσαις. There are two questions to answer. First, who is included in this power structure? Second, where does the power get its authority? Godet feels that not just the highest authorities in the state are meant, but rather all powers in general in the state and of all degrees.<sup>40</sup> Sanday and Headlam give the impression that, because of ὑπερχούσαις, they think that only those who are in eminent positions in the state are meant.<sup>41</sup> Cranfield favors the view that just civil authorities are meant. He states: "What is disputed is if

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Macmillan Company, 1961), p. 164.

<sup>37</sup>George Stoeckhardt, The Epistle to the Romans, translated by Erwin W. Koehlinger (St. Louis: Concordia Mimeo-graph Company, 1943), p. 177.

<sup>38</sup>Brunner, p. 108.

<sup>39</sup>Good News for Modern Man (New York: American Bible Society, 1966), p. 362.

<sup>40</sup>Godet, p. 441.

<sup>41</sup>Sanday and Headlam, XXXII, 366.

there is in *ἐξουσίαις* a double reference--to civil authorities and also to angelic powers standing behind them, and acting through the civil authorities."<sup>42</sup> He goes on to say that M. Dibelius first suggested the angelic powers about 1909. While Dibelius later abandoned the idea, others took it up. While Barrett favors the meaning as being the governing authority of the Roman Empire or human authorities, he points out that O. Cullmann argues for invisible powers behind the government.<sup>43</sup> Cranfield says that Barrett misrepresents Cullmann on this point.<sup>44</sup> The phrase *ἐξουσίαις ὑπερεχούσαις* has been given a wide range of meanings. The majority of commentators checked were in favor of civil authorities of some kind, either the highest officials or all who are in some official capacity over the citizen.

In answer to the second question, about the origin of the authority Schelkle says:

For the state is as divine an order as is the order of creation, a fact which Paul establishes emphatically with a doubled, "by God." Thus when the Christian acknowledges the state and its officials he does not obey men but God.<sup>45</sup>

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<sup>42</sup>C. E. B. Cranfield, A Commentary on Romans 12-13 (Edinburgh: Oliver and Boyd, 1965), p. 65.

<sup>43</sup>Barrett, p. 244.

<sup>44</sup>Cranfield, p. 66.

<sup>45</sup>Karl Hermann Schelkle, The Epistle to the Romans (New York: Herder and Herder, 1964), p. 212.

Stoeckhardt adds:

The real existence, the actual possession of power, is decisive here. Every government on earth, though it be illegitimate, which has the power and exercises the functions of state, is government ordained by God.<sup>46</sup>

From these statements and verse 1 itself, it is clear that the authority to rule is from God.

From this fact that authority to rule is from God flows the duty of submission. Godet writes:

The second part of this verse justifies the duty of submission, and that for two reasons: the first is the divine origin of the state as an institution; the second, the will of God which controls the raising of individuals to office at any given time. . . .<sup>47</sup>

The duty of subordination is nothing but the acknowledgment of the divine servant who is an instrument of God. The real motive for obedience to government is the fact, or knowledge, that the power is of God. Barth says: "Though subjection may assume . . . various concrete forms, as an ethical concept it is here purely negative. It means to withdraw and make way; it means to have no resentment, and not to overthrow . . ." <sup>48</sup> Delling says, "Das *ὑποτάσσω* gegenüber den irdischen Gewalten ist das der Anerkennung ihrer potestas,

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<sup>46</sup>Stoeckhardt, Epistle to the Romans, p. 178.

<sup>47</sup>Godet, p. 441.

<sup>48</sup>Barth, p. 481.

die aus Gottes Anordnung herkommt."<sup>49</sup> Barclay feels that the passage counsels absolute obedience on the part of the Christian to the civil power.<sup>50</sup> Cranfield adds that the obedience which is required is not just in principle. It is obedience of thought and attitude, or word and deed, worked out in the concrete situations of life under God.<sup>51</sup> The responsibility of submission flows from God being behind the state, and this submission is quite inclusive. Cranfield's idea of obedience is tempered only with reference to Acts 4:19 and 5:29. Where governmental will clashes with God's will is to be obeyed.

#### Summary

*ὑποτασέσθω* in verse 1 means an acknowledgment or recognition of God's servants in government. It means to withdraw personal interests and make way for the government without resentment or rebellion. It means an absolute obedience which is more than just in principle; obedience is to extend to thoughts and attitudes, words and deeds. *ὑποτάσσεισθαι* in verse 5 has this same meaning. Verse 5 speaks more on the reason for subordination, not only because of God's *ἔργη* but also as a matter of conscience.

<sup>49</sup> Gerhard Delling, Romer 13:1-2 (Berlin: Evangelische Verlagsanstalt, c.1962), p. 68.

<sup>50</sup> Barclay, p. 185.

<sup>51</sup> Cranfield, p. 2.



## 1 Corinthians 14:32

Verse 32 reads: *καὶ πνεύματα προφητῶν προφήταις ὑποτάσσεται*. *πνεῦμα* is given as variant reading for *πνεύματα*. *πνεύματα* has the best manuscript support and is also the more difficult reading. Kling looks upon *πνεῦμα* as a scribal correction because the plural seemed strange to the scribe.<sup>52</sup>

In 1 Corinthians 12 to 14, Paul speaks about spiritual gifts. In chapter 14, verses 1 to 25, he declares that prophecy is a gift which edifies. It is superior to the gift of tongues in regard to edification. Orderliness was essential in the church, even with respect to the prophets. Verse 32 is found in this context of the orderly use of spiritual gifts.<sup>53</sup>

In commenting on the verses preceding this one Barrett writes, "Having emphasized that every member of the Church may, at the will of the Spirit, act as a prophet Paul returns to the necessary practical caution."<sup>54</sup> The caution here deals with the operation of, or speaking by the prophets. The "spirits of prophets" are to subject themselves to

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<sup>52</sup>John P. Lange, Corinthians, in Commentary on the Holy Scriptures, translated by Philip Schaff (Grand Rapids: Zondervan Publishing House, 1949), XX, 281.

<sup>53</sup>Guthrie, p. 68.

<sup>54</sup>Charles K. Barrett, A Commentary on the First Epistle to the Corinthians (London: Adam & Charles Black, 1968), p. 329.

prophets. More questions are raised in this verse concerning the meaning of the "spirits of prophets" and "prophets" than are raised over the meaning of ὑποτάσσω. The "spirits of prophets" may mean the inspiring Spirit, in the variety of its manifestations. It may mean the inspired spirits of prophets themselves which have received the prophetic charisma. The latter interpretation is the more probable. The πνεύματα may also mean the prophetic charisma itself. The "prophets" may be understood as just other prophets to whom the charisma was given, or as the individuals to whom the spirits belonged. If it is the former, then Paul is cautioning prophets to give way to other prophets who have a message. If it is the latter, then he is emphasizing that the prophet control himself. Either way the understanding comes out about the same. Moffatt says:

Paul insists that a glossolalist must be on his guard, as quivers ran from soul to soul, so much on his guard, and so alive to the edifying needs of the gathering, that he could restrain himself if too many had already taken part. To a certain extent the gift could apparently be managed or directed.<sup>55</sup>

This statement amounts to saying the inspired prophet was not above the criticism or correction of his peers. He was not above the responsibility of watching how long he spoke and

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<sup>55</sup>James Moffatt, The First Epistle of Paul to the Corinthians, in The Moffatt New Testament Commentary (New York: Harper and Brothers, 1938), VII, 215-16.

of what he said. Lack of proper management could have led to rivalry and disorder which were out of place in the Church of God. Plummer suggests that the present tense of the verb indicates an established fact or principle. The spirits of sibyls and pythoresses were not under their control; utterance continued until the impulse ceased. This was not to be the modus operandi of the Christian prophets.<sup>56</sup> ὑποτάσσω in this instance means to give way, to restrain oneself, or to control oneself. There was, however, a certain compulsion to thus manage the spiritual gift. Plummer says, "he does not say 'ought to be subject to,' as a matter of order, but, 'are subject to,' as a matter of fact."<sup>57</sup>

#### Summary

In this verse more attention is given by commentators to the meaning of the terms "spirits of prophets" and "prophets," than to ὑποτάσσω. ὑποτάσσω means to be under compulsion to control oneself by giving way to another or by restraining one's own actions. If the Corinthians followed this directive they were working toward the orderly use of spiritual gifts to which Paul is addressing himself here.

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<sup>56</sup> Alfred Plummer and A. Robertson, First Epistle of St. Paul to the Corinthians, in The International Critical Commentary (Edinburgh: T. & T. Clark, 1958), XXXIII, 323.

<sup>57</sup> Ibid.

## 1 Corinthians 14:34b

Verse 34 in its entirety reads: αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν· οὐ γὰρ ἐπιτρέπεται αὐταῖς λαλεῖν, ἀλλὰ ὑποτασσέσθωσαν, καθὼς καὶ ὁ νόμος λέγει . Nestle's

margin notes that verses 34 and 35 are sometimes placed after verse forty. For information on this one may consult Barrett<sup>58</sup> and Moffatt.<sup>59</sup>

In part b of the verse ἐπιτέτραπται has the support of a number of manuscripts in the Koine group and of some of the most important Syrian translations instead of ἐπιτρέπεται. Lange says:

Rec. and Tischendorf have ἐπιτέτραπται, but it is not so well sustained as the present ἐπιτρέπεται . . . . The authority of the oldest and best unicals (A.B.D.E.F.G. Sinait.), the Vulg., Ital., all the Latin and some Greek writers, is in favor of the verb in the present.<sup>60</sup>

Further, the infinitive ὑποτάσσεσθαι in many later manuscripts is substituted for the imperative ὑποτασσέσθωσαν. The Alexandrinus has τοῖς ἀνδράσιν after the verb. This interpolation seems to be a bit of scribal interpretation, correct but unnecessary. While the infinitive has the weight of the cursives, the versions, and

<sup>58</sup> Barrett, p. 332.

<sup>59</sup> Moffatt, VII, 233-34.

<sup>60</sup> Lange, XX, 282.

the Fathers, these are all later than the more important unicials which support the text with its imperative form.

The context for this verse is the same as for verse 32. It deals with orderliness as an essential in the early church, whether it concerns spiritual gifts or the ministry of women. This verse has received considerable attention in studies concerned with the place of women in the church. Our discussion will not try to canvass all points of the debate.<sup>61</sup>

It is possible that the women of Corinth had been claiming equality with men in the matter of the veil,<sup>62</sup> and in the matter of preaching or asking questions during service. Either one or both of these actions might have signaled rebellion against woman's "subordination" in the church. Grosheide says, "To whom the woman's obedience is due, is not stated here but from 11:3-15, we already know that it is to her husband."<sup>63</sup> He feels, however, that the omission of the words "to their husband" is significant since it serves to emphasize the dependent position of women in general. Whether or not this position is still applicable today is one of the points of the ongoing debate alluded to earlier. Paul,

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<sup>61</sup>supra, pp. 19-20.

<sup>62</sup>Compare 1 Corinthians 2.

<sup>63</sup>Frederich W. Grosheide, Commentary on the First Epistle to the Corinthians (Grand Rapids: Wm. B. Eerdmans, 1960), p. 343.

nevertheless, gave the command ὑποτασέσθωσαν in his own day. The meaning here is that of being in the subordinate position established by a divine directive. Whether by force or by willingness the women were to be in subjection, that is, in a position with respect to man. The use of the verb here is that which Delling indicates when he says, "Ursprünglich ist es ein Ordnungsbegriff, der das Verhältnis zu anderen Größen betont."<sup>64</sup>

#### Summary

Paul was concerned about the activity of women within the church. He gave a sharp command that they should be in subjection. This subjection may have been through duress or willingness. In any event it was in regard to their position with respect to men. This use of the verb is as a classifying concept which was one of its original uses.

#### 1 Corinthians 15:27,28

Since these two verses are closely related in subject matter, ὑποτάσσω needs only one discussion. Since the critical apparatus for both has only some minor considerations which are not judged to affect the Greek of the Nestle and Aland text, the verses are taken as Nestle gives them:

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<sup>64</sup>Delling, VIII, 41.

πάντα γὰρ ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ.  
 ὅταν δὲ εἶπη ὅτι πάντα ὑποτέτακται, δῆλον ὅτι  
 ἔκτος τοῦ ὑποτάξαντος αὐτῷ τὰ πάντα. ὅταν δὲ  
 ὑποταγῆ αὐτῷ τὰ πάντα, τότε καὶ αὐτὸς ὁ υἱὸς ὑπο-  
 ταγήσεται τῷ ὑποτάξαντι αὐτῷ τὰ πάντα, ἵνα ἡ ὁ Θεὸς πάντα  
 ἐν πᾶσιν.

Chapter 15 of 1 Corinthians deals with the subject matter of the resurrection. In it Paul deals with the importance of this doctrine in four ways. First (verses 1 to 19), he shows that to deny the believer's resurrection is to deny Christ's. The result is a denial of the Christian faith. Secondly (verses 20 to 34), he asserts that on the basis of Christ's resurrection and the final subjection of all things to Him the believer may be assured of his own resurrection. Thirdly (verses 35 to 50), he answers the question about what kind of body the dead will receive. Finally (verses 51 to 58), he concludes that the resurrection will take place at the παρουσία.<sup>65</sup> This is the broader context of these two verses.

The verb ὑποτάσσω is used six times in these two verses. It is very important in Paul's presentation of a point. That point is that all things are to be subordinated to the Son (even death, compare verse 26). When this is

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<sup>65</sup>Guthrie, p. 68.

done, then the Son also will somehow be subordinated to the One doing the subordinating. For the idea of all things being put under Christ's feet we are referred to Psalm 8. Lange writes, "The apostle here introduces, without any formula of citation, words taken from Psalm VIII. (LXX. ΠΑΝΤΑ ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ.

'Thou hast put all things under his feet.')

<sup>66</sup>

Thrall,<sup>67</sup> Grosheide,<sup>68</sup> and Moffatt<sup>69</sup> all say that this Psalm is applied to Christ. Moffatt includes the idea that the Psalm is a proof that Christ was conquering for God. Grosheide adds:

The subjection mentioned in Psalm 8 is first of all a subjection to Christ, who is the last Adam. Because all things are subjected to Christ, death is also subjected. Thus vs. 27 proves from Scriptures the truth of vs. 26.<sup>70</sup>

This subjection is one grounded in the consciousness of a perfect weakness and is one of constraint. This catches the meaning of five of the verb forms in these two verses. The sixth, ὑποταγήσεται in verse 27, indicates an act of the highest willingness and of free self-determination.<sup>71</sup>

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<sup>66</sup>Lange, XX, 320.

<sup>67</sup>Margaret E. Thrall, The First and Second Letters of Paul to the Corinthians (Cambridge: University Press, 1965), p. 109.

<sup>68</sup>Grosheide, pp. 368-69.

<sup>69</sup>Moffatt, VII, 248.

<sup>70</sup>Grosheide, pp. 368-69.

<sup>71</sup>Lange, XX, 320.



These two verses may easily be misunderstood. Evans, writing on verses 20 to 28, says:

It is not altogether surprising that the meaning of this passage has been misunderstood. In the fourth century Marcellus of Ancyra was accused of misinterpreting it to imply a denial of the eternity of the Son of God, as if His subjection to God involved the end of His particular existence. Probably the true solution of many forms of this difficulty is in the meaning of "subjection": to be subject is not necessarily to be inferior; created things, which are by nature inferior to Christ, when made subject to Him remain inferior, but Christ Himself, being always subject to the Father, yet in no way inferior, will not become inferior when in Him all things are made subject.<sup>72</sup>

By keeping in mind the two meanings of the verb given in the preceding paragraph and Evans' point about inferiority, most misunderstandings can be avoided. Barclay does this when he expounds on this same context. He says:

God gave to Jesus a task to do. The task was to defeat sin and to vanquish death and to liberate man. The day will come when that task will be fully and finally accomplished, and then, to think of the thing in pictorial terms, the Son will return to the Father like a victor coming home and the triumph of God will be complete. It is not a case of the Son being subject to the Father as a slave or even as a servant is to a master. It is a case of one who has accomplished the work that was given him to do, and who returns with the glory of complete obedience as his crown.<sup>73</sup>

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<sup>72</sup>Ernest Evans, The Epistle of Paul the Apostle to the Corinthians, in Clarendon Bible (Oxford: Clarendon Press, 1944), XIII, 143.

<sup>73</sup>Barclay, p. 169.

## Summary

In verses 27 and 28 ὑποτάσσω is used six times. It has two different meanings. In five of its uses the meaning is one grounded in the consciousness of weakness or inferiority and is a subjection by constraint. The sixth use has the meaning of a willing subordination as an act of free self-determination.

## 1 Corinthians 16:16

The critical apparatus for this verse presents no textual variant. Nestle and Aland's text reads: <sup>ε</sup>ἵνα καὶ ὅτι εἰς ὑποτάσσεισθε τοῖς τοιοῦτοις καὶ παντὶ τῷ συνεργούντι καὶ κοπιῶντι.

This verse comes near the end of Paul's first letter to the Corinthians where he is illustrating brotherly concern (verses 5 to 14) and brotherly service (verses 15 to 18). He exhorts his readers to follow people who labored among them, such as Stephanas and his family.

Stephanas and his family evidently put themselves out to serve the saints which were around them. Verse 15 says ἔταβεν ἑαυτοῦς. Redpath feels that this means they kept their house open so that everybody was welcome all the time.<sup>74</sup> Moffatt says:

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<sup>74</sup>Alan Redpath, The Royal Road to Heaven (Westwood; Fleming H. Revell Company, 1960), p. 238.

"addicted themselves to the ministry," is a trade metaphor which Plato happens to use, in the Republic (II.371), about tradesmen who "set themselves to the business of serving the public" by retailing farm produce, since they "saw the need of this." So the household of Stephanas had recognized that something had to be done for the good of the community and had addressed themselves to the business of voluntary, unofficial service. Paul plays on the word for "laid out" (ΤΑΨΕΙΝ) by using the compound (ΥΠΟΤΑΨΕΙΝ) as he begs his readers to put themselves under the Stephanas group, which was putting so much personal interest into their own religious welfare.<sup>75</sup>

While the exact terms of the services rendered cannot be discerned, they were such as ought to elicit subordination from the recipients. There does not seem to be any note of forced subjection but rather of willingness to show due respect or reverence to people who promoted the well-being of the saints at Corinth. This respect would show itself by the saints following the advice, or seeking it, of such men as Stephanas. Lange wants it made clear that Stephanas is not to be understood as being in the capacity of a presbyter. The submitting is not particularly directed to men of rank, rather to fellow Christians who showed an active interest in the well-being of the rest.<sup>76</sup> Such submission was owed to these laborers but it should flow from Christian love and recognition of their unselfish efforts

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<sup>75</sup>Moffatt, VII, 278.

<sup>76</sup>Lange, p. 359.

in carrying on the work of Christ. Calvin adds that we are "of our own accord, to submit ourselves to all on whom God has bestowed the richer gifts."<sup>77</sup> In our text this meant to people like Stephanas, because they had put themselves out to serve the saints.

### Summary

Paul exhorts the people of Corinth to recognize that some people willingly put themselves out to serve. He urged the Corinthians to submit to such people willingly. The verb here has the meaning of showing due reverence or respect. This was to show itself in seeking or following the advice of the willing and spontaneous laborers among them.

### Ephesians 1:22

No critical apparatus is given to be considered for verse 22. Nestle and Aland reads: *καὶ πάντα ὑπέταξεν ὑπὸ τοὺς πόδας αὐτοῦ, καὶ αὐτὸν ἔδωκεν κεφαλὴν ὑπὲρ πάντα τῇ ἐκκλησίᾳ.*

Its general context is taken as verses 15 through 23 where Paul prays for his readers. He asks that they may have the wisdom to comprehend the hope of their calling and the greatness of God's power by which He has highly exalted Christ.

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<sup>77</sup> John Calvin, The Epistle of Paul the Apostle to the Corinthians, in Calvin's Commentary, translated by J. Fraser and edited by Torrance and Thomas Torrance (Grand Rapids: Wm. B. Eerdmans, 1960), IX, 355-56.

As already mentioned in the treatment of 1 Cor. 15:27, 28, the thought of putting or subjecting all things under His feet comes from Psalm 8.<sup>78</sup> Bruce writes:

Here, as in Hebrews 2.6ff, the words of Psalm 8:6, first applied to Adam as he left the creative hand of God, and applied to the Second Man who has broken the deadly entail of the fall and by His redemptive work won the sovereignty which is His as Head of the new creation . . . the complete fulfillment of these words in Christ will not come until death itself is destroyed and God is all in all, but Christ's present enthronement at God's right hand is assurance enough that this blessed consummation will come without fail.<sup>79</sup>

The point made here is similar to that made by Moule, namely that, "in the act of exaltation God put (subjected) everything under His feet. Its full realization awaits indeed the hour of His final triumph, but in the fiat of the Father it is already fact."<sup>80</sup> Since the Father, by His absolute power has subjected all things under Christ's feet, there is no question as to the meaning of the verb. It means, as in 1 Cor. 15:27-28, the subjection is by constraint, a total subjection. Since all things are placed under Him, they are put in a certain order or relationship to Him. Here the original use of *ὑποτάσσω* as a classifying concept can be seen.

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<sup>78</sup> Supra, pp. 50-51.

<sup>79</sup> F. F. Bruce, The Epistle to the Ephesians (London: Pickering & Inglis Ltd., 1961), p. 43.

<sup>80</sup> Handley Moule, Ephesians Studies (London: Hodder and Stoughton, 1902), p. 51.

## Summary

Here ὑποτάσσω means subjection by constraint, a total subjection. God, by His absolute power, put all things under Christ's authority and, therefore, in relationship to Him; hence the idea of classification.

## Ephesians 5:21,22,24

Nestle and Aland gives this text as: 21. ὑποτάσσομενοι ἀλλήλας ἐν φόβῳ χριστοῦ 22. αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὡς τῷ κυρίῳ 24. ἀλλὰ ὡς ἡ ἐκκλησία ὑποτάσσεται τῷ χριστῷ, οὕτως καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί.

These three verses in Ephesians 5 fall into the same general context dealing with the husband and wife relationship and hence are considered together. Each verse has a form of ὑποτάσσω in it or implied, and each has one variant reading to consider. In verse 21 some manuscripts have either Θεοῦ or Κυρίου suggested in place of χριστοῦ. χριστοῦ is retained because it is found in nearly all manuscripts and is accepted by all recent editors.<sup>81</sup> In verse 22 an interpolation of either

<sup>81</sup> John P. Lange, A Commentary on the Holy Scriptures Galatians, Ephesians, Philippians, Colossians, in Commentary on the Holy Scriptures, translated and edited by Philip Schaff (Grand Rapids: Zondervan Publishing House, c.1870), XLI, 190.

ὑποτασέσθωσαν or ὑποτάσσεσθε is suggested after ἀνδράσιν. Braune says:

The variations in form and position suggest an interpolation, (comp. Col. III:18) and when to this is added the testimony of Jerome, who asserts that there was nothing in the Greek MSS. to correspond with subditae sint, remarking that it was less necessary in Greek than in Latin, the evidence is conclusive. Still we must supply the verb in English.<sup>82</sup>

In the third verse (24) ὡς is possibly to be omitted after ἀλλά. Since the omission is poorly supported, it is not observed.

In verse 21 there is an injunction to Christians to be subordinate to one another in fear of Christ. There is a question among the commentators as to whether this injunction is to be taken with πληροῦσθε in exhortations to wives and husbands which follow in verses 22 to 31. Ellicott says that ὑποτασόμενοι begins a fourth participial clause which is appended to πληροῦσθε. He feels that the first three clauses name duties which are more or less special in regard to God. The fourth is a comprehensive moral duty in regard to man.<sup>83</sup> Wuest<sup>84</sup> and Simpson<sup>85</sup> indicate similar interpretations. Stoeckhardt says

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<sup>82</sup> Ibid., XLI, 197.

<sup>83</sup> Charles J. Ellicott, A Commentary on St. Paul's Epistle to the Ephesians (New York: John Wiley, 1862), p. 130.

<sup>84</sup> Kenneth Wuest, Ephesians and Colossians in the Greek New Testament (Grand Rapids: Wm. B. Eerdmans, 1953), p. 129.

<sup>85</sup> E. K. Simpson and F. F. Bruce, Commentary on the Epistle to the Ephesians and the Colossians (Grand Rapids: Wm. B. Eerdmans, 1957), p. 127.

that this phrase in question prepares us for the admonitions which are contained in verses 22 to 33. He feels that verse 21 is coordinated with what preceded, but only loosely joined to the *πληροῦθε*.<sup>86</sup> Hodge says that *ὑποτασόμενοι* cannot be explained by referring it to the verb in verse 18.<sup>87</sup> There is also some question as to the punctuation which precedes the participle. Is there a minor break, with a comma, or is there a major break, with a period? The support is in favor of the minor break.<sup>88</sup> This support, the comments in Blass and Debrunner<sup>89</sup> and the opinion of the commentators give me reason to accept that *ὑποτασόμενοι* goes with *πληροῦθε*. The injunction to be subject to one another goes beyond the family relatives. While the injunction is a general one it includes also the husband and wife situation which follows in verses 22 to 31.

Husband and wife are to see their relationship to each other in the pattern of the relationship between Christ and His Church. Christ is the head of the Church, while the Church is subject to Him. Foulkes says:

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<sup>86</sup>George Stoeckhardt, Commentary on St. Paul's Letter to the Ephesians, translated by M. S. Sommer (St. Louis: Concordia Publishing House, 1952), p. 239.

<sup>87</sup>Charles Hodge, Commentary on the Epistle to the Ephesians (New York: Robert Carter and Brothers, 1857), p. 309.

<sup>88</sup>The Greek New Testament (New York: American Bible Society, 1966), p. 676.

<sup>89</sup>Blass and DeBrunner, pp. 245-46.



When it is said that Christ is Head of the Church . . . two things are implied: the responsibility He accepts for the Church, and the Church's responsibility towards Him. The Church is subject to her Lord, not by constraint, but out of love for Him in acknowledgment of His grace. He has demonstrated His love for the Church. There are comparable implications in the marriage relationship.<sup>90</sup>

Paul tells the woman, in verses 22 and 24, to be subject to her own husband as unto the Lord. He tells the man to love his wife as Christ loved the church. If husband and wife remember these directions, as well as the general injunction (verse 21) to be subordinate, then living together will not be a burden but a real joy. Whatever amount of consideration they give to each other will not be by constraint but by willingness and love.

#### Summary

All three uses of the verb, the two expressed (verses 21 and 24) and the one understood (verse 22) can be taken as having the same meaning. In verse 21 subordination is an indication of being filled with the Spirit and of being willing. In verse 22 and 24 Christ is presented as the head of the Church which is subject to Him. There is a certain relationship and responsibility of the one toward the other. So there is for a husband and wife toward each other. The wife is to be subject willingly to her husband and the

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<sup>90</sup> Francis Foulkes, The Epistle of Paul to the Ephesians (Grand Rapids: Wm. B. Eerdmans, 1963), p. 156.

husband is to love his wife. This relationship should include a sincere concern for the other's welfare, honor, and respect. This calls for an unselfish spirit on the part of both. All three uses of the verb express subordination that is willingly given, not forced.

Philippians 3:21

In the Greek this verse reads: ὅς μετασχηματίσει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν συμμορφῶν τῷ σώματι τῆς δόξης αὐτοῦ, κατὰ τὴν ἐνέργειαν τοῦ δύνασθαι αὐτὸν καὶ ὑποτάξαι αὐτῷ τὰ πάντα. Before συμμορφῶν some codices have εἰς τὸ γενέσθαι αὐτό. This can easily be explained as an interpretation since the manuscript evidence is not very strong. In place of αὐτῷ some copies read ἑαυτῷ. The Koine group, a few other manuscripts of no special importance, and the Vulgate favor the ἑαυτῷ. The text is supported by the Hesychian group, the Western text D, and most uncial witnesses. Neither of the variations seem to be primary readings.

Verses 20 and 21 picture the Christian as expecting or awaiting the Saviour's return from heaven. When He returns He will, by His omnipotence, change our bodies to be like His. This is the context for the use of ὑποτάσσω in verse 21.

All men have τὸ σῶμα τῆς ταπεινώσεως ἡμῶν. It is the body connected with our present mortal

existence. It is carnal, broken by sin, subjected to infirmities, sufferings, and decay.<sup>91</sup> When Christ comes He is going to change all this. As He has the power to subject all things (the universe, all earthly power and authority, enemies and death) so He has this same  $\xi\nu\epsilon\rho\gamma\epsilon\iota\alpha\nu$  (supernatural power) to transform our bodies. Ralph Martin says that Paul is making it clear that the power required to change the bodies of believers is adequately provided for in the greater assurance that He is able to subject not only the intractable elements in the believer's makeup, but "all things."<sup>92</sup> Wuest says:

The word "subdue" is the translation of a Greek military term meaning to arrange under one's authority, as a general arranged his regiments in orderly array before himself. Thus it means here, "to bring all things, within His divine economy, to marshal all things under Himself."<sup>93</sup>

The transformation which Christ is to effect in our bodies at His Parousia is not the natural destiny of man, but is the accomplishment of impotence.<sup>94</sup>

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<sup>91</sup>Jac. J. Müller, The Epistles of Paul to the Philippians and to Philemon (Grand Rapids: Wm. B. Eerdmans, 1955), pp. 134-35.

<sup>92</sup>Ralph P. Martin, The Epistle of Paul to the Philippians (Grand Rapids: Wm. B. Eerdmans, 1959), p. 164.

<sup>93</sup>Kenneth Wuest, Philippians in the Greek New Testament (Grand Rapids: Wm. B. Eerdmans, 1945), p. 104.

<sup>94</sup>F. W. Beare, A Commentary on the Epistle to the Philippians (London: Adam & Charles Black, 1959), p. 141.

## Summary

The meaning of ὑποτάσσω in this verse has the sense of created things being put into subjection by the action of an authority or power. In this case the power is Christ's. It is an absolute power. The subordination is not by choice but a result of the action of divine power. Paul uses the fact that Christ has this power to strengthen the Christians' hope of a resurrected or transformed body at the Parousia.

## Colossians 3:18

In the Greek this verse reads: αἱ γυναῖκες ὑποτάσσεσθε τοῖς ἀνδράσιν, ὡς ἀνήκεν ἐν κυρίῳ. Nestle notes an interpolation of: ἰδίῳις after τοῖς, supported by Lpm; and ὑμῶν after ἀνδράσιν supported by D\*G it sy. Neither word is supported strongly enough to warrant its insertion. Braune suggests that the ἰδίῳις was probably inserted from the parallel passage in Eph. 5:22.<sup>95</sup> It may also have been inserted by a scribe for emphasis.

Col. 3:18-4:1 deals with the Christian homelife. From general injunctions in the previous section Paul now gives some particular duties. In verses 18 and 19 he says there

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<sup>95</sup>Lange, Galatians, Ephesians, Philippians, Colossians, XLI, 74.

must be an attitude of mutual respect between husband and wife.<sup>96</sup> Just before indicating this, the apostle said that everything the Christian does or says should be done in the name of Jesus as he gives thanks through Christ to the Father.

The verb in this verse is a present middle imperative. While there is the command here for women to subordinate themselves, it is not in the sense of a forced subjection. Moule says that he uses the phrase "be loyal," because it best represents the idea of a submission which is absolutely different from service. It is the recognition of a God-appointed leadership.<sup>97</sup> Paul Rees feels that Moule's phrase is stronger than Phillip's "adapt yourselves" but that it is not quite strong enough to bring out Paul's thought of the family as requiring a "head" and, therefore, requiring the recognition of that headship by the wife. Rees sees two reasons for the softening of the meaning of ὑποτάσσω. First is the principle of reciprocal obligations which Paul stresses heavily. Second is that all interpersonal relations, in Christian circles, are to be treated as "in the Lord." "In the Lord" means "in the awareness that the whole of life comes under His eye, is to be lived as in His presence, and

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<sup>96</sup>Guthrie, p. 177.

<sup>97</sup>H. C. G. Moule, Colossian Studies (London: Hodder and Stoughton, 1902), pp. 234-35.

to be judged by His spirit."<sup>98</sup> Hunter stresses these same two points. He says that when Christ is incorporated into the community a new slant is given to all conduct.<sup>99</sup> Beare<sup>100</sup> and Zorn make it clear that this is still "Schöpfungsordnung Gottes."<sup>101</sup> Richard Sturz says that men have no right to force their wives to be obedient. A wife's obedience is not the same as that required of children and slaves. Instead it is voluntary. He feels Paul knew that even some in his own day would object to this, and so he added "in the Lord." This, Sturz does not see as a limitation of their obedience but submission that is worthy of the Lord and to His glory.<sup>102</sup> Sturz and Maclaren both indicate that a woman can be frustrated in her willing act of obedience if the husband does not follow the exhortation of verse 19 to love his wife. If the man is patient, generous, utterly self-forgetting and self-sacrificing, if he demands nothing, grudges nothing, gives all; and if he does not shrink from the extremes of suffering, pain, and death itself then the woman can more

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<sup>98</sup> Paul S. Rees, The Epistle to the Philippians, Colossians, and Philemon (Grand Rapids: Baker Book House, 1964), p. 104.

<sup>99</sup> Archibald Hunter, The Letter of Paul to the Colossians, in The Layman's Bible Commentary, edited by Aalmer H. Kelly (Richmond: John Knox Press, 1959), XXII, 140.

<sup>100</sup> Francis Beare and G. Preston MacLeod, The Epistle to the Colossians, in The Interpreter's Bible, edited by George A. Buttrick (New York: Abingdon Press, 1955), XI, 226.

<sup>101</sup> Carl M. Zorn, Der Apostolische Brief an die Kolosser (St. Louis: Concordia Publishing House, 1915), pp. 480-81.

<sup>102</sup> Richard Sturz, Studies in Colossians (Chicago: Moody Press, 1955), p. 108.

easily submit herself voluntarily.<sup>103</sup> ὑποτάσσεσθε  
is characterized as not being forced but as being voluntary.

### Summary

It is an order of creation that requires a woman to be subordinated to her husband. The question is whether it is to be forced or voluntary submission. For the Christian woman, who is "in the Lord," it is to be voluntary. Such submission is worthy of the Lord and to His glory. If the man properly loves his wife, it will be easier for her voluntarily to submit to him. Even so, within the order of creation she should submit. In the order of creation there is the idea of classification.

### Titus 2:5

Titus 2:5 reads: σώφρονas, ἀγνάs, οἰκουργούs  
ἀγαθάs, ὑποτασσομένας τοῖs ἰδίοιs ἀνδράsιν,  
ἵνα μῆ ὁ λόγος τοῦ Θεοῦ βλασφημηῖται.

οἰκουρούs is given in the margin as a substitute for οἰκουργούs. This change is supported by Westcott and Hort, most witnesses of the Koine group, Clement, von Soden, and Weiss. The text is supported by the Hesychian manuscripts, the Western texts and the Caesarean texts.

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<sup>103</sup> Alexander Maclaren, The Epistles of St. Paul to the Colossians and Philemon (New York: A. C. Armstrong and Son, n.d.), p. 339.

E. K. Simpson says that οἰκουργός is so rare a term that the sole known instance of its occurrence elsewhere is in Soranus, a second-century medical writer.<sup>104</sup> This might make it the more difficult reading. Guthrie,<sup>105</sup> Kelly,<sup>106</sup> and Fuerbringer<sup>107</sup> all favor the more difficult and better attested οἰκουργούς. It is to be retained.

In chapter 2, verses 1 to 10, Paul gives some regulations for Christian behaviour. The aged (verses 1 to 3) are to be serious-minded and of good behaviour. Younger people (verses 4 to 8), women especially, are to be domestic and are to love and submit themselves to their husbands. The young men are to exercise self-control. Slaves (verses 9 and 10) are to have a submissive attitude toward their masters together with honesty and loyalty to them.<sup>108</sup> Falconer says, "In vv. 1-10 the conduct enjoined is such as will win the approval of the outside world (vv. 5,8,10)."<sup>109</sup>

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<sup>104</sup>E. K. Simpson, The Pastoral Epistles (London: Tyndale Press, 1954), p. 104.

<sup>105</sup>Donald Guthrie, The Pastoral Epistles (Grand Rapids: Wm. B. Eerdmans, 1957), p. 193.

<sup>106</sup>J. N. D. Kelly, A Commentary on the Pastoral Epistles (London: Adam & Charles Black, 1963), p. 241.

<sup>107</sup>L. Fuerbringer, The Pastoral Letters of St. Paul on the Basis of the Epistle to Titus (St. Louis: Concordia Seminary, n.d.), p. 15.

<sup>108</sup>Guthrie, pp. 244-45.

<sup>109</sup>Robert A. Falconer, The Pastoral Epistles (Oxford: Clarendon Press, 1937), p. 110.



Paul enjoins certain rules of conduct for young married women. Among these, the women were to be subject to their own husbands. His reason for this and the other items of conduct are in order that the Word of God would not be blasphemed. The point he is presenting is better understood when the woman's position at Paul's time is known. Barclay describes it thus:

In the ancient Greek world the respectable woman lived a secluded life. In the house she had her own quarters, and she seldom left them, not even to sit at meals with the menfolk of the family; and into them came no man, except only her husband. She never attended any public assemblies or meetings; she seldom appeared on the streets, and if she did appear on the street, she never appeared alone. In fact it has been said that there was no honest and honorable way in which a Greek woman could make a living. No trade and no profession was open to her; and if she tried to earn a living she was driven to prostitution. If the woman of the ancient Church had suddenly burst every barrier and limitation . . . the only result would have been to bring discredit on the Church, and to cause people to say that Christianity corrupted womanhood.<sup>110</sup>

To Westerners this might seem very old-fashioned, but to Eastern Christians it would seem perfectly obvious.<sup>111</sup> If the women at Paul's time neglected their domestic duties and refused to be in subjection, then unbelievers had a reason to slander Christianity. The Word of God would then have been blasphemed.

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<sup>110</sup> William Barclay, The Letters to Timothy, Titus, and Philemon (Philadelphia: Westminster Press, 1960), p. 286.

<sup>111</sup> Anthony T. Hanson, The Pastoral Epistles (Cambridge: University Press, 1966), p. 113.

Many scholars (such as Fuerbringer<sup>112</sup> and Barrett<sup>113</sup>) point out that there is a natural order of God, established at creation, which demands obedience of the woman to her husband. They also see an equality of sexes in Christ, but only in Him. Paul taught a spiritual equality which has resulted in the increasing emancipation of women. However, he sanctioned no violent revolution in social and domestic life lest the Word of God be blasphemed. Paul encouraged obedience. In fact, in view of the woman's position in his day, it was necessary.

The obedience of the woman could have been demanded. It is not here. Rather it is urged upon her out of an awareness of the seriousness of the outcome if she refused. Barrett says, "maintain her due place" is a better rendering of ὑποτάσσω than "with due submission."<sup>114</sup> This catches the original idea of the verb's use as a classifying concept. At the same time it shows that obedience was not demanded, unless one wants to consider it an evangelical demand.

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<sup>112</sup>Fuerbringer, p. 15.

<sup>113</sup>Charles K. Barrett, The Pastoral Epistles (Oxford: Clarendon Press, 1963), p. 55.

<sup>114</sup>Ibid.

## Summary

As Paul gives certain regulations for Christian conduct in this context, he enjoins obedience upon the women towards their husbands. This obedience is not forced or demanded in a negative sense but rather in a positive evangelical sense. It is best understood as women willingly maintaining their due place within the created order.

### Titus 2:9

The text of Titus 2:9 is: *δούλους ἰδίοις  
βροπότηαις ὑποτάσσεσθαι ἐν πᾶσιν, εὐαρέ-  
στοὺς εἶναι, μη ἀντιλέγοντας*. There are no substantial variations.

The context for Titus 2:9 has already been given as a section of regulations for Christian behavior. This verse is addressed to slaves with regard to their deportment toward their masters.

The Christian slave may have been faced with one of two situations. First of all he may have had a heathen master. It would have been difficult to obey him especially if he were mean and unfair. The witness of the slave would have been seen in his work, that is, in his obedience. Through this the master may have been won to Christ. Secondly, the slave may have had a Christian master. He may have tried to trade on his Christianity; he may have expected favors and lighter loads. The slave's Christian freedom, wrongly

expressed, could have led to the opinion that he and his brethren were social revolutionaries. Hence, for either situation the Apostle urged obedience.

The practical illustrations of the obedience to masters were given in these terms: they were to obey in all things, not talk back, not steal, and to show themselves honest and trustworthy. The question is whether this obedience was demanded or encouraged.

The obedience of the slave to his master was encouraged. Fuerbringer supports this when he points out that the slave has a spiritual equality with his master in Christ. He says, "It is true in Gal. 3:28 we read: 'neither bond nor free', but this refers only to spiritual equality in Christ. Thereby the civil order is not abrogated."<sup>115</sup> Leaney suggests that in the first two centuries the Church expected the early return of Christ. For this reason the slave was discouraged from being too concerned with obtaining freedom. Rather he was to stay and do his duty.<sup>116</sup> The reason for this mode of action is given in verse 10: "that they may adorn the doctrine of God our Savior in all things." This is not, then, an effort to demand obedience but to encourage it out of Christian love. This would reflect credit upon the slave's Christian profession.

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<sup>115</sup>Fuerbringer, p. 17.

<sup>116</sup>A. R. C. Leaney, The Epistles to Timothy, Titus and Philemon, in Torch Bible Commentaries, edited by J. Marsh and A. Richardson (London: SCM Press, 1960), p. 120.

## Summary

Paul's injunction to slaves was that they willingly keep their places, and not only comply with their master's wishes but also give a Christian witness in doing so. The subjection, while forcefully encouraged, was not demanded. It was rather a dutiful behavior.

## Titus 3:1

In the critical apparatus for Titus 3:1 the addition of *καί* in two places and the position of one of them is to be considered. Neither are accepted on manuscript evidence.

The verse reads: *ὑπομίμνησκε αὐτοὺς ἀρχαῖς ἐξουσιαῖς ὑποτάσσεσθαι, πειθαρχεῖν, πρὸς πᾶν ἔργον ἀγαθὸν ἑτοίμους εἶναι.*

The context of this verse is taken as verses 1 to 7.

In this section Paul deals with the duty of Christians to society. The apostle bids Christians to respect authority and to be good citizens because of God's grace shown to them.<sup>117</sup>

In this first verse of chapter 3 Paul directs Titus to put the Christians on Crete in mind of their responsibilities. His list of items include being subject to authority, being ready to do good, not speaking evil of others, not fighting. Simpson says *ὑποτάσσω* means loyal subjection, that is,

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<sup>117</sup> Bruce M. Metzger, The New Testament, It's Background, Growth, and Content (New York: Abingdon Press, 1965), p. 240.

to be law abiding citizens.<sup>118</sup> Why? Scott gives an answer. He relates that for some time the Christians had been under suspicion. All disaffection towards the State was noticed and magnified. Any resistance to authority might give the signal for a persecution which would put the whole Church in danger. The higher interests of the Church were at stake. Instead of endangering it by rebellion against the State, Christians were to be subject and, further, to be ready to do good deeds, that is, show the public spirit.<sup>119</sup> The exhortation to obey had its limits, as Barrett,<sup>120</sup> Erdman,<sup>121</sup> and others point out. The Cretans did not have to do what was morally wrong (Acts 5:29), nor submit in a servile way. They did have to recognize the authority of those whose calling was different from their own. Kelly adds that the Cretans were to be good citizens precisely because of their new, supernatural life in the Spirit bestowed on them at baptism.<sup>122</sup> This negates any idea of forced subordination. It bespeaks a Christian responsibility.

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<sup>118</sup>Simpson, p. 109.

<sup>119</sup>Ernest Q. Scott, The Pastoral Epistles, in The Moffatt New Testament Commentary, edited by J. Moffatt (New York: Harper and Brothers, n.d.), XII, 172.

<sup>120</sup>Barrett, Pastoral Epistles, p. 139.

<sup>121</sup>Charles Erdman, The Pastoral Epistles of Paul (Philadelphia: Westminster Press, 1923), p. 153.

<sup>122</sup>Kelly, p. 249.

## Summary

Paul wanted the turbulent Cretan Christians to be subject to rulers and authorities; that is, to the State. This was their responsibility and duty in contemporary society. Their submission would further the Gospel, and, to an extent, protect the Church from persecution. Their subjection was in the line of loyal cooperation with those in authority.

## Hebrews 2:5,8

ὑποτάσσω in Hebrews is included in this study because the authorship has, in a long tradition, been attributed to Paul.<sup>123</sup> The tradition very probably is false on this point.

There are no textual variants in verse 5. The Greek text reads: οὐ γὰρ ἀγγέλοις ὑπέταξεν τὴν οἰκουμένην τὴν μέλλουσαν, περὶ ἧς λαλοῦμεν. The two slight variants indicated in Nestle for verse 8 are inconsequential. We follow the Nestle text: πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ. ἐν τῷ γὰρ ὑποτάξαι [αὐτῷ] τὰ πάντα οὐδὲν ἀφήκεν αὐτῷ ἀνυπότακτον. νῦν δὲ οὕτω δρωμεν αὐτῷ τὰ πάντα ὑποτεταγμένα.

<sup>123</sup> For a presentation on the matter of authorship of Hebrews see Guthrie's presentation which suggests eight possibilities but leaves the verdict open. Donald Guthrie, Hebrews to Revelation--New Testament Introduction (Chicago: Inter-Varsity Press, 1964), pp. 11-24.

The general context of these two verses is 1:1-2:18. In these two chapters the writer is showing the superiority or pre-eminence of the Son to prophets and angels. In 2:5-9 (the more immediate context) the writer shows the Son as superior to the angels in His authority.<sup>124</sup> The author assembles a chain of quotations from the Old Testament to show Christ's pre-eminence over angels in the general context of 1:1-2:18.<sup>125</sup>

Both Moffatt<sup>126</sup> and Westcott<sup>127</sup> feel that the author of Hebrews is already thinking of the quotation from Psalm 8 when he uses *ὑπέταξεν* in verse 5. The use of the Psalm<sup>128</sup> here and in 1 Corinthians 15 has caused considerable exegetical discussions. The discussions are raised by the question whether the Psalm can be applied to Jesus or not. The answer affects the concept of subjection. Kristemaker gives a very concise and acceptable answer. He writes:

Now, however, on the basis of the psalm quotation and common knowledge of human experience, the author constructs an exegetical syllogism. For in that God subjected all things to man, he left nothing of that which is created unsubjected to him--this

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<sup>124</sup>Unger, pp. 749-51.

<sup>125</sup>Metzger, p. 249.

<sup>126</sup>James Moffatt, Epistle to the Hebrews, in The International Critical Commentary (New York: Charles Scribner's Sons, 1924), XL, 21.

<sup>127</sup>Brooke F. Westcott, The Epistle to the Hebrews (Grand Rapids: Wm. B. Eerdmans, 1950), p. 41.

<sup>128</sup>The Psalm is not quoted exactly. For the variations see Moffatt, p. 22.



is the propositio major. But now at the present time all created things are not yet subjected to man--this is the propositio minor. Man in his present state does not function as lord over all that is created; thus the psalm citation is given a prophetic character. However, it is Jesus, who has fulfilled this prophecy. He as human being has subjected all things to himself--this is the conclusio. "For not unto angels did he subject the world to come" (2:5) but to Jesus in his human state. And in him the world to come is subjected to redeemed mankind (2:8b,9).<sup>129</sup>

If Kristemaker's explanation is accepted, then all four uses of ὑποτάσσω can be taken as meaning an absolute subordination determined by God. The comments of Bowman,<sup>130</sup> Archer,<sup>131</sup> Davies<sup>132</sup> and Westcott<sup>134</sup> show their assent to such an explanation. The subjection meant in these two verses is by constraint and is according to definite classifications determined by God. The ordered relationships are God to man, God to Christ, and God to man again through Christ.

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<sup>129</sup> Simon Kristemaker, The Psalm Citations in the Epistle to the Hebrews (Amsterdam: Wed. G. Van Soest N.V., 1961), p. 102.

<sup>130</sup> John W. Bowman, The Letter to the Hebrews, The Letter of James, The First and Second Letters of Peter, in The Layman's Bible Commentary, edited by B. H. Kelly (Richmond: John Knox Press, 1962), XXIV, 26.

<sup>131</sup> Gleason L. Archer, Jr., The Epistle to the Hebrews (Grand Rapids: Baker Book House, 1957), p. 22.

<sup>132</sup> J. H. Davies, A Letter to the Hebrews (Cambridge: University Press, 1967), p. 27.

<sup>133</sup> Westcott, p. 44.

## Summary

In the epistle to the Hebrews the author wants to show the superiority or pre-eminence of Christ to angels in 2:5,8. He quotes Psalm 8 in this connection. Christ, and in Him man is meant in the Psalm. Subjection which is an important concept in this argument is one of absolute subordination by an act of God's power. It is by constraint. Since the subjection as well as the superiority of Christ to angels bespeaks ordered relationships, the classification use of ὑποτάσσω is seen here.

## Hebrews 12:9b

In the Greek this verse reads: οὐ πολὺ μᾶλλον ὑποταγησόμεθα τῷ πατρὶ τῶν πνευμάτων καὶ ζήσομεν. Papyrus 13 and 46, D 1739 and Origen interpolate δέ' after οὐ πολὺ'. This external evidence is not enough to warrant the inclusion of the δέ'. In place of πνευμάτων two variant readings are found: πνευματικῶν or πατέρων. Only the minuscule 440 is listed in support of πνευματικῶν; 88 and a few other manuscripts of no special importance read πατέρων. Neither substitution is acceptable.

This verse is found in the final section of the letter to the Hebrews (10:19-12:29). The readers are exhorted to avail themselves of the privileges and benefits of Christ's

high priestly work.<sup>134</sup> The more immediate context is verses 5 to 11. Unger gives this heading to the section: "chastening as an incentive to faith."<sup>135</sup> If the readers were being chastened at this time through suffering, they could look to Christ's endurance on the cross. They should remember that chastening is discipline of faith and necessary for the sons of God.

The writer of this epistle uses an idea in the first part of verse 9 which helps to understand the second part and the verb *ὑποτάσσω*. He points out that all men have had earthly fathers who have corrected them out of love. Even with, or maybe in spite of, the corrections they were revered, respected, or carefully regarded. Westcott says we owe God "a more absolute subjection than to those from whom we derive the transitory limitations of our nature."<sup>136</sup> This is precisely the point Paul is making. The nature of the subjection is that of enduring God's chastenings. It includes respectful regard for God from whom these trials come. It is a voluntary accepting of troubles in the light of God's love.

In Xenophon's Cyropaedia there is an argument about whether or not the man who makes men laugh or cry is of the

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<sup>134</sup> Metzger, p. 251.

<sup>135</sup> Unger, p. 778.

<sup>136</sup> Westcott, p. 402.

most use in the world. Aglaidas' view was that it was the man who exerted discipline who really cared for and who really did good to his fellow men.<sup>137</sup> This, in a way, applies to what the author says in verse 9. Earthly parents discipline--they really care. The Heavenly Father chastens--He really cares. The recipients of such concern are to respond by submitting.

### Summary

The writer to the Hebrews argues for subordination to the Father's chastenings on the basis of an earthly illustration. The subordination he calls for is a voluntary acceptance and endurance of God's chastenings. This ought to be an absolute subjection which still retains respect and reverence for God who really cares for man.

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<sup>137</sup>William Barclay, The Letter to the Hebrews (Philadelphia: Westminster Press, 1957), p. 200.

## CHAPTER V

### CONCLUSION

#### *ὑποταγή* and *ὑποτάσσω* Outside of the New Testament

Outside of the New Testament *ὑποταγή* is used in such documents as the Septuagint, the writings of Dionysius of Halicarnassus, Artemidorus Daldianus, Vettius Valens, Clement of Rome, Ignatius, Origin, and the Apostolic Fathers. In these literary sources it takes the following meanings: command (possibly the translation of a false reading), the act of submitting or subjecting, subordination, slavery, and subjection or subjugation.

*ὑποτάσσω* has uses outside of the New Testament also. While it is not used in the prehellenistic literature, it is found in hellenistic Greek works, the Apostolic Fathers and the Apologists. Here numerous examples of its meanings in the active, middle, and passive voices are found. The verb has a variety of meanings. In the majority of its uses the meaning involves some sort of subjection. It might be in listing, ranking, classing, and the like. The subjection ranges from a required to a voluntary act. An important original use of *ὑποτάσσω* is that of its being a classifying concept.

*ὑποταγή* and *ὑποτάσσω* both take various meanings in literature outside of the New Testament. These

former meanings have influenced the meanings of these words in Paul's writings and in the epistle to the Hebrews.

*ὑποταγή* in the Pauline Corpus

*ὑποταγή* occurs only four times in the New Testament, all in the Pauline corpus: 2 Cor. 9:13; Gal. 2:5; and 1 Tim. 2:11; 3:4. In each verse the context is diverse enough so that the passages cannot be considered parallels. In the 2 Corinthians passage the context is that of some Christians submitting to the Gospel. The sense of *ὑποταγή* is that of a grateful acknowledgement of the Gospel, of a compliance to its promptings to good works, of being loyal to it. In this case submission is seen in the act of sending the free-will offering to the "saints" of Jerusalem. There is no indication of a forced obedience. It is rather a quiet, willing submissiveness. In the Galatians passage the context concerns submission to a demand for Paul to have Titus circumcised. Here, *ὑποταγή* has been given various meanings. Some meanings are dependent on the textual problem of whether *οἷς οὐδέ* is retained or not. The meanings range from a willing submissiveness to a demanded submission. If the *οἷς οὐδέ* is retained, the present author favors the demanded submission to which Paul did not yield. In the Timothy passages, one deals with the woman's attitude of submission to her husband, the other deals with children being obedient to their father who is a bishop. In

the 1 Tim. 2:11 passage ὑποταγή is taken as subordination in the sense of renouncing personal ambition. In 1 Tim. 3:4 the bishop is to have his children in subjection, but it is to be a willing, respectful obedience in response to a loving father. In each of the four uses of ὑποταγή the word has a slightly different context and meaning. In three of the four cases the submission flows out of a willingness on the part of the individual. In the fourth occurrence the submission may be forced or demanded.

### ὑποτάσσω in the Pauline Corpus and Hebrews

In summarizing the use and meaning of ὑποτάσσω three points were considered and used as a synthesizing structure. The three points are: (1) the situation, that is, which passages employing the verb have some common factors; (2) whether or not the subordination was forced or voluntary; and (3) whether the use indicates a classification concept.

The first situations presented are those in which subjection was to something, such as to the Law, to vanity, to authority, to the State, and to God's will. The common factor is the subjecting to a thing, an institution, or to God's will.

In Rom. 8:7b the idea is that man's position of being carnally minded is by force of God's judgment. Man does not have the Holy Spirit in him by nature and thus cannot

willingly submit to the Law. Paul negates a willing subordination on the part of carnal-minded man.

In Rom. 8:20 the *ΚΤΙΩΣΙΣ* was subjected or abandoned to futility. The relationships involved indicate the verb's use as a classifying concept. The *ΚΤΙΩΣΙΣ* has a particular relation with respect to God and to *ΜΑΤΑΙΟΤΗΤΙ*.

Rom. 10:3 contrasts the righteousness of the Law with God's righteousness. The Jews wanted to earn their own righteousness by their conduct in keeping the Law. They, therefore, could not submit or conform to God's will. They could not willingly submit themselves to God's plan. Their lack of submission was even considered as unbelief.

The writer to the Hebrews argues for subordination to the Father's will by submitting to His chastenings. This would mean a voluntary acceptance and endurance of God's chastenings as coming from a God who really cares for man. This subjection ought to be absolute but still retain the right respect and reverence for God.

*ὑποτάσσω* has the same meaning in Rom. 13:1 and 5. Paul tells the Roman Christians willingly to acknowledge or recognize God's servants in government. They were to put aside personal interests and make way for the government without resentment or rebellion. The obedience was more than just in principle. It extended to thoughts, attitudes, words, and deeds. The reason Paul gave for the *ὑποτάσσειν* was God's *ὀφυγή* and one's own conscience.



In Titus 3:1 the Cretan Christians were exhorted to be voluntarily subject to rulers and authorities, that is, to the State. This meant that they would see their duty and responsibility in contemporary society and be subject to authority by loyally cooperating with it.

The next block of situations has in common, subjection to particular individuals, such as prophets, fellow Christians, or masters.

In 1 Cor. 14:32 the spirits of prophets are to be subject to prophets. In this connection ὑποτάσσω means to be under inward compulsion, to control oneself by giving way to another, or by restraining one's own actions. This is seen as a voluntary control which would be towards an orderliness in the use of God's spiritual gifts.

Stephanas and no doubt others had put themselves out to serve the saints. In 1 Cor. 16:16 Paul wants the Corinthians to recognize such people among them and to submit to them willingly. The verb here has the meaning of showing due respect or reverence to those who labored among them.

In Titus 2:9 Christian slaves are to be in subjection to their masters. While this subjection was not demanded, it was forcefully encouraged toward heathen and Christian masters alike. Considering masters as authority, the classification concept can be seen here in the relationship of slave to master.

Another grouping of like passages or situations deals with women in relation to their husbands or to keeping silent in Church.

Paul was concerned about women's activities within the Church in 1 Cor. 14:34b. He gave a pointed command for subjection which can be considered as either through duress or through willingness. Since the verb concerns woman's position over against men the verb is used as a classifying concept.

In Ephesians 5 the verb is used three times. In verse 21 Paul gives the general injunction to Christians to be subordinate to one another. This should be a willing subordination. In verses 22 and 24 Paul speaks of the husband and wife relationship. He uses a parallel relationship of Christ and the Church to show the attitude that should prevail between spouses. As the Church is subject to Christ the woman is to be subject to her husband. As Christ loved the Church man is to love his wife. The responsibility spouses have towards one another includes a sincere concern for the other's welfare, honor, and respect. In all three uses the verb means subordination that is given willingly.

In Col. 3:18 the apostle makes a point that it is an order of creation that requires a woman to be subordinate to her husband. Acknowledging this order of creation the woman was to submit voluntarily to her husband, "in the Lord." The husband could elicit such a spirit of

subordination in his wife by properly loving her. The order of creation idea clearly indicates the classification use of *ὑποτάσσω*.

The last verse in this grouping is Titus 2:5 where Paul advised Christian women to be obedient to their own husbands. Again the obedience is not forced or demanded but voluntary. It is best understood as woman willingly maintaining her due place within the created order. Again there is a classification usage here.

The final listing of situations involves the subjection of all things to God the Father or to God the Son.

Eph. 1:22 applies the prophecy in Psalm 8 to Jesus. The words of the Psalm which declares all things as put under "man's" feet first applied to Adam as he was created by God. Since man lost this exalted position through the fall into sin, the Psalm then applies to the Second Adam who has won redemption for man. All things were placed under His feet by the action of God. No choice was involved.

*ὑποτάσσω* thus carries the meaning of subjection by constraint, a total subjection. God, by His sovereign will, put all things under Christ's authority. All things are therefore in an ordered relationship to Him, hence the idea of classification.

In Phil. 3:21 Paul speaks of Christ's coming again. When the Parousia takes place He will change our vile bodies to be like His glorious body. Paul makes this point about the change and supports it by saying that it will be effected

by the same power by which He subjects all things to Himself. Again the subjection is not by choice, but a result of the action of divine power. The fact that Christ has such power to subject, strengthens the hope of a resurrected or transformed body at His second coming. If the subjection of all things is looked upon as an ordering or putting of them into a certain relationship then the classification concept is found here, too.

In the epistle to the Hebrews the author wants to show the pre-eminence of Christ to the angels. In Heb. 2:5 and 8 he quotes Psalm 8 in this regard. Christ and, in Him, man is meant in the Psalm. This takes the explanation one step further than in Eph. 1:22. As in Ephesians the verb means an absolute subordination by an act of God's power. It is by constraint. This again bespeaks ordered relationships which brings out the classification use of ὑποτάσσω.

In the final verses to be considered (1 Cor. 15:27 and 28) ὑποτάσσω is used six times. In this context as in Heb. 2:5 and 8 and Phil. 3:21, the subjection referred to in Psalm 8 is important. In view of this, five of its uses here have the meaning of subjection grounded in the consciousness of a perfect weakness. The subjection is one of constraint, and involves ordered relationships. The sixth use is taken to mean a subordination based on an act of the highest willingness. It is one of free self-determination as it involves Christ's final act of submitting Himself to the Father.

In Paul's uses of ὑποτάσσω he gave it a variety of meanings. To get the meaning, the particular situation and context had to be considered in each case. When this was done a fairly wide range of meaning was found and yet within certain limits. The verb has the meaning of either a forced or voluntary subordination. The expression of which meaning it has, varies. The verb is also used as a classification concept. It cannot be said that Paul had any one meaning for this verb, rather, he gave it a variety of meanings.

#### Subordinate Living

So far the synthesis arrived at in this thesis relates that there are various meanings for ὑποταγή and ὑποτάσσω. The meanings are determined according to two reasons for subordination. The subordinate life is either one which comes from a willingness on the part of the individual or is existent because of demand, force or duress. For the Christian it must be the former; for the unbeliever the latter. For the Christian the subordinate life is a response of faith in every situation of life. In each particular situation, through the inner operation of the Holy Spirit and the intelligence of the consecrated Christian, a responsible decision is arrived at. In each instance the believer's decision is to be in keeping with what is God's will. The believer seeks to know and abide

by God's will. The unbeliever does not. This theological, as well as Christological principle of faith, or lack of it, is the key which helps to understand and relate all of the usages of ὑποταγή and ὑποτάσσω that were considered in this study. This principle can be illustrated in an ethical situation.

To illustrate the ethical implication of the subordinate life Eph. 5:21-30 will be considered further. This text deals with the husband and wife relationship between Christians. It is paralleled to the Church's relationship to Christ. Franzmann indicates the point I will be making when he comments on this text and the verses which follow. He says:

Their [Christian's] reverence for Christ will mold their conduct in the relationships of this age and make of them all, channels for the love of Christ. The relationship between wife and husband, between child and parent, between slave and master will all have upon them the mark of the Christ who is Lord of all.<sup>1</sup>

Paul instructed the Ephesian Christians, and Christians today, to be ὑποτασσομένοι ἀλλήλοις (verse 21). This is a general injunction that covers all the situations of life. He also specifically tells women to be subject to their own husbands ἐν παντί (verses 22 and 24). He parallels this subjection with the Church's subjection to Christ. For the woman this admonition includes being

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<sup>1</sup>Martin H. Franzmann, The Word of the Lord Grows (St. Louis: Concordia Publishing House, 1964), p. 134.

submissive in everything from sexual intercourse to deciding on how to raise children. Since the husband is to love his wife, as Christ loved the Church, and since ὑποτασσόμενοι ἀλλήλοις applied to him towards his wife, he will not exercise his position as one having absolute rights with no restraints. Paul presents God's will concerning the wife's subjection to her spouse and concerning Christian's subjection to one another in general. Submission, in any situation, for the Christian, is an act of faith.

F. F. Bruce says:

It is easier to pay lip-service to the duty of mutual submission than to practice it, but when it is undertaken in a spirit of reverence for Christ it can be achieved. When Peter enjoins this same attitude, he does so in words which recall Christ's own example in girding Himself with a towel to perform a lowly service for His disciples. Yea, all of you gird yourselves with humility, to serve one another (I Peter 5:5 cf. John 13:4b).<sup>2</sup>

He indicates that for the twentieth-century Christian it is not easy to be subordinate but that it can be realized or achieved in Christ by the Christian. When the Christian realizes who he is, what he is by faith, and considers the example of His Lord's humility and submission he will endeavor to live every hour in subjection to God's will; he will endeavor to conduct all of his life in keeping with the Lord's will. He will live the subordinate life.

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<sup>2</sup>Frederick F. Bruce, The Epistle to the Ephesians (London: Pickering & Inglis Ltd., 1961), p. 113.

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