

Epistle of First Peter IX

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I want to go ahead and review just a little bit what we covered last time, because I made some mistakes in numbering some of the categories relating to Jesus' example, and His crucifixion and all of the different categories that it covers and some very important things for us. So let's go ahead and let's go to 1-Peter, the second chapter, vs 21-25. Let me just go ahead and read it again and we'll go back and we will re-number these properly.

1-Peter 2:21: "For to this you were called..." Now here all the things that we were called to:

1. "...because Christ also suffered for us..."
2. "...leaving us an example..."—and of course, that example is in every bit of His conduct.
3. "...that you should follow after *Him* in His [own] footsteps."
4. "Who committed no sin..." (v 22)
5. "...neither was guile found in His mouth..."
6. "Who, *while* He was being reviled, did not revile in return..." (v 23)
7. "...*when* suffering, He threatened not..."
8. "...but gave Himself over to Him Who judges righteously..."
9. "Who Himself bore our [own] sins within His own body on the tree..." (v 24)
10. "...that we, being dead to sins..."—and we went through Rom. 6—which is through the operation of baptism
11. "...may live unto righteousness..."—which is a very important thing. Not only are the commandments of God righteousness, but that righteousness then is freestanding before God, which then God is accepting us as He accepted Christ.
12. "...by Whose stripes you were healed..."—now that's an interesting statement there, because when God does something it is as good as done; and in the past tense.

Now, let's look at just a couple of Scriptures here—let's go back and see some Scriptures concerning following Jesus Christ. We are to follow Him. Let's go to John, the tenth chapter, because this is the most important section for that. This is the way we are to follow Christ. This is the way we are to minister to the people as ministers—because here's the whole situation concerning sheep, concerning the sheepfold, concerning following Christ, concerning understanding what He is saying, and so forth.

John 10:1: "Truly, truly I say to you, the one who does not enter the sheepfold through the

door..." There's a proper way to come. You can't get into the Church of God by some *other way*. What are the ways to enter into the 'sheepfold'?

- God has to call you
- you have to repent
- you have to be baptized
- you have to receive the Holy Spirit
- you have to keep the commandments of God
- you have to live in the grace of God
- you've got to love God with all your heart, mind, soul and being
- you've got to love the brethren as Jesus loved us
- You have to love your neighbor as yourself

All of those things then constitutes entering into the sheepfold. This is just another way of saying that if you don't do it God's way, you're not going to do it.

Now remember last time I pointed out how the man said, 'Lord, I'll follow You wherever You go.' And Jesus said, "Foxes have holes and the birds of the field have nests, but the Son of man has nowhere to lay His head." You can get all kinds of people to follow people on their own terms—their own 'Rah! Rah! Yes, Lord.' But that's not coming from God. That's one of those *other ways*. "...but climbs up some other way..." (v 1)—and we can say: *every false doctrine*:

- Sunday
- Christmas
- Easter
- Halloween
- The wrong Passover
- The wrong Passover symbols

All of those things are *another way*, where people come up to God and say, 'God, I want all the blessings, but now, I don't like this over here. I'm going to do it my way.' So everyone needs to think about: are they really doing things God's way?

"...but climbs up some other way, that one is a thief and a robber. But the one who enters through the door is the shepherd of the sheep.... [and that's referring to Christ. Christ is going to let them enter in through the door] ...To him the doorkeeper opens, and the sheep hear his voice... [this is the most important thing of all" (vs 1-3). Remember what we're told, that 'if they do not speak according to this Word there is no light in them.' *They hear His voice*. What will Jesus' voice always say? Well, read the Gospel—all of the four Gospels—that tells you.

Let's notice something else here: "...and he calls his own sheep by name..." (v 3 Christ knows

each one of us. He knows every hair on our head—many or few. And He calls us by name. Not only that. We find in Rev. 2 that He is going to give us a new name, which ‘no one knows but the one who receives it’—and that’s part of our spiritual inheritance forever.

“...and leads them out” (v 3). Now, that’s very interesting, if we are to follow Christ, He is to lead us—correct? How does He lead us? Well, *He leads us with His Spirit!* Remember what it says there in Rom. 8, that ‘as many as are led by the Spirit of God, these are the children of God.’ So, it is going to lead you. Where is it going to lead you? *It’s going to lead you to grow in grace and knowledge and understanding and love and strength and commandment-keeping*—and all of those things.

“...they know his voice. But they will never follow a stranger...” (vs 4-5). That’s why there’s so many difficulties and problems within the Church of God today, because there are too many *strange doctrines, strange ministers* not speaking the voice of God.

“...for they will flee from him because they do not know the voice of strangers.’ Jesus spoke this parable to them, but they did not understand what He was saying to them. Therefore, Jesus again said to them, ‘Truly, truly I say to you, I am the door of the sheep...’” (vs 5-7). You can tie that in with John 14:6—where He says: ‘I am *the Way* and *the Truth* and *the Life*.’ You can tie this in with the sermon that I gave: *I AM*; and go ahead and add all of those ‘I AMs’ in there.

“...I am the door of the sheep.... [and all the sheep have to come through there. And all of the sheep are counted, and all of the sheep are named.] ...All who ever came before Me... [as *saviors*, as *messiahs*, as *benefactors*, as *rulers* before God] ...are thieves and robbers, but the sheep did not hear them. **I am the door**.... [there’s only *one way* to come to Christ] ...If anyone enters through Me, **he shall be saved**, and shall go in and out, and shall find pasture” (vs 7–9). This is what the ministers of God are to do: *to teach the brethren; to feed the flock*. Remember the challenge that Jesus gave to Peter when He said, ‘Simon Peter, do you love Me?’ He said, ‘Feed My sheep. Feed My flock.’

Verse 10: “The thief does not come except to steal and kill and destroy...” You can do that spiritually. You can do that physically. And there are many ways to have things stolen. You can have your money stolen. You can have your tithes stolen. You can have your life stolen; or killed; or your emotions destroyed, because someone comes in who is not from God! He’s a thief!

He says just the opposite here, of Himself: “...I have come so that they may have life, and may

have *it* more abundantly” (v 10). In some cases, in this life, it isn’t more abundantly in the physical sense. But then, on the other hand, we’re not satisfied with just the physical things, but we’re to have ‘life more abundantly’ spiritually.

Verse 11: “I am the good Shepherd. The good Shepherd lays down His life for the sheep. But the one who is a hireling, and who is not *the* shepherd... [and that’s something that there have been entirely too many of—hirelings!] ...whose own the sheep are not, sees the wolf coming and leaves the sheep, and flees. And the wolf seizes the sheep and scatters them” (vs 11-12). Sometimes those wolves enter right in and the hirelings enter right in to the ‘inner sanctum’ as it were of the Church, and then all the false doctrine starts coming down from on high.

Verse 13: “Now, the hireling flees because he is a hireling and has no concern for the sheep.... [That is sure true. You stop and ask: Where have all the ministers gone? (Kind of like the song.) Where have all the ministers gone? Where have all the sheep gone? Well, God says He’s not going to lose any. In the end run, there’s going to be some people saved under some very difficult circumstances.] ...I am the good Shepherd, and I know those who *are Mine*, and am known of those who *are Mine*” (vs 13-14). That’s why it’s very important that every Christian know Jesus Christ.

Let’s go to 1-John, the second chapter, and let’s tie in something here. One of the outward, visible signs; as well as loving each other—here’s one of the visible signs that we have about knowing Christ. 1-John 2:3: “And by this *standard* we know that we know Him...” It’s really a convicting knowledge, understanding of Him. And it says we know Him—right? That’s what Jesus said. And ‘am known of My own sheep, and I know them.’ If we say that we know Him, here’s the way that we really comprehend that we do—and express that we do:

“...if we keep His commandments. The one who says, ‘I know Him,’ and does not keep His commandments, is a liar, and the truth is not in him. On the other hand, *if* anyone is keeping His Word, truly in this one **the love of God** is being perfected...” (vs 3-5). I’m reading what the Greek really expresses. In the series in 1-John, I make that a major study of *love* in the Bible and we have the Scriptures to go along with it.

“...By this *means* ... [in this manner because of what was just spoken here] ...we know that we are in Him. Anyone who claims to dwell in Him is obligating himself also to walk even as He Himself walked” (vs 5-6). That is how we are to follow Jesus Christ. So, ‘to follow in His own footsteps’ includes everything that Christ may have gone through; could apply to us at any one time. That’s why the Apostle

Paul said that as he followed Christ he learned to be abased; he learned to abound; and that whatever state he was in he was content therewith. Why? *Because as he said in another place, 'The grace of God is sufficient for me.'*

John 10:14: "I am the good Shepherd, and I know those who *are* Mine, and am known of those who *are* Mine. Just as the Father knows Me... [on a continuous on-going basis.] ...I also know the Father... [here's what Jesus did]: ...and I lay down My life for the sheep" (vs 14-15). That fits right in there with 1-Peter, the second chapter, right at the end.

Verse 16: "And I have other sheep that are not of this fold. I must bring those also, and they shall hear My voice; and there shall be one flock *and* one Shepherd. On account of this, the Father loves Me: because I lay down My life, that I may receive it back again. No one takes it from Me, but I lay it down of Myself. I have authority to lay it down and authority to receive it back again. This commandment I received from My Father" (vs 16-18). This gives us a complete, well-rounded understanding of the Scriptures on how we are to follow Christ.

1-Peter 2:25: "For you were as sheep going astray..." He's talking to Gentiles who are converted. So, when Jesus says 'I have other sheep' He's talking about the Gentiles. Now, some people say that refers to the ten tribes of Israel—it's possible that it could refer to the ten tribes of Israel, but please understand that the Jews looked upon the so-called lost ten tribes of Israel as Gentiles at that particular point; because they usurp all of the blessings as it were—they took to themselves all of the claims that went to all the 12 tribes of Israel.

Verse 25: "For you were as sheep going astray, but you *have* now returned to the Shepherd and Guardian of your souls." That shows how we're to follow after Christ.

Now, let's get into 1-Peter 3, and this continues right on. I want to call your attention to a couple of things here; but first of all let's read all the verses down through v 7 before we try and dissect it apart and do a more in-depth study on it.

1-Peter 3:1: "Likewise [in the same manner], wives, be submitting yourselves to your own husbands; so that, even if any are not obedient to the Word, through the behavior of the wives they may be gained without a word... [that is by your conduct rather than your speaking] ...having witnessed your pure behavior *carried out* with reverence; whose adorning, let it not be the external *adornment* of braiding the hair, wearing gold *jewelry*, or dressing in *fashionable* clothing; but *let your adornment be* the inward person of the heart, *manifested* in the

incorruptible *jewel* of a meek and quiet spirit, which is of great value in God's sight. For in this way also the Holy women of the past who were hoping in God adorned themselves, being in subjection to their own husbands; even as Sarah obeyed Abraham, calling him lord; *and* you have become her children, *if* you are doing what is right, and are not frightened by any intimidation. Likewise, you husbands, be dwelling with *your wives* according to knowledge, as with a weaker vessel; since she is a woman, *be* giving her honor, as also *being* joint heirs of the grace of life, so that your prayers may not be cut off" (vs 1-7).

There's an awful lot in all of these verses. Let's go back and let's begin a little bit more in-depth study on this and begin analyzing and how this carries right on. We need to understand something that's very important for us to know and realize. First of all, God is not picking on women! I'll repeat that: ***God is not picking on women!*** Of course, the Bible is not to be used as a bludgeon against women. This is going right along with what it's telling everyone. And just for women who think they've been picked on, when you really read the Bible, you'll see it says a whole lot more to men all the way through the Bible than it does to women. Let's go back to 1-Peter 2 for a minute and let's just see something here. Let's see the whole theme as we're coming along.

1-Peter 2:13: "Therefore, submit yourselves to every human institution... [that is, have deference or honor or respect for every human institution] ..for the sake of the Lord..."

Verse 18: "Servants, *be* submitting yourselves to your masters with all fear..." So we're coming right along with the whole overall theme.

1-Peter 3:1: "Likewise, wives, be submitting yourselves..." We're talking about a whole theme of things that God is bringing out and talking about here. And inner mixed in that, we're told that we're to follow Christ, in His footsteps. We are, in so many words, *to be humble, to be giving*—and that's for ALL of us.

Now, when it comes here to v 1, we're talking about wives basically with unbelieving husbands—in the very first part. Where it's talking about submitting yourselves unto your own husbands, this is not to be a bludgeon against women, this is not to make them a non-person. This is not take away their thinking capacity or say that they have less brains than a man, because frankly, I know a lot of women who are a whole lot smarter than some men I know. I also know some men who are a whole lot smarter than some women I know. That's not the case; and too many people who don't understand the Bible tend to take that view of it. But, nevertheless, this is what the wives are to do. And

the reason is: you can't have two masters! That's why God did not make women equal to men.

Let's go over here to Matthew, the sixth chapter, and here's a principle that is true. We will see how that in the very creation God made this difference. And you know, lo and behold, some women are even admitting now that they think differently than men. Why, God knew that from the first. He made him that way! But what if God made men and women entirely equal? Then you'd have the problem as to who's in charge here.

Matthew 6:24: "No one is able to serve two masters; for either he will hate the one and love the other, or he will hold to *the* one and despise the other. You cannot serve God and mammon." So, the same principle applies. You cannot have two people in charge. God, by creation, made the man the head. We'll see that here in just a little bit. And there's a reason for it.

Let's go to Genesis, the first chapter, and let's see something. God has not slighted women in any way. He could just not express all of Himself and did not express all of Himself just in men or just in women. He gave parts of His personality and characteristics; and remember that, there in Psa. 8 where it says they've been made a little lower than the angels, that actually means that mankind has been made a little lower than Elohim, or God.

Genesis 1:26—this gives us the whole reason for our creation and our existence: "And God said, 'Let Us make man in Our image, after Our likeness; and let them have dominion over the fish of the sea and over the fowl of heaven and over the livestock and over all the earth and over every creeping thing that crawls upon the earth.' And God created man in His *own* image, in the image of God He created him. He created them male and female" (vs 26-27). But there was a difference in the creation.

We find Genesis 2:7: "Then the LORD God formed man *of the* dust of the ground, and breathed into his nostrils the breath of life; and man became a living being." Well here, God made a separate and special creation of man out of the dust of the ground. Now, when it became time to create woman. God gave a special lesson to Adam. And He did it this way:

Verse 18: "And the LORD God said, '*It is* not good that the man should be alone....'" Of course then, it's an axiom that it's not good for a woman to be alone. But at this particular place there weren't any women. And it is a truism: generally when you find men who have been alone all their lives, they're greatly missing so many, many things; and that's why so some of the old-stayed bachelors get a little kooky, because it's not good that a man be alone. And I'll tell you one other thing why it is

not good for man to be alone, because he never learns to truly love when he's alone. He can't because he doesn't have a wife to love; he doesn't have children to love or to be responsible for; or go through all of the difficulties that are involved in marriage and having a wife—and with all of the good and the bad and the ugly that comes along with it; because there is all the good and the bad and the ugly, and you have to admit that it's so.

So God, being concerned for man, He said, "...'*It is* not good that the man should be alone. I will make a helper compatible for him.'.... [That is going to be *emotionally* compatible; *intellectually* compatible; *physically* compatible; *spiritually* compatible.] (Then he gives him an object lesson): ...And out of the ground the LORD God *had* formed every animal of the field and every fowl of the air—and brought *them* to Adam to see what he would call them. And whatever Adam called *each* living creature, that *became* its name. And Adam gave names to all the livestock, and to the birds of the air, and to every animal of the field..." (vs 18-20).

After all of that, here's Adam, he's doing all this naming and talking, so it shows he had intelligence, he had a language, he had ability to choose, to distinguish, to make judgments, to categorize and to analyze and all this sort of thing.

Here's the lesson: "...but there was not found a helper compatible for Adam" (v 20). He saw all the horses go by, all the monkeys, all the elephants, all the giraffes, all of the reptiles, all the birds and everything that there was; and all the sheep and all the goats and all the bears and whatever animal you want to name—thousands and thousands of them as it were, and there was nothing. And I imagine that God said, 'Well now, do you see anything in there that, you know...you see, these are all different from you; they're all different from you, Adam.'

So He said, 'Okay Adam, I'm going to make a help for you'; so here's what He did, v 21: "And the LORD God caused a deep sleep to fall over Adam, and he slept. And He took one of his ribs, and *afterward* closed up the flesh underneath. Then the LORD God made the rib (which He had taken out of the man) into a woman, and He brought her to the man" (vs 20-22).

There's an awful lot involved in this. There's an awful lot of actual meaning and symbolism—first of all, God did not make women exactly equal to men. He says they are the 'weaker vessel.' I do know there are some women who are stronger than some men—that is true. But as a rule, most women are a weaker vessel. They have a different purpose in life than men do. God didn't go out and take another clump of soil or sod or dust and make Eve. So the very way that she was created shows that she is to be subordinate to the man. And that's just the way it is

by creation. All the feminist—and some people say femi-nazies—they don't like it. They don't love men; they hate men. We're not going to get into a discussion of all of the weirdo perversions of the minds of people with all of their political, sexual and immoral causes. Now He made her compatible in every way: physically, mentally, emotionally and made in the image of God.

Now we have our first marriage, v 23: "And Adam said, 'This *is* now bone of my bones and flesh of my flesh....'" What does this tell you? *This tells you that Adam understood what God did!* He understood how she was created. He understood why she was created. Of nearly all of the creation that there is, in the intimate act of sexual love, only human beings face each other—and that is a tremendous and wonderful blessing; so that there is going to be that closeness, there's going to be that love; there's going to be that understanding. It's a very particular way that God has made man and woman so that that is going to be that way. Of all the other animals He did not make it that way.

So he said: "... 'This *is* now bone of my bones and flesh of my flesh. *She* shall be called Woman because *she* was taken out of Man.'" (v 23). He understood it. She understood it. God, therefore, instructed them. They had full knowledge. Now, I'm sure this was written in when the instruction was given by God. It shows the very basic reason for the creation of man and woman on the physical plane.

Verse 24: "For this reason shall a man leave his father and his mother, and shall cleave to his wife—and they shall become one flesh." There are great and tremendous lessons in that for us. He's to leave his father and mother—why? *Because they were to replenish, multiply and replenish the earth!* To be fruitful, multiply and replenish the earth. So mankind was given a part in the creation of the Family of God by having the capacity to produce children. Every human being is made in the image of God by the fact of reproduction.

Let's also understand something that is very, very important here. This is why all homosexuality, all variant and deviant sex acts—as we find listed in Lev. 18-22—are absolutely wrong! And this is why there can be no such thing as a 'practicing Christian homosexual'; because he's going against the very nature of God; or she is going against the very nature of God—the very nature of their creation. And ***no one is going to inherit the Kingdom of God by going against the creation of God!*** Because man and woman were created for this physical relationship and each one created with the spirit of man in them, so they could what? *Receive the Spirit of God and be born into the Kingdom of God!*

I'm not going to go through here and show all the sins of Adam and Eve in Gen. 3, but

sufficient to say what happened was that they both sinned. ***They both sinned!*** I'm not going to go into that in great detail, except to say that He [God] reinforced that the husband is going to rule over his wife.

Now let's go to the New Testament and see this parallel here. There's some things in here people may not necessarily like, but that's just the way it is; and none of us are going to walk up to God and say, 'God what are you creating? I don't like what You're creating. I want You to do it different. Yes, God, I want to be taller. Yes, God, why did You make me this way?'

Well, you go back and read what God says there in Jer. 18, when He sent Jeremiah down to the potter's house. Then He said, 'You go down to the potter's house and you watch what he does. He makes a vessel out of the clay and he does whatever he wants to with it—doesn't he? *Yes!* Then if he doesn't like it then he crumples it all up and redoes it again—makes something else.' And God said then, the lesson concerning Israel: 'Oh, Israel, can't I even do to you like the potter does to his vessel; that I can make you into what you should be? But no, you want to rebel. So, I've got to go ahead and correct you and stomp on you and send you off into captivity because you disagree with Me.'

1-Corinthians 11:1: "Be imitators of me, exactly as I also *am* of Christ." And that's how every minister is to follow Christ. And every person is to follow the minister as he follows Christ; and this also shows the situation that when there's a minister who's not following Christ then there's a responsibility placed upon the members.

Verse 2: "Now I praise you, brethren, because you have remembered me in all things, and you are keeping the ordinances... [or traditions; and these are teachings of the Church] ...in the way that I delivered *them* to you. But I want you to understand that the Head of every man is Christ..." (vs 2-3). So, men are under subjection, too. Men are under subjection sometimes in greater difficulties than women are in subjection to their husbands; because they're under bosses, they are under department heads, they work for someone, and if you have your own business, every one of your customers then is, in a way, over you if you're going to reach out and serve your customers—right?

So, this thing, and complaint, by some women who don't like God's way—'Well, God should not have made the man the head'—with the implication because there's no such thing as a perfect man. Well, there's no such thing as a perfect woman, either.

"...the Head of every man is Christ... [we have to all be submissive to Christ—to love God, to

follow God, and all of the things that God says that husbands are to be to their wives] ...and *the* head of *the* woman is the man... [that's the way God made it by creation] ...and... [even Christ is under subjection—isn't He? *Yes, He is!*] ...*the* Head of Christ is God" (v 3).

What did Jesus say of the Father? *He said, 'My Father is greater than I am.'* So even in the whole structure of everything that there is, only *one* can truly be the head. And everyone who is the head of the family—being the husband—also has a Head, Who is Christ; Who also has a Head, Who is God the Father. So, he [Paul] put this in here because of some of the things that he's going to say. Let's read them:

Verse 4: "Every man who has *a covering* on *his* head when he is praying or prophesying puts his Head to shame.... [and yet, what happens today, all the Jews wear their little hats—don't they?] ...But every woman who has *her* head uncovered when she is praying or prophesying puts her head [husband] to shame."

Now, the question comes up: Is she praying and prophesying publicly in church? *No*, because we find in 1-Cor. 14—let's go there, let's just answer that question right now. I want you to remember the example of Aquila and Pricilla, his wife, that Pricilla and Aquila both taught Apollos. So in a private setting, when it's not preaching to a congregation, or if it's a small, intimate study, then we have a situation when women can add to the teaching of it. And of course, we're going to see that women are teaching other women, too, as well.

1-Corinthians 14:33: "For God is not the author of confusion, but of peace, as in all the churches of the saints. Let your women be silent in the churches..." (vs 33-34). So, this praying and prophesying would obviously not be in the church. Where would it be then? *At home!* You can put in your notes there: Acts 2, where it talks about where Peter said, quoting Joel, that in the 'last days your old men will dream dreams, and your young men will see visions, and your handmaids have dreams and visions, too.'

Those things then occur at home or in dealing on a one-to-one situation. I've had my wife prophesy—how? She's told me about things that she knew that I wasn't doing what I should be and she told me what was going to happen. Was that not a prophecy? *Yes, it was!* Did it not come to pass? *Yes, it did!*

"...for they are not allowed to speak..." (v 34). Where? *In the churches!* This doesn't mean it's not permitted for them to speak ever. It's not as these cloistered nuns have, that go into these cloistered nunneries and they never speak to anyone

in the outside world again. Take of vow of silence. That's not what it means.

"...but they are to be in subjection, exactly as the law says.... [and that's the whole lesson of the Old Testament.] ...And if they wish to learn anything, let them ask their own husbands at home...." (vs 34-35). That has to be, obviously, standing up and asking all kinds of questions in church where there are lot of people. Now, we have small Bible studies. And everyone there asks questions. The women ask questions. But they're not taking over the service to talk. They are not in there in a cantankerous attitude trying to do something. And that's what this is talking about here.

"...For it is a shame for a woman to speak in church" (v 35). That is to get up and to teach and to preach. That's what it's talking about.

We've got this great movement today, having women preachers. Well, I'll tell you one thing. In the business I'm in I have an awful lot to do with women, because in the financial services area, in banks and in lending institutions and mortgage companies, generally there are far more women than there are men. But I'll tell you one thing I've learned by experience, which is true: When there are only men around and there's no designation as to who's in charge, then you have a problem as to who's in charge and you end up with a lot of difficulties. Well, it's the same way when there are women and only women. And women know this as well as anyone else, they operate off emotions, off of intuitions and hunches and feelings, and they get just down right cantankerous over the smallest, little, tiniest, rottenest thing that there is, and stop the earth, as it were, until that little thing is done.

So it is called, in modern colloquial language, as being 'bitchy.' And I've seen offices completely torn apart where there are too many women and that allows itself to take over and reign! I remember one time, going into the First Interstate Bank, and I went in there and I was teasing the woman a little bit...

(go to the next track)

So, in this First Interstate Bank there was not one male employee. So I walked up to the manager of the bank, I knew her, and I said, 'Hey, you better be careful you're not discriminating against men. I don't see any here.' Well, needless to say in about three months there was a man working in the bank. But that bank had a lot of problems. That's not to say that men don't have problems. Men have all kinds of problems, too. So it's not a matter of finger-pointing and blaming. It's just a matter that 'a spade is a spade'; a man is a man; and a woman is a woman—and that's just the way it is.

Let's go back to 1-Corinthians 11:6: "For if a woman is not covered, let her be shorn.... [he's

just using an example here of an extreme] ...But if *it be* shameful for a woman to be shorn or shaved, let her be covered.” Today, we have shaved heads of women going out and they just glorify in that. Well, that is absolutely defiance against God. Does God let them do it? *Sure He let’s them do it!* Will they be able to do it if Christ had the Kingdom here on earth? Well, I don’t know how long that they would do it, but *Christ is not here on earth!* The Kingdom of God is not here on earth.

Verse 7: “For, on the one hand, a man ought not to cover *his* head, since he is *the* image and glory of God; but, on the other hand, *the* woman is *the* glory of man. For *the* man is not of *the* woman... [and the Greek is ‘ek’—that means *out from*. God did not take a rib of a woman and create a man. God took a rib of man and created a woman.] ...but *the* woman is of *the* man” (vs 7-8).

There’s also one thing that is important, we need to understand in that, v 9: “And also, *the* man was not created for the sake of the woman, but *the* woman for the sake of the man.” That’s why God gave women a more adaptive personality.

One other thing that is important to understand, which is this: Only men can engender life. Only men determine the sex of the children. Women do not determine the sex of the children. It is well known, scientifically, that the sex genes are called: XX for women, and XY for men—Y being the male gene; X being the female gene. So within the man he carries both man and woman. Within the woman, she only carries the woman, because she’s XX. God made it that way. Some people get all upset. Some people shake their fist at God. They don’t like that kind of thing. Well, so be it. You’re not going to change the creation of God—that’s the way that God made everything.

Even these ‘feminazis’—these hard-core lesbians who hate men—some of them still want children; so what do they have to do? They have to go to the in vitro-fertilization bank. And what do they have to get? *They have to get the seed from a man!*

Now then, he goes on to say—unless the men get carried away with their own feelings here—he says, v 11: “Nevertheless, neither *is the* man separate from *the* woman... [because we all have mothers] ...nor *the* woman separate from *the* man in *the* Lord. For as the woman *is* of the man, so also the man *is* by the woman; but all things *are* of God” (vs 11-12)—because God made it that way! I don’t care what women do to try and change their sex, or men do to try and change their sex, they can’t do it because you are what God made you.

Now let’s see some other things concerning marriage, concerning husbands and wives,

concerning what we need to do, v 10: “For this reason, it is necessary for the woman... [she is obligated] ...to have *a sign of being under* authority on *her* head because of the angels.” The margin says a covering is *a sign that she is under the authority of her husband* because of the angels—which gives us an indication that women have angels watching out for them more than men do. Not that men don’t need them. In many ways we need them more than women, because we get out and we get ourselves in worse problems and difficulties, because women have more of a (what they like to call) nurturing nature—which by the way, God put in them. That’s just the way it is. They’re more protective and all of this sort of thing. So, that’s not to say that men don’t need angels.

Verse 13: “You judge for yourselves.... [In other words, you should be able to judge this yourselves] ...Is it becoming for a woman to pray to God uncovered?... [Does that mean she has to wear a hat? *No!* We find that her hair is given to her for a covering. This is where we let Scripture interpret Scripture. However, if her hair is really short-short, shorn, clipped real short or if for some reason or other she has no hair, then she should put something on her head.] ...Or does not even nature itself teach you that if a man has long hair, it is a shame to him?” (vs 13-14). That is true. People today, the acceptance of things...Well, you’re a *nice* person if you accept every deviant thing that comes along, including this concerning hair length.

The question comes up: how long is long hair for a man; and you’d have to say that when it gets to the point that you can’t tell whether it is.... Let’s put it this way: if your hair gets to the point that it is looking long, then it’s too long. Right now, the style is the ‘lion’s mane’ hanging down the back of the head. Well, we’re not going to get into hairstyles, and we’re not going to say that every man has to have his hair cut exactly as a Marine recruit. But nevertheless, when it gets long, it says that ‘doesn’t even nature’—you don’t even have to go to the Word of God, can’t you even see that it’s not right for a man to have long hair?

Verse 15: “But if a woman has long hair, it is a glory to her; because the long hair has been given to her instead of a *veil* to cover *her* head. But if anyone is contentious *over this issue*, we have no such custom, neither *do* the churches of God” (vs 15-16). That is to the contrary of what he’s just taught here.

So, those things are not to put down women, not to elevate men. These are not clubs to be used against one another. But these are definitions given by the Apostle Paul where he says in 1-Corinthians 14:37 ^[transcriber’s correction]: “...let him acknowledge that the things I write to you are commandments of the Lord.”

Colossians 3:16—I want you to notice the parallels that are covered here about the family relations and I want you to notice the comparison that you have here with the structure of 1-Peter 2 & 3 in the servants, the family, the husbands, the wives. Here’s what we are to have happening for each one of us.

Colossians 3:16: “Let the Word of Christ dwell in you richly in all wisdom, teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And *in* everything—whatever you do in word or in deed—... [action] ...*do* all in *the* name of *the* Lord Jesus, giving thanks to God and *the* Father by Him. Wives, submit yourselves to your own husbands as *it* is fitting in *the* Lord” (vs 16-18)—what is fitting, what is proper. This doesn’t mean improper. This doesn’t mean that the wife is to be intimidated, she is to be shouted down, she is to be verbally abused. One minister got up there and used to say how he used to even “spank” his wife. That is not fit in the Lord. In other words, what is right in the Lord.

Verse 19: “Husbands, love *your* wives...” I’ll tell you one thing, husbands, if you love your wives, you’re going to get along a whole lot better with them. That’s one of the sources of a lot of problems that there are in marriage is that husband’s are not loving their wives. Then what happens when you don’t?:

“...and do not be bitter against them” (v 19). So, if *hardness of heart* sets in and there is bitterness, you’re going to have a very difficult marriage. That’s just the way it is.

Verse 20: “Children, obey *your* parents in all things, for this is well pleasing to the Lord. [and then] Fathers, do not provoke your children, lest they be discouraged... [I think too many times in the past there have been too many discipline sessions rather than love sessions with children and they become discouraged and disobedient.] ...Servants... [the same structure: servants, wives, husbands, children—very similar. So we see Peter is preaching exactly the same Gospel as Paul is preaching] ...obey your fleshly masters in all things—not with eye service as pleasing men; but with singleness of heart, fearing God” (vs 20-22).

In other words, you’re doing it because God is God. You do a good job because you are pleasing God. And you’re doing it when you’re not being watched over, when you’re not being seen, because you’re not just doing it for ‘eye-service.’ And eye-service, the modern colloquial today is ‘boot-lickers’—you just do it because the boss is there and you shine up to the boss.

“...not with eye service as pleasing men; but

with singleness of heart, fearing God. And whatever you do, do heartily, as to the Lord and not to men” (vs 22-23). Yet, they were owned by their masters. Now, none of us are in that kind of situation today. However, whoever we work for, this is how we should do it—isn’t it? Just like this. Whether you work for someone. Whether you have your own business or regardless of what it is.

“...whatever you do, do heartily, as to the Lord and not to men knowing that you shall receive from *the* Lord the recompense of the inheritance, for you are serving Christ the Lord. But the one who does wrong shall receive *for* the wrong he has done, and there is no respect of persons” (vs 23-25). So Paul is saying here that before God there is a ‘level playing field,’ as it were. But we all have our submissive obligations to different people at different levels. That’s just the way that it is. And no one is going to change that fact of creation.

Ephesians 5—here’s a whole half chapter concerning husband/wife relations and concerning the Church. God made the creation of male and female to teach a tremendous lesson, a tremendous lesson in His spiritual creation, in what God is doing in reproducing Himself and His own Family.

Ephesians 5:20: “Giving thanks at all times for all things to God and the Father in *the* name of our Lord Jesus Christ. Submit yourselves to one another in *the* fear of God” (vs 20-21). This is just an overall general thing. That’s what we are to do in the Church. We’re not be filled with wine and be drunken and be asleep and all this sort of thing; but in the Church then, we’re to honor everyone, we’re to respect everyone, we are to not have this leverage of authority and things over the brethren. Why? *In the fear of God!*

Then he says here’s the level where we need to start, v 22: “Wives, submit yourselves to your own husbands, as to the Lord.” If every wife had this in mind when she was doing the things to please her husband, please her family, whatever it may be, things might go along a whole lot better.

But you know, then you always have the other side of the coin. You always have the mean and nasty husband who takes advantage of that and abuses his wife. That’s why Peter said that you’re not to be intimidated. So, this does not mean that wives become doormats, but it does not mean that they become overlords.

Verse 22: “Wives, submit yourselves to your own husbands, as to the Lord; for the husband is *the* head of the wife, even as Christ *is the* Head of the Church...” (vs 22-23). Is anyone going to argue with Christ? *No!* But let’s remember and understand something here, very importantly: Most everything within the family is not done on a spiritual basis. So

we're not talking about spirituality. We're talking about cooperating and getting along together. And you go back to the first chapter of Isaiah, and doesn't God even say to the sinners, He says: 'Come now, let us reason together'—while He demands full submission, of course.

Now here's an obligation then to the man: "...and He is *the* Savior of the body. For even as the church is subject to Christ, in the same way also *let* wives be *subject* to their own husbands in everything.... [here comes the obligation to the husband]: ...Husbands, love your own wives..." (vs 23-25). I'll tell you a little secret: it's so much easier to love his wife when she is respectful and submissive to him—makes it so much easier. But, if you have a wife who not quite as respectful and loving to you as you think your wife ought to be, what are you to do? ***You are to still to love your wife!*** How?

"...in the same way that Christ also loved the church, and gave Himself for it" (v 25). He gave Himself up what? *He took every abuse. He took all of those things and died*—right? *Yes!* And I'll tell you one thing: If you practice this of loving your wife, you're going to find that she is going to be far more readily and willing and able to be submissive to you—and it is the right and proper way.

Verse 26: "So that He might sanctify it, having cleansed *it* with the washing of water by *the* Word; that He might present it to Himself *as* the glorious church..." (vs 26-27). This is the whole thing of loving your wife: to up-build her, to help her, to inspire her, do whatever is necessary there. And if she gets mad and bent out of shape, don't come back on her and start stomping and correcting. How would you be if every time you did something wrong, Christ came along and treated you like you treat your wife? *Well, that wouldn't work very well either!* You would be battered and bruised and abused and all this sort of thing.

"...not having spot or wrinkle, or any such thing; but that it might be holy and without blame. In the same way, husbands are [obligated] duty-bound to love their wives as their own bodies.... [because they're to be one flesh] ...He who loves his wife loves himself; for no man has ever hated his own flesh, but nourishes and cherishes it, even as the Lord *does* the Church. For we are members of His body—of His flesh and of His bones" (vs 27-30).

This took me quite a while to really understand this verse, because this verse really has a lot of meaning. Where it says, 'for we are members of His body' we could say, oh yes, we're all members of the body of Christ, it's a spiritual body and we all understand that (1-Cor. 12).

But what about this part?: ...of His flesh..." (v 30). What did Christ do with His flesh? *He gave*

Himself in sacrifice—didn't He? For what? *For the Church!* So, we cannot be a part of Christ without the body of Christ, which is His flesh. And is this not part of the lesson of the Passover, where Jesus said of the broken unleavened bread: 'Take eat, this is My body which is broken for you.' So we enter into this relationship with Christ, into His body, because of His crucifixion.

"...and of His bones" (v 30). Why would it say "...of His bones"? *Because no bone in His body was broken!* "...of His bones" is a direct parallel to the rib taken from Adam to make Eve so the Church was made from the innermost part of Christ, as it were. What is the function of the bones—not only to uphold the body, but the marrow produces the life-giving blood. We are members of His body because of His crucifixion and because of what He has done in having the Church to be His wife. We'll see this analogy come all the way through.

Verse 31: "For this reason shall a man leave his father and mother, and shall be joined to his wife; and the two shall be one flesh.... [There's Old Testament doctrine—right? (Gen. 2)] ...This is a great mystery; but I am speaking in respect to Christ and the Church" (vs 31-32). This is a tremendous thing that God is showing and teaching here, concerning husband and wife relations, and the whole key gets back on to what? *It gets back onto the very foundation of Christ:*

- of love
- of service
- of sacrifice
- of respect
- of honoring and understanding each other

Verse 33: "Nevertheless, let each one of you... [in particular—that is in a particular and special way] ...love his wife even as himself... [Would you want to be treated the way that you're treating your wife if you're not treating her the way that she should be?] ...and *let each* wife see that she reverence *her* husband." Even as it says there in 1-Peter 3, that Abraham was called 'lord' by Sarah.

1-Timothy 5:11—this is a very interesting verse, and the conclusion of it—if followed in America and around the world, would solve the problems of poverty for families; because—there are circumstances where there is only one parent available. There are also circumstances where there is only one parent by choice. And most of the time that's the result of fornication and adultery, and single women then have children and they live in poverty. So Paul has a solution for it here.

1-Timothy 5:11: "But refuse *to put* the younger widows *on the list*, for when sensuous impulses draw them away from Christ, they desire to marry... [that is they were, at that time, still

expecting the return of Christ in a fairly short period of time.] ...bringing judgment *upon themselves* because they have set aside *their* first faith. And besides this, they also learn *to be* idle, wandering about from house to house; and *they* not only *become* idle, but *they* also *become* talebearers and busybodies, speaking things *that* ought not *be spoken*" (vs 11-13). This is not to say that men are not gossips, but it is sure true that women have the proclivity more than men. We all ought to plead guilty to that because we've all done it at some time or other, but that's just a proclivity.

So, he gives the solution here—v 14: "Therefore, I wish the younger women to marry, to bear children, to manage the household, *and* to give no occasion to the adversary to bring a reproach; for some have already turned aside to follow Satan" (vs 14-15). There it is, that's the solution to the situation there, because it's proper that men and women be married. Not only is it not good for a man to be alone, it's not good for a woman to be alone either.

Let's go to Titus, the second chapter. Here the whole chapter is tied around this whole thing: the return of Christ and what men and women ought to do and how the servants ought to be—so this all follows right along with what Peter was teaching.

Here again we have everything laid out for different people, different ages and so forth, Titus 2:1: "But *as for* you, speak the things that befit sound doctrine. *Teach the* older men to be temperate, serious-minded, respectable, sound in the faith, in love, *and* in patience; in like manner, *teach the* older women *to be* in *their* behavior as *it is* fitting for godly women, not slanderers, *and* not enslaved to much wine, *but* teachers of that which is right; that they may teach the young women *to love their* husbands *and to love their* children" (vs 1-4). There are certain things you need to learn on this, you don't just automatically know how to do it.

Paul is giving the thing here—women can teach—right? *Yes!* There it is right there, 5: "*To be* modest, chaste, keepers of *the* home..."

I'll tell you one thing, our society around is the situation where there are so many women working—and I know this: that a lot of the women would rather not be working, but this society is so oriented to Satan's materialistic way that, unfortunately, there are a lot of cases where the families cannot exist unless the wives work. It's really difficult on the children. We have to, in this age, make out the best way we can according to the circumstances we're confronted with, and to be able to make some sort of compensation for the different lacks here and there. However, I will have to say that with all the modern conveniences that we have today, it does make it a little easier than back then. If you had to grind your own flour and make your own

clothes and your own shoes and go out and hold a job, too, in a addition to that, hold down a household, you women would never be able to make it. But here's the whole thing: in order to have a household, take care of the household. And that is certainly something that ought to be.

Verse 5: "*To be* modest, chaste, keepers of *the* home; *to be* good *and* to submit themselves to their own husbands, so that the Word of God may not be blasphemed. In the same way, exhort the younger men *to be* sober-minded. In all things you yourself set an example of good works; in doctrine uncorrupted, serious-minded, *and* sincere; *use* sound speech that cannot be condemned, so that the one who opposes *you* may be ashamed, having nothing evil to say about you. *Admonish* slaves to submit themselves to their own masters, *to be* well pleasing in everything, not answering back" (vs 5-9). So, here we have the same doctrine being preached—right? *Yes, indeed!*

Let's go back to 1-Peter 3 and let's look at some more things here that the Apostle Peter is teaching. Now, I might mention that what you might do is an auxiliary study. We won't do it here lest we get bogged down in this series in 1-Peter. As an auxiliary series, go through and do a study in the book of Proverbs. There are many that talk about 'he who finds a wife finds a good thing' *and* 'a good wife is like a precious jewel in a crown'; and then there are a lot of admonitions to men. You go through and read the whole thing concerning men and women in the book of Proverbs. I think you'll be surprised; most of it's talking to men. That's so you women won't have the 'picked on' feeling that this is just a sermon against women, because it's not, it's a sermon for everyone—for men and women, and the young and the old.

As the Apostle Peter is bringing out here, we're just focusing in on in a little more detailed way as we're going through the book of 1-Peter. It shows what to do here if you have an unconverted mate, that by your behavior they may be won over to God. This is something that is inherent in the nature of women.

1-Peter 3:3: "Whose adorning..." Women are always concerned about how they look. And you know, and I know, and every woman knows that when one woman looks at another woman there's an automatic head-to-toe visualization and judgment of them from hair, to dress, to color code, to shoes, to socks, to length of skirt, tightness of clothes, looseness of clothes, newness of clothes and all that sort of thing. It's just natural!

That's why he says: "...let it not be the external *adornment*..." (v 3)—because you could be the most beautiful, the best dressed, wearing the

most expensive jewelry and you could have the hair of Cleopatra. So all of that is worthless. Should be done. But that's not the whole extent of life.

"...let it not be the external *adornment* of braiding the hair, wearing gold *jewelry*, or dressing in *fashionable* clothing... [that's okay, but don't let that be the whole focus] ...but let *your adornment* be from the inward person of the heart, *manifested* in the incorruptible *jewel* of a meek and quiet spirit, which is of great value in God's sight" (vs 3-4). So, we have the whole thing here for men and women. Who do you seek to please? The Apostle Paul said: 'If I seek to please men I should not please God.' Did the Apostle Paul have a humble attitude toward God? *Yes!* Did he have a humble attitude even toward the brethren? *Yes!* He's not asking, and neither is Peter, of anything more than what they are doing.

Verse 5: "For in this way also the Holy women of the past who were hoping in God adorned themselves, being in subjection to their own husbands; even as Sarah obeyed Abraham, calling him lord..." (vs 5-6). Go back and study the whole situation there with Sarah. Boy! She had a lot of power and authority in that household. She led him astray on a situation concerning Hagar, and that didn't work too good because we still have the problem of Ishmael and the children of Israel to this day. There we go! But nevertheless, she was a Godly woman; she'll be in the first resurrection with Abraham.

Verse 7: "Likewise, you husbands... [What does 'likewise' mean? *In the same manner; in the same humble attitude; in the same concerning attitude—right?*] ...be dwelling with *your wives* according to knowledge, as with a weaker vessel; since she is a woman, *be giving her honor...*" That is honor and respect.

Unfortunately, too many men—and I've done this, and probably every one of you men have done this to show your great power and authority as the head of the household—say things about your wife in public, or talk to her in such a way in public that dishonors her. Now all that sort of thing has got to stop! So men have their faults as well as women. So what you need to do is think about how you can honor and respect and love your wife.

Here's the reason: "...as also *being* joint heirs of the grace of life... [marriage in this life, and the man being the head of the woman in this life, may not necessarily apply in the life that is to come. Because they're neither marrying or given in marriage—correct? *Yes, indeed!*] ...[we are] joint heirs of the grace of life, so that... [there's a penalty for everyone who's not treating his wife properly] ...your prayers may not be cut off" (v 7).

There is a penalty that happens to those men who do not treat their wives in a right and a proper and a loving manner. The whole long and short of this whole thing is, is that we're all under authority one way or the other. We all have responsibility to God, to someone above us, to someone below us—if we want to have an above and below type of relationship. But we are to all *do*, and this is what Christ is trying to do: He's trying to raise us all to His level. And we will obviously not have the same authority as Christ and God the Father, but we're going to be kings, and we're going to be priests. It doesn't say queens and priestesses; it says kings and priests. So we'll have to really think on that.

What I want you to do, rather than just get down into every little detail of all of this, I want you to use your own minds and your own prayer and God's Spirit and see where you need to change and grow and overcome; and don't be casting the fault one to another—ya, ya, sick 'em, all this sort of thing. That's not what we want to do here.

We want to all learn to love God in the way that we should, and love each other. That's the whole purpose of why God has called us.

All Scriptures from *The Holy Bible in its Original Order, A Faithful Version* by Fred R. Coulter

✓ Exception: 1-Peter, from *The Seven General Epistles* by Fred R. Coulter

Scriptural References:

- 1) 1 Peter 2:21-24
- 2) John 10:1-14
- 3) 1 John 2:3-6
- 4) John 10:14-18
- 5) 1 Peter 2:25
- 6) 1 Peter 3:1-7
- 7) 1 Peter 2:13, 18
- 8) 1 Peter 3:1
- 9) Matthew 6:24
- 10) Genesis 1:26-27
- 11) Genesis 2:7, 18-24
- 12) 1 Corinthians 11:1-4
- 13) 1 Corinthians 14:33-35
- 14) 1 Corinthians 11:6-9, 11-16
- 15) 1 Corinthians 14:37
- 16) Colossians 3:16-25
- 17) Ephesians 5:20-33
- 18) 1 Timothy 5:11-15
- 19) Titus 2:1-9
- 20) 1 Peter 3:3-7

Scriptures referenced, no quoted:

- Romans 6
- Revelation 2
- Romans 8
- John 14:6
- Psalm 8
- Leviticus 18-22
- Genesis 3

- Jeremiah 18
- Isaiah 1
- Acts 2
- 1 Corinthians 12

Also referenced: Sermon: *I AM That I Am*

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