

HYPOTASSO (Part Two)

In the previous section, “Hypotasso (Part One)”, I explained how a quote of Old Testament Scripture [by Paul] reveals to us that the word “hypotasso” is actually a word of placement and not a word of subjection. I also explained that I believe the word “hypotage” means “will, willed, appointed by the will of, willing, willingness, etc.” which, in turn, showed us that Christ will not be subjected by God after all things are placed under His feet, but rather, that He will be appointed by the will of God [over the works of His hands] after all things are placed under His feet. Furthermore, I showed that the translation of 1 Corinthians 15: 24, in which Christ hands over the “basileia” to the God and Father at the end, is inconsistent with the rest of Scripture which states that it is the God and Father who hands over the “basileia” to Christ at the end. Indeed, it is the God and Father who will hand over the “kingdom, kingship, sovereign rule” to Christ at the end after He (Father) puts all things under His (Christ’s) feet.

In this section, I will go over the remaining uses of the words “hypotasso” and “hypotage” (with the exception of two which will be discussed in future sections) in order to show how their true meanings harmonize perfectly with God’s Word. At times, the insertion of the new meaning will bring a drastic change to the passage, in which case I will give an explanation along with my translation. At other times the insertion of the new meaning will bring only a slight change, in which case I will give only the translation of the NASB and my translation underneath as they are self explanatory. Furthermore, you will see that at times I will translate the word “hypotasso” as “to place, to put, to set”, while at other times I will translate it as “to be set in this way”. This latter translation is for better flow in the English language and is consistent with the most prevalent meaning of “hypo”, which is “by, by means of.” And as I mentioned previously, one must read the context to see just how something is being placed.

Note: The word “tasso” means “to arrange, assign, appoint, determine, ordain, set,^[1] devote, establish.”^[2] The word “hypo” means “by, by means of; under; at”.^[3] The translators have taken the word “hypo” to mean “under” when used in conjunction with the word “tasso” (“to be set under, to arrange under, to be subject, etc.”). However, we know from Paul’s quote of Old Testament Scripture that the word “hypotasso” is a word of placement. Therefore, the word “hypo”, when used in conjunction with the word “tasso”, means “by means of” (“to be set by means of, to arrange by means of, etc.”). However, in the English language, the words “by means of” oftentimes do not need to be translated.

So, thus far we have gone over ten of the forty-two total uses of the words “hypotasso” and “hypotage”. Six in 1 Corinthians 15: 27-28 and four in Hebrews 2: 5 & 8. From here on out, I will go over the words in chronological order which will bring us to the gospel of Luke.

The first passage in Luke that we will go over is Luke 2: 41-52 ^{NASB}. Here we have the story about Jesus going to Jerusalem with His parents for the Feast of the Passover when He was a boy. In this passage the word “hypotasso” is used once in verse fifty-one. In fact, the word that is actually used is “hypotassomenos”. And the Greek word “meno” means “to stay, remain, or continue”.^[4] This is why the NASB translators have translated the word “hypotassomenos” as “continued in subjection”. But the question is, “Do we see Jesus being subject to His parents in this passage?” Or do we see something else? What did Jesus really continue to do? Let us take a look.

Starting with verse forty-one it says, ⁴¹“Now His parents went to Jerusalem every year at the Feast of the Passover. ⁴²And when He became twelve, they went up *there* according to the custom of the Feast; ⁴³and as they were returning, after spending the full number of days, the boy Jesus stayed behind in Jerusalem. But His parents were unaware of it...” Now, the word that is translated as “stayed behind” in verse forty-three is “hypomeno” in the Greek. The word “hypomeno” is used eighteen times in the New Testament. The Strongest NIV Exhaustive Concordance lists the meaning of this word as “to stay behind; to stand firm, endure, persevere”. However, if one looks at this word and its context in the other passages that it is used, it undoubtedly, and without exception, means “to stand firm, endure, persevere”. It does not mean to “stay behind”. Consequently, Luke 2: 43 is saying that Jesus “stood firmly” in Jerusalem. For it is quite obvious that after Mary and Joseph had spent the full number of days, they directly told Jesus that they were returning. And Jesus, in reply, obviously told them that He was to stay to do His Father’s will. For He would not have deceived His parents, either by words or by silence, into thinking that He was following them when He wasn’t. Instead, He would have made His intentions quite clear to them. However, His parents either did not grasp that He intended to stay or, if they did, they were in disagreement and restated that it was time to go. Either way, His parents set out on their way to return to Nazareth and were unaware that Jesus did not follow them as they had requested because He was standing firm in Jerusalem.

Now it is most important for us to understand that the reason Jesus stood firmly to them is because He came to do the will of His Father who sent Him. He did not come to do the will of Mary and Joseph. He did not come to do the will of sinners. For Jesus at the age of twelve was **SINLESS**. He had not committed even one single sin because He had a deep understanding of the Father and that which was righteous in His eyes. The Father revealed His will to Jesus. He

was One with the Father. He had a wisdom and understanding of God's Word that far surpassed that of any human. And at this tender age of twelve, Jesus had already far, far surpassed Mary and Joseph in wisdom and understanding; for they did not even understand the statement that He made to them (Luke 2: 50). So Jesus stood firmly to them because they needed to understand that He was sent for a purpose. And that purpose was not theirs. Jesus was sent for a higher purpose. He was sent to reach the lost. However, they did not understand His mission; but Jesus knew. Even at the tender age of twelve He knew that He was to die for the sins of the many; that He was to die for the sins of Mary and Joseph. But Mary and Joseph did not understand; for they were human; they were sinners. And just as they did not understand Christ's mission, they also did not understand God's purpose at that time in Jerusalem. They had a different schedule in mind than God did. They wanted Jesus to return to Nazareth with them but He did not follow right away; for He was on His Father's timeline. The Father had willed it for Jesus to stay as part of that plan to reach the lost. Everything that Jesus did was part of God's plan to reach the lost. So Jesus knew full well that His parents were leaving and wanted Him to return with them. But He made a conscious decision to "stand firm" in order to do His Father's will. Jesus never yielded His will to the authority and control of sinful humans. His will was only to do that of His Father's. For Jesus never did anything on His own initiative but always what the Father taught Him; the Father was always with Christ and Christ always did the things that were pleasing to Him. (John 8: 28-29) So we actually do not see Jesus being subject to Mary and Joseph in this passage, but quite the opposite. For Jesus stood firmly to them.

As we continue in the passage we see that after Jesus' parents went a day's journey they discovered that He was not among their relatives and acquaintances so they returned to Jerusalem looking for Him. Then in verse forty-six it says, ⁴⁶"Then, after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions." So here, we can clearly see that Jesus was doing the will of His Father who sent Him. For it was not by accident that He was in the temple, sitting in the midst of the teachers. Indeed, He was exactly where His Father wanted Him to be. Now I would also like to point out that when it says, in verse forty-six, that Jesus was sitting in the temple both listening to the teachers and asking them questions, Jesus was not asking them questions because He needed answers. Jesus had His Father for that. But His questions were of a rhetorical nature. The fact that it says, in verse forty-seven, that all who heard Him were amazed at His understanding and His **answers** is confirmation of this. For if He was asking them questions because He did not know the answers then the teachers would have given Him the answers. But it says that Jesus gave them the answers even though He was the one asking the questions. For Jesus listened to what they had to say and then asked them questions in order to see what their response would be. He asked them questions to make a point and to teach them. He did not desire to know

anything from these teachers of the Law; for they would not have had answers that would have been in accordance with God. But He asked them questions to initiate a response from them so that He could answer them back; for how else could they have been amazed at His understanding and His answers. So, in reality, Jesus was teaching those in the temple but He initiated it in a question format. Jesus did this many times as an adult also. Jesus always asked questions in order to elicit a response from those He was teaching.

Next in verse forty-eight it says, ⁴⁸“When they saw Him, they were astonished; and His mother said to Him, ‘Son, why have You treated us this way? Behold, Your father and I have been anxiously looking for You.’” Now I would like to point out that the wording of verse forty-eight makes it sound as though the reason that Mary and Joseph were astonished was because Jesus had not gone with them to Nazareth. But I believe that the astonishment is in relation to seeing His wisdom, along with all who heard Him. For the word that is translated as “astonished” in Luke 2: 48 is “ekplesso” in the Greek, and almost every time it is used it is in relation to being astonished or amazed at the teachings of Jesus. And when Mary and Joseph saw Him sitting in the temple in the midst of the teachers, I am sure that they did not disrupt the conversation. I’m sure they listened to Him and waited until an appropriate time to see why He had not gone with them. So they had time to see their Son and to observe His wisdom. And I believe this is the reason that they were astonished.

Next in verse forty-nine it says, ⁴⁹“And He said to them, ‘Why is it that you were looking for Me? Did you not know that I had to be in My Father’s *house*?’” But I believe a more accurate translation would be, ⁴⁹“Why is it that you were looking for Me? Did you not know that I had to be doing that of My Father’s?” And I believe the reason Jesus asked Mary and Joseph these questions was because He had expressed to them previously that He was to stay to do the will of His Father. Therefore, they should have known where He was. For if we notice, Jesus offered no apology for not following them; for He had done nothing wrong. He did what was right in His Father’s sight. He was obedient to the Father and the Father alone; for He came to do His will.

Then in verse fifty-one it says, ⁵¹“And He went down with them and came to Nazareth, and He **continued in subjection** (hypotassomenos) to them...” But as we can see, Jesus is not seen as being subject to Mary and Joseph anywhere in this passage. Therefore, Luke 2: 51 should instead read as, ⁵¹“And He went down with them and came to Nazareth, and He **continued to be set in this way** (hypotassomenos) to them...” meaning that He was continuing to do that of His Father’s. So when it says, ⁵¹“...and He CONTINUED...” the continuation is not in reference to the fact that He went down with them, as is supposed due to the mistranslation of the word “hypotasso”, rather, it is referring to the fact that He was doing the will of His Father who sent

Him. For Jesus stood firmly to Mary and Joseph in Jerusalem in doing His Father's will and He continued to be set in this way to them in Nazareth and throughout His life so that He could accomplish the will of His Father who sent Him. Also, when it says that Jesus ⁵¹"...went down with them and came to Nazareth..." it doesn't mean that they left the temple right away. The Bible doesn't give a timeline. I am sure that Jesus did not leave before ensuring that His Father's will had been done. If there was any more to be done at the temple, Jesus would not have left until it had been fulfilled. It may have been completed upon Mary and Joseph's arrival, or Mary and Joseph may have stayed a while longer until it was carried out. But without a doubt, He did not leave before completing His Father's will.

Therefore, I would translate Luke 2: 41-52 as, ⁴¹"Now His parents went to Jerusalem every year at the Feast of the Passover. ⁴²And when He became twelve, they went up there according to the custom of the Feast; ⁴³and as they were returning, after spending the full number of days, the boy Jesus stood firmly in Jerusalem. But His parents were unaware of it, ⁴⁴and thought Him to be in the company of travelers and went a day's journey; and they began looking for Him among their relatives and acquaintances. ⁴⁵When they did not find Him, they returned to Jerusalem looking for Him. ⁴⁶Then, after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. ⁴⁷And all who heard Him were astonished at His understanding and His answers. ⁴⁸Also seeing Him, they were amazed. Then His mother said to Him, 'Son, why have You treated us this way? Behold, Your father and I have continued in agony looking for You.' ⁴⁹And He said to them, 'Why is it that you were looking for Me? Did you not know that I had to be doing that of My Father's?' ⁵⁰But they did not understand the statement which He had spoke to them. ⁵¹And He went down with them and came to Nazareth, and He **continued to be set in this way** (hypotassomenos) to them; and His mother treasured all His words in her heart. ⁵²And Jesus kept increasing in wisdom and stature and favor with God and people."

The next passage that we come to is Luke 10: 17-20. In this passage the word "hypotasso" is used twice.

¹⁷"The seventy returned with joy, saying, 'Lord, even the demons **are subject** (hypotassetai) to us in Your name.' ¹⁸And He said to them, 'I was watching Satan fall from heaven like lightning. ¹⁹Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing will injure you. ²⁰Nevertheless do not rejoice in this, that the spirits **are subject** (hypotassetai) to you, but rejoice that your names are recorded in heaven.'" (Luke 10: 17-20 ^{NASB})

¹⁷"The seventy returned with joy saying, 'Lord, even the demons **are placed** (hypotassetai) to us in Your name.' ¹⁸And He said to them, 'I was watching Satan fall from heaven like lightning.

¹⁹Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing will injure you. ²⁰Nevertheless do not rejoice in this, that the spirits **are placed** (hypotassetai) to you, but rejoice that your names are recorded in heaven.” (Luke 10: 17-20)

Next we come to Romans 8: 6-8. In this passage the word “hypotasso” is used once in verse seven.

⁶“For the mind set on the flesh is death, but the mind set on the Spirit is life and peace, ⁷because the mind set on the flesh is hostile toward God; for **it does not subject itself** (hypotassetai) to the law of God, for it is not even able *to do so*, ⁸and those who are in the flesh cannot please God.” (Romans 8: 6-8 ^{NASB})

⁶“For the mind of the flesh is death, but the mind of the Spirit is life and peace, ⁷because the mind of the flesh is hatred toward God; for **it is not set** (hypotassetai) to the law of God, neither indeed can it, ⁸and those in the flesh cannot please God.” (Romans 8: 6-8)

Next we come to Romans 8: 20-21. In this passage, the word “hypotasso” is used once and the word “hypotage” is used once.

²⁰“For the creation **was subjected** (hypetage) to futility, not willingly, but because of Him who **subjected** (hypotaxanta) it, in hope ²¹that the creation itself also will be set free from its slavery to corruption into the freedom of the glory of the children of God.” (Romans 8: 20-21 ^{NASB})

²⁰“For the creation **was willed** (hypetage) to futility, not by their own choice, but by the One who **placed** (hypotaxanta) it, in hope ²¹that the creation itself then will be set free from its slavery to corruption into the freedom of the glory of the children of God.” (Romans 8: 20-21)

Next we come to Romans 10: 1-3. In this passage the word “hypotage” is used once in verse three.

¹“Brethren, my heart’s desire and my prayer to God for them is for *their* salvation. ²For I testify about them that they have a zeal for God, but not in accordance with knowledge. ³For not knowing about God’s righteousness and seeking to establish their own, **they did not subject themselves** (hypetagesan) to the righteousness of God.” (Romans 10: 1-3 ^{NASB})

¹“Brethren, my heart’s desire and my prayer to God for them is for *their* salvation. ²For I testify about them that they have a zeal for God, but not in accordance with knowledge. ³For not knowing about God’s righteousness and seeking to establish their own [will], **they did not will** (hypetagesan) the righteousness of God.” (Romans 10: 1-3)

The next passage that we come to is Romans 13: 1-7 ^{NASB}. In this passage the word “hypotasso” is used twice. Now before I begin, I would like to say that this passage, as translated, makes little sense given the fact that we have seen many evil governments arise over the centuries. But the reason it makes little sense is because the translators have incorrectly defined the word “hypotasso”. Hence, this ill defined word has caused them to mistranslate portions of this passage and the result is a passage that is in opposition to Scripture. Now before I get into what I believe this passage is saying, I would first like to go over this passage as it is translated so that we can see for ourselves just how much it contradicts Scripture.

Verse one says, ¹“Every person **is to be in subjection** (hypotassestho) to the governing authorities. For there is no authority except from God, and those which exist are established by God.” So, this verse, as translated, tells us that all authorities which exist have been established by God. But if this is true, then did God establish the corrupt governments that were in power at the time of Christ? Did God establish the very governments that crucified our Lord? Should the apostles have been in subjection to them as this verse says? If so, then the apostles themselves did not heed their own words because we do not see the apostles submitting to them in Scripture. The apostles instead withstood these evil governments and many went to their very deaths because they did not submit. For the apostles themselves said in Acts 5: 29, ²⁹“...We must obey God rather than men.” And obeying God rather than men is what we see them doing throughout Scripture. Furthermore, what about Hitler? Did God establish Hitler to be in power? Should believers have been in subjection to him as this verse says since he was from God? Absolutely not! Hitler was not from God; Hitler was from Satan along with the governments that crucified Jesus. And to suggest that Paul here is asking us to do something that he, along with the other apostles, did not do, is ridiculous to say the least.

Next, verse two says, ²“Therefore whoever resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves.” Now again, we can see clearly in Scripture that the apostles did resist the governing authorities. In fact, in Acts 5: 27-28 and in Acts 5: 40-42 we can see that the Council and the High priest had given them strict orders not to continue teaching in the name of Christ, yet, the apostles continued to do just that. Now, did the apostles oppose the ordinance of God by resisting the governing authorities? Or did they do what was right in the sight of God? Also, did those in Hitler’s day who refused to go along with his murderous rants oppose the ordinance of God? Or did they do what was right in the sight of God? In both cases, I believe it is the latter.

Continuing, in verse three it says, ³“For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same...” So again, we can see that this verse is at odds with Scripture. For in Acts 5: 40,

when the apostles had resisted the governing authorities and had continued to teach in the name of Christ, they were flogged. Therefore, the authorities were a cause of fear for good behavior. And since it was the authorities who flogged them, they surely did not receive any praise from them. Furthermore, Hitler was definitely a cause of fear for good behavior. If you hid a Jewish person, he would have killed you too. And he most certainly would not have given anyone praise for doing what was good.

Next in verse four it says, ⁴“...for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil.” Now, are we expected to believe that the Council and High Priest were ministers of God to the apostles for good? The very ones who did not want the apostles to teach in the name of Christ and who crucified our Lord? Were they avengers of God who brought wrath on the one who practiced evil? Most certainly they were not. As I said before, many of the apostles were put to death by this very government for doing what was good. And was Hitler a minister and an avenger of God who brought wrath on the one who practiced evil? No, Hitler was an enemy of God, not a minister of God. He was on the side of Satan and brought wrath on the one who practiced what was good, not evil. The truth is that no unbeliever could ever be a minister of God to us for good. Therefore, both of these governments were set up by human hands and human will. They were not established by God.

And continuing, verse five says, ⁵“Therefore it is necessary **to be in subjection** (hypotassesthai), not only because of wrath, but also for conscience’ sake.” So, this verse tells us that we should be in subjection to these supposed ministers of God because of wrath and also for conscience sake? Certainly believers would have a guilty conscience if they ever submitted to one of these evil governments. And one would have to submit to their evil ways in order to keep from feeling their wrath. Therefore, we can clearly see that this passage, as it is translated, makes no sense from a Christian perspective because its directives completely go against God’s Word. Accordingly, then, what does make sense from a Christian perspective, are the words of Paul in Romans 12: 1-2 ^{NASB}. He states:

¹“Therefore I urge you, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, *which is* your spiritual service of worship. ²And do not be conformed to this world, but be transformed by the renewing of your mind, so that you may prove what the will of God is, that which is good and acceptable and perfect.”

So, the directives given to us by Paul in Romans 12: 1-2 are what believers should always follow, even when dealing with governing authorities. Indeed, living in a way that is holy is the way

that believers are to be in relation to those in authority, and this is what we will see Paul tell those in Rome.

Now, before I begin explaining this passage I would just like to say that I believe the main reason this passage does not make sense is because verses one and two are, to a great extent, mistranslated. And the mistranslation of these two verses throws off the whole passage because the remaining verses are, for the most part, translated accurately, with the exception of the word “hypotasso” in verse five and an “added word” in verse six. Therefore, I will now explain what I believe this passage is saying. Again, the first sentence in verse one says, ¹“Every person **is to be in subjection** (hypotassestho) to the governing authorities.” Now, the word that is translated as “person” is “psyche” in the Greek. The word “psyche” means “life, soul; heart, mind; the immaterial part and eternal part of the inner person”.^[5] Now, I believe the reason the translators have translated the word “psyche” as “person” is because it would seem odd for Paul to tell believers to submit their lives, their souls, their hearts, or their minds to the governing authorities, especially in light of the words he stated in Romans 12: 1-2. However, translating it as “person” is not an accurate rendering, because again, “psyche” means “life, soul; heart, mind; the immaterial part and eternal part of the inner person”. Now, the next word, hypotasso, again, is a word of placement, not a word of subjection. Therefore, Paul wants believers to have their minds (in the way that they think) and their hearts (in the way that they feel), etc., set on something. Now, does Paul want believers to have their minds set on the governing authorities? No! The word that is translated as “governing” is “hyperecho” in the Greek and also means “to be better than, to transcend”.^[6] Therefore, I believe that Paul is telling the believers in Rome to have their minds set on transcending the authorities. In other words, Paul wants the believers to be set apart from the authorities; to be beyond them; to exist above them. For God’s people are set apart unto Him. They are a chosen race, a royal priesthood, a holy nation and a people for God’s own possession. (1 Peter 2: 9) And since the Roman authorities that were in power were against God, as they persecuted believers and committed many evil atrocities, Paul wanted God’s chosen to be set apart from them and to rise above them. He wanted believers be set in such a way that was honoring to God. He wanted them to be better than the authorities in the way they lived their lives. And he wanted them to distinguish themselves from the authorities in order to show that they were separate unto God by refusing to give in to their ungodly ways. And this, by the way, is what the apostles themselves did. It is also what Corrie Ten Boom did during Hitler’s reign of terror. Corrie Ten Boom refused to give in to the evil acts of Hitler. As a woman set apart unto God, she, along with her family, risked their very lives to help Jews escape from the Nazis. She rose above and distinguished herself, the good from the evil. So the first part of verse one should be translated as, ¹“Every mind **is to be set** (hypotassestho) on transcending the authorities.”

Next, in verse one it says, ¹“...For there is no authority except from God, and those which exist are established by God.” Now again, this verse tells us that all authorities which exist are established by God. However, if we turn to Hosea 8: 4 ^{NASB} we will find out that this statement is false. For God Himself says, ⁴“They have set up kings, but not by Me. They have appointed princes, but I did not know *it*...” So this verse clearly shows us that authorities are established apart from God. Therefore, God has **NOT** established every human authority. For God only sets up righteous authorities. He appointed Deborah as judge, David as king, Esther as queen, and others like them. And although the people whom God appoints are themselves not perfect, for they too are sinners, they are those who trust in God and He works through them. God works through believers, not unbelievers. And God does not establish evil governments, or evil people, to be in power, Satan does. However, God can use them for His purposes; and His purposes are always righteous. And since the Roman government was not established by God, it was no authority at all. God did not recognize it; He did not know it. And the same goes for Hitler’s government or any other government that is against God. They have been set up apart from God and are, therefore, not recognized by God. And I believe that this is exactly what Paul is explaining in the second sentence of verse one because the Greek reads as, ¹“...For it is not authority if not by God, and those which are by God are ordained.” So Paul explains that if the authority is not by God, then it is no authority at all. Therefore, Paul is telling the believers in Rome that the Roman government was not an actual authority [in God’s sight] because it was not established by God. He also states that the authorities that are by God have been ordained by Him; they have been officially appointed. So, Romans 13: 1 should be rendered as, ¹“Every mind **is to be set** (hypotassestho) on transcending the authorities. For it is not authority if not by God, and those which are by God are ordained.”

Next, verse two says, ²“Therefore whoever resists authority has opposed the ordinance of God, and they who have opposed will receive condemnation upon themselves.” Now here, the word that the translators have translated as “resists” is “antitassomenos” in the Greek. “Anti”, used in absolute or by itself, means “in place of” or “instead of”; however, it can also mean “against” if it is used as part of a word as it is here.^[7] “Tasso”, again, means “to arrange, assign, appoint, determine, ordain, set, devote, establish.” And “meno”, again, means “to stay, remain, or continue”. Therefore, Paul is actually saying that it is the ones who “continue to establish against” (or “continue to establish in place of”) the authority of God’s ordinance (what He has put into effect, e.g. – righteous living; love thy neighbor) who have opposed. Indeed, it is the ones such as Hitler, with his evil pronouncements, who have opposed. Furthermore, Paul is also saying that it is the ones who have opposed the authority of God’s ordinance who will receive condemnation upon themselves. Indeed, it is Hitler who will receive condemnation on himself. So, verse two should be rendered as, ²“Therefore, the one who continues to establish

against the authority of God's ordinance has opposed, and those having opposed will receive condemnation on themselves."

Thus, Romans 13: 1-2 should read as follows, ¹"Every mind **is to be set** (hypotassestho) on transcending the authorities. For it is not authority if *it is* not by God, and those which are by God are ordained. ²Therefore, the one who continues to establish against the authority of God's ordinance has opposed, and those having opposed will receive condemnation on themselves."

Next, verses 3-4 are, for the most part, translated accurately. The only thing to understand here is that Paul is now speaking about true authorities; ones that have been set in place by God. It reads, ³"For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good and you will have praise from the same; ⁴for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath on the one who practices evil." However, I believe an even more accurate translation would read as follows, ³"For the rulers are not a cause of fear for good work, but for evil. And if you do not want to fear their authority then do what is good and you will have praise from them. ⁴For God's servant is to you for the good. But if one does evil, then be afraid. For it is not for nothing the sword they bear. For God's servant is an avenger for wrath to the one practicing evil."

So here, we can clearly see that any authority established by God will not be a cause of fear for good work, but for evil. And throughout the Bible we can see just this. The authorities that God had set up were avengers that brought wrath on the ones who practiced evil. Several examples of this were Deborah, who helped bring vengeance on Jabin and Sisera (Judges 4: 1-24); David, who had victory over the Amalekites (1 Samuel 30: 1-20); and Esther, who helped bring vengeance on Haman in the book of Esther. Indeed, God did not bring punishment on those who practiced what was right; He brought punishment on those who practiced what was evil.

Then in verse five Paul (supposedly) says, ⁵"Therefore, it is necessary **to be in subjection** (hypotassesthai), not only because of wrath, but also for conscience sake." However, verse five should instead read as, ⁵"Therefore, it is necessary **to be set in this way** (hypotassesthai), not only because of wrath, but also because of conscience." Now, when Paul says it is necessary "to be set in this way", he means it is necessary "to be set by means of" the way that he just explained. And that is, doing what is good; being set in a way that is righteous. And he explains that believers should be set in this way not only because of the punishment that can come from wrongdoing, but also so that they do not have a guilty conscience before God.

Now, before I move on in this passage I would like to explain the reason why Paul does not ask believers to submit to authorities that are set in place by God, and why he only asks believers to do what is good. The reason Paul does not ask believers to submit to authorities that are set in place by God is because even those who are set in place by God can stray from God's will. King David is a prime example of this. For we know from reading 2 Samuel 12: 7 that God anointed David to be king over Israel. However, when David committed adultery with Bathsheba and found out that she was with child, he then commanded Joab to murder Bathsheba's husband in battle to cover up his sin. (2 Samuel 11: 2-17) As a result, Joab's submission to David caused him to take part in his sin; for Joab submitted to David's murderous plan and an innocent man was struck down. So, the possibility that believers could be asked to do something sinful is the reason that believers are not asked to submit to authorities but are only told to do what is good. And, by believers doing what is good, they submit to the ultimate and final authority, God!

Next, verse six says, "For because of this you also pay taxes, for *rulers* are servants of God, devoting themselves to this very thing." Now, the problem with this verse is that the translators have inserted the word "rulers" into the text. For, if we notice, the word "rulers" is in italics; it is not in the original Greek. But what the translators should have done is inserted the word "believers" into the text, because the servants, or ministers, that Paul is talking about in verse six are believers, not rulers. Therefore, verse six should instead read as, "For because of this (being set righteously) you also pay taxes; for *believers are* ministers of God *who are* constantly devoting themselves for this (righteousness)." Now one thing that I would like to point out is the word that is [twice] translated as "minister" in Romans 13: 4 should be translated as "servant", while the word that is translated as "servants" in Romans 13: 6 should be translated as "ministers". This is because the word that is [twice] translated as "minister" is "diakonos" in the Greek and means "a servant; a person who renders service and help to others" (see Matthew 20: 26, Mark 9: 35, John 2: 5), and the word that is translated as "servants" is "leitourgoi" in the Greek and means "servant; minister; one who cares for another, often with a focus on a specific task or duty, which can be practical or spiritual" (see Romans 15: 16, Hebrews 1: 7, 8: 2).^[8] Now, the reason I point this out is because Paul is referring to believers as "ministers" in verse six. And it is important to realize this because Paul is making a similar argument to the one he made in Romans 12: 1. For Paul said that when believers present their bodies as a living and holy sacrifice, acceptable to God, it is their spiritual service (latreian). And the word "latreia" in the Greek means "worship, ministry, or service (to God)".^[9] So Paul is saying that righteousness/holiness is a believer's spiritual service (latreian) to God, which is why he then states that believers are ministers (leitourgoi) of God who devote themselves to righteousness. Indeed, believers are a chosen race, a royal priesthood, a holy nation and a people for God's own possession. (1 Peter 2: 9)

And finally, verse seven is translated accurately. Therefore, I would translate Romans 13: 1-7 as follows:

¹“Every mind **is to be set** (hypotassestho) on transcending the authorities. For it is not authority if *it is* not by God, and those which are by God are ordained. ²Therefore, the one who continues to establish against the authority of God’s ordinance has opposed, and those having opposed will receive condemnation on themselves. ³For the rulers *set by God* are not a cause of fear for good work, but for evil. And if you do not want to fear their authority then do what is good and you will have praise from them. ⁴For God’s servant is to you for the good. But if one does evil, then be afraid. For it is not for nothing the sword they bear. For God’s servant is an avenger for wrath to the one practicing evil. ⁵Therefore, it is necessary **to be set in this way** (hypotassesthai), not only because of wrath, but also because of conscience. ⁶For because of this (being set righteously) you also pay taxes; for *believers are* ministers of God *who* are constantly devoting themselves for this (righteousness). ⁷Render to all what is due them; to the tax the tax; to the tribute the tribute; to the respect the respect; to the honor the honor.”

The next passage that we come to is 1 Corinthians 14: 31-33 ^{NASB}. In this passage the word “hypotasso” is used once in verse thirty-two. It reads, ³¹“For you can all prophesy one by one, so that all may learn and all may be exhorted; ³²and the spirits of prophets **are subject** (hypotassetai) to prophets; ³³for God is not *a God* of confusion but of peace, as in all the churches of the saints.”

Now here, in verse thirty-two, it is saying that the spirits of prophets are subject to prophets. However, it makes no sense whatsoever that a prophet’s spirit would be under the authority and control of prophets because the flesh does not control the spirit but rather the spirit controls the flesh. Therefore, Paul is not saying that the spirits of prophets are subject to prophets; rather, he is saying that the spirits of prophets are set [in order] for prophets [by God]. Now, the reason Paul makes this statement is because there was disorder among those in the church at Corinth. And as I stated in the 1 Corinthians 14: 34-35 section (pp. 2-3), I believe that most of the disorderly conduct was coming from a faction of men who did not want women to prophesy. I believe that when a woman started to speak, these men spoke over them to cut them off. As a result, these men were not hearing from God and were only speaking so that they could silence the women. Therefore, Paul is explaining to them that God is the One who gives a person revelation and that He does so by speaking to that person’s spirit. Thus, if they are truly hearing from God, if God is truly speaking to their spirit, then there will not be disorder among them because God will not cause them to speak all at once; for God is not of disorder but of peace, as among all the people that are holy.

So I would translate 1 Corinthians 14: 31-33 as, ³¹“For you can all prophesy one by one, so that all may learn and all may be exhorted; ³²and the spirits of prophets **are set** (hypotassetai) *in order* for prophets; ³³for God is not of disorder but of peace, as among all the people that are holy.”

The next passage that we come to is 1 Corinthians 14: 34-35. In this passage, the word “hypotasso” is used once in verse thirty-four. (Note: The correct rendering of these verses was also given in my translation summary in the 1 Corinthians 14: 34-35 section (p. 8). These verses are, without a doubt, a quote of a faction of men who wrote Paul.)

³⁴“The women are to keep silent in the churches; for they are not permitted to speak, but **are to subject themselves** (hypotassesthan), just as the Law also says. ³⁵If they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church.” (1 Corinthians 14: 34-35 ^{NASB})

*³⁴“The women are to keep silent among the people; for they are not permitted to speak, but **are to be set** (hypotassesthan) as also the Law says. ³⁵If they desire to learn anything, let them ask their own husbands at home; for it is shameful for a woman to speak among the people.”* (1 Corinthians 14: 34-35)

Next we come to 1 Corinthians 16: 15-18 ^{NASB}. In this passage the word “hypotasso” is used once in verse sixteen. It reads, ¹⁵ “Now I urge you, brethren (you know the household of Stephanas, that they were the first fruits of Achaia, and that they have devoted themselves for ministry to the saints), ¹⁶that you also **be in subjection** (hypotassesthe) to such men and to everyone who helps in the work and labors. ¹⁷I rejoice over the coming of Stephanas and Fortunatus and Achaicus, because they have supplied what was lacking on your part. ¹⁸For they have refreshed my spirit and yours. Therefore, acknowledge such men.”

In this passage Paul is not asking for submission; he is asking for service. (It was for “service (diakonia)” that the household of Stephanas had devoted themselves to the saints, not “ministry”.) Hence, what is happening here is that the household of Stephanas had devoted themselves for service to God’s people. They had made themselves “servants” to their fellow believers and had supplied what was lacking on their part. And in return, Paul was asking those in Corinth to, likewise, be set for service to the household of Stephanas and to everyone who helps in the work and labors. So, it is not submission that Paul is asking for, but servant hood, which is also what Christ taught. For just as this family had made themselves servants for the benefit of others, so also Paul wants those in Corinth to be as servants to them and to all who do the Lord’s work. For since Christ came to serve us, so also we should serve one another.

Therefore, 1 Corinthians 16: 15-18 should be translated as, ¹⁵“Now I urge you brethren, *for* you know the household of Stephanas, that they were the first fruits of Achaia and that they have devoted themselves for service to the saints, ¹⁶that you also **be set in this way** (hypotassesthe) to such ones and to everyone who helps in the work and labors. ¹⁷I rejoice over the coming of Stephanas and Fortunatus and Achaicus, because they have supplied what was lacking on your part. ¹⁸For they have refreshed my spirit and yours. Therefore, acknowledge such ones.”

Next we come to 2 Corinthians 9: 13-14. In this passage the word “hypotage” is used once in verse thirteen.

¹³“Because of the proof given by this ministry, they will glorify God for *your* **obedience** (hypotage) to your confession of the gospel of Christ and for the liberality of your contribution to them and to all, ¹⁴while they also, by prayer on your behalf, yearn for you because of the surpassing grace of God in you.” (2 Corinthians 9: 13-14 ^{NASB})

¹³ “Because of the proof given by this service, they will glorify God over the **willingness** (hypotage) of your commitment to the gospel of Christ and for the liberality of your contribution to them and to all, ¹⁴while they also, by prayer on your behalf, yearn for you because of the surpassing grace of God in you.” (2 Corinthians 9: 13-14)

The next passage that we come to is Galatians 2: 4-5. In this passage the word “hypotage” is used once in verse five.

⁴“But *it was* because of the false brethren secretly brought in, who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage. ⁵But we did not yield **in subjection** (hypotage) to them for even an hour, so that the truth of the gospel would remain with you.” (Galatians 2: 4-5 ^{NASB})

⁴“But *it was* because of the false brethren secretly brought in, who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage. ⁵But we did not yield to their **will** (hypotage) for even an hour, so that the truth of the gospel would remain with you.” (Galatians 2: 4-5)

Next we come to Ephesians 1: 22-23. In this passage the word “hypotasso” is used once in verse twenty-two.

²²“And He **put** (hypetaxen) all things **in subjection** under His feet, and gave Him as head over all things to the church, ²³which is His body, the fullness of Him who fills all in all.” (Ephesians 1: 22-23 ^{NASB})

²²“And He **placed** (hypetaxen) all things under His feet, and gave Him as head [source] for all things to believers, ²³which is His body, the fullness of Him who fills all in all.” (Ephesians 1: 22-23)

Next we come to Ephesians 5: 18-21 ^{NASB}. In this passage the word “hypotasso” is used once in verse twenty-one. It reads, ¹⁸“And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, ¹⁹speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord; ²⁰always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father; ²¹and **be subject** (hypotassomenoi) to one another in the fear of Christ.”

Now, if Paul was actually asking all believers to be subject to one another, how would this work? Because when a person is subject to someone it means that they are under the authority and control of that person. So Paul would essentially be asking everyone to be under everyone else’s authority. But the question is, “What if everyone was in disagreement?” Who would you listen to? And if you are under the authority of another person, then how can that same person be under your authority? Furthermore, is the person who has been in Christ for thirty years to be subject to the authority of the one who has been in Christ for one week? Does the infant in Christ have authority over the mature person in Christ who has been in God’s Word for many years? There is no distinction made here between a new believer and one who has been in Christ for many years. Paul is asking this of everyone equally.

So clearly, Paul is not asking believers to be subject to one another. Instead, Paul is asking believers to **be continuously set** (hypotassomenoi) to one another in the way that he asked in verse nineteen, speaking to one another with psalms and hymns and spiritual songs. Now, when Paul asks those from Ephesus to speak to one another with psalms and hymns and spiritual songs, he is not expecting them to actually speak hymns to one another. For Paul is using metaphor here to vividly express how they are to speak to one another. And since psalms and hymns and spiritual songs are all songs that glorify God, Paul is asking them to speak to one another in a way that will glorify God. And this is how Paul wants all believers in Christ to be toward one another out of the deep respect that they have for Christ.

So Ephesians 5: 18-21 should read as, ¹⁸“And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, ¹⁹speaking to one another with psalms and hymns and spiritual songs, singing with songs of praise in your heart to the Lord, ²⁰always giving thanks for all things in the name of our Lord Jesus Christ to the God and Father, ²¹and **be continuously set in this way** (hypotassomenoi) toward one another out of reverence for Christ.”

Next we come to Ephesians 5: 22-33 ^{NASB}. In this passage the word “hypotasso” is used once in verse twenty-four. And now that Paul has just finished telling those in the body of Christ how they are to be set in relation to one another, so here also, Paul tells husbands and wives how they are to be set in relation to one another. Verse twenty-two reads as, ²²“Wives, *be subject* to your own husbands, as to the Lord.” However, verse twenty-two should instead read as, ²²“The wives to their own husbands, as to the Lord.” For as one can see, the words “*be subject*” are in italics; they are **NOT** in the original Greek. As a result, Paul is saying that he wants the wives [to be set] to their own husbands as [they would be set] to the Lord. In other words, Paul wants wives to act the same way towards their husbands that they would towards Christ, if Christ were standing before them. Now it goes without saying that a woman would be kind, loving, respectful and pure in manner towards Christ, if Christ were standing before her. As a result, wives should be kind, loving, respectful and pure in manner towards their husbands as well. And this is what Paul means when he says, ²²“The wives to their own husbands, as to the Lord.”

Next verse twenty-three reads as, ²³“For the husband is the head of the wife, as Christ also is the head of the church, He Himself *being* the Savior of the body.” Now in this verse the translators should have rendered the words “aner/gunaikos” as “man/woman”, **NOT** as “husband/wife”. (Note: In the Greek, the word “aner” means “man/husband” and the word “gunaikos” means “woman/wife”; there is not a separate word for each. As a result, the context determines how these words are rendered.) It is also imperative to understand here that the word “head” means “source”, as was discussed in my earlier section [Head – Source or Leader?]. Therefore, Ephesians 5: 23 should be rendered as, ²³“For the man is the head [source] of the woman, as Christ also is the head [source] of the church, He Himself *being* the Savior of the body.” Now, verse twenty-three should be rendered this way because Paul wants wives to understand that the man is the source of the woman (as she is flesh of HIS flesh and bone of HIS bone), just as Christ is the source of the church, He Himself being the Savior of the body; for there would be no church if Christ did not shed His blood on the cross for her. Now Paul wants wives to understand this because he is making the point that because the man is the source of the woman as Christ also is the source of the church, the wife is to be towards her husband as the church is towards Christ. This is why Paul concludes by saying, ²⁴“So as the church **is set** (hypotassetai) to Christ, so also the wives to their husbands in everything.”

Now I would like to clarify that when Paul says “in everything” in verse twenty-four, he is speaking in the context of the way a woman is to “act” towards her husband. In other words, Paul wants wives to “always”, “in all things”, “in all situations” be kind, loving, respectful, and pure in manner towards their husbands. “Everything” does not mean that wives are to submit to their husbands. And we must make this indisputably clear because there is no doubt that

some men will insist that submission is included. For if Paul meant “everything” outside the context of the way a woman is to “act” towards her husband then one could contend that it also means that a woman is to worship her husband since the church worships Christ. (Matthew 2: 11, 14: 33, 28: 9; 1, Luke 24: 52, John 9: 38) However, we know from Scripture that only God is to be worshiped. (Matthew 4: 10, Revelation 19: 10) Therefore, we know that “everything” cannot mean “worship”. And since we likewise know from Scripture that we are to obey God rather than men (Acts 5: 29), we know that “everything” cannot mean “submission” either. Therefore, when Paul says “everything” he is speaking in the context of the way a woman is to “act” towards her husband. It is true that wives are called to serve their husbands, but submission is only to God.

So Ephesians 5: 22-24 should read as, ²²“The wives to their own husbands, as to the Lord. ²³For the man is the head [source] of the woman, as Christ also is the head [source] of the church, He Himself *being* the Savior of the body. ²⁴So as the church is **set** (hypotassetai) to Christ, so also the wives to their husbands in everything.”

Moving along in this passage, Paul then goes on to say in verses 25-30, ²⁵“Husbands, love your wives, just as Christ also loved the church and gave Himself up for her, ²⁶so that He might sanctify her, having cleansed her by the washing of water with the word, ²⁷ that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. ²⁸So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; ²⁹for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also *does* the church, ³⁰because we are members of His body.”

Now when most people read this portion of Ephesians, they mistakenly think that Paul is asking husbands to love their wives. However, the command to husbands is **NOT** to “love their wives”; RATHER, the command to husbands is to “love their wives AS CHRIST LOVED THE CHURCH”. As a result, Paul is actually asking husbands to treat their wives the same way that Christ treats the church out of the deep love that He has for her. Otherwise, it means that a man can demean his wife as long as he loves her; it means that a man can speak disrespectfully to his wife as long as he loves her; it means that a man can act immorally towards his wife as long as he loves her. But love and demeaning, disrespectful, and immoral behavior do not go hand in hand, as they are at opposite ends of the spectrum. Therefore, a man cannot do these things if he loves his wife as Christ loved the church; for loving ones wife as Christ loved the church embodies and encompasses the whole realm of behavior that Christ portrayed. And Christ portrayed all godly characteristics. He modeled righteous behavior so that we would know what righteous behavior is. So that we would know what love is, Christ first loved us. So

that we would know what kindness is, Christ first showed us kindness. So that we would know what respect is, Christ first showed us respect. So that we would know God's righteousness, Christ was righteous and pure before us. Christ never said, "Do as I say and not as I do." Instead, He modeled righteous behavior so that we could emulate His behavior. Indeed, Christ treated His bride with the utmost of love, kindness, respect and purity and is the model for the way husbands are to be towards their wives. As a result, Paul is asking husbands not only to love their wives, but also to treat them in a kind, respectful and pure manner as Christ also does the church. When a husband does this he is nourishing and cherishing his wife. So in reality, Paul is asking for the **EXACT** same thing from both husbands and wives. He wants kind, loving, respectful and pure behavior from each toward their spouse. The only thing is he explains it from a different standpoint for each. For Paul wants wives to understand that a woman CAME FROM a man's own flesh and bone just as the church CAME FROM Christ, and he wants the husbands to understand that their wives ARE their own flesh and bone, their own bodies, just as the church IS the body of Christ. As a result, Paul wants wives to ask themselves how they would treat Christ and therefore act accordingly to their husbands, and Paul wants husbands to ask themselves how Christ would treat the church and therefore act accordingly to their wives.

Now, below I have given a visual aid to help husbands and wives better understand what Paul is asking of them and why. Notice Paul has used the one flesh relationship scenario for each, only from a different standpoint for each.

TO WIVES:

22 “The wives to their own husbands, as to the Lord.” (Ephesians 5: 22)

The man is the source of the woman as Christ also is the source of the church.

TO HUSBANDS:

25 “Husbands love your wives, just as Christ also loved the church...” (Ephesians 5: 25)

The woman is the body of man as the church is the body of Christ.

So, when dealing with their husband's women should always ask themselves, "How would I be towards Christ?" And when dealing with their wives men should always ask themselves, "How would Christ be towards the church?"

(Note: Below I have asked a series of questions from the viewpoint of the wife and the viewpoint of the husband to give some examples.)

Wife – Would I demean Christ?

Would I slander Christ?

Would I speak to Christ in an angry tone?

Would I speak to Christ in a disrespectful tone?

Would I lie to Christ or ask Him to lie for me?

Would I curse at Christ?

Would I strike Christ?

If the answer to any of the above is "no", then neither shall I to my husband.

Husband – Would Christ demean the church?

Would Christ slander the church?

Would Christ speak to the church in an angry tone?

Would Christ speak to the church in a disrespectful tone?

Would Christ lie to the church or ask her to lie for Him?

Would Christ curse at the church?

Would Christ strike the church?

If the answer to any of the above is "no", then neither shall I to my wife.

(This is the way that Paul is asking each to view how they are to be towards their spouse.)

Likewise, the reverse questions should be asked.

Wife – Would I be kind to Christ?

Would I love Christ?

Would I be respectful toward Christ?

Would I be pure in manner toward Christ?

Would I serve Christ?

If the answer to any of the above is “yes”, then also shall I to my husband.

Husband – Would Christ be kind to the church?

Would Christ love the church?

Would Christ be respectful toward the church?

Would Christ be pure in manner toward the church?

Would Christ serve the church?

If the answer to any of the above is “yes”, then also shall I to my wife.

So again, wives are to picture Christ as their model on how to act towards their husbands. They should act towards their husbands the same way that they would act towards Christ, in a kind, loving, respectful manner with all purity. Wives are to do this because the woman came from the man just as the church came from Christ. Likewise, husbands are to picture Christ as their model in the treatment of their wives. Husbands are to treat their wives the same way that Christ treats the church, in a kind, loving, respectful manner with all purity. Husbands are to do this because the woman is a man’s own flesh and bone just as the church is the body of Christ.

Now, I would also like to point out a mistranslation in verse thirty-three. In verse thirty-three, the translators have made it appear as though Paul is summing up both the command to the husband and the command to the wife. However, Paul is only summing up the command to the husband here because Paul has already summed up the command to the wife in verse twenty-

four. Furthermore, if Paul was summing up the command to the wife here, then it would have been reflective of what he had stated earlier, that the wife is to be set to her husband as she, or the church, is set to Christ. Verses 25-33, then, are strictly to the husband. Now, the reason verse thirty-three is mistranslated is because the translators have translated the Greek word “hina” as “must see to it”. However, “hina” is a marker that shows purpose or result. It means “in order that, in order to, so that, then”.^[10] Hence, verse thirty-three should be translated as, 33“Nevertheless, each one of you also is to love his own wife as himself, and the wife will then have a deep respect for her husband.” Now I believe the reason Paul says this is because men had for so long demanded respect from their wives. They had a sense of entitlement simply because they were male. However, Paul knows that demanding respect only causes a superficial respect, for appearance sake, to occur. It does not cause a true feeling of respect to be gained. Therefore, Paul does not want men to demand respect from their wives, but rather, Paul wants men to treat their own wives as they would themselves, so their wives would then have a true feeling of respect for them in their hearts just as the church does for Christ. In essence, Paul is telling men that they are not to demand respect, they are to earn it.

Therefore, Ephesians 5: 22-33 should be translated as, 22“*The wives to their own husbands, as to the Lord. 23For the man is the head [source] of the woman, as Christ also is the head [source] of the church, He Himself being the Savior of the body. 24So as the church is set (hypotassetai) to Christ, so also the wives to their husbands in everything. 25You husbands love your wives just as Christ also loved the church and gave Himself up for her, 26so that He might sanctify her, having cleansed her by the washing of water with the Word, 27 so that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. 28So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; 29for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, 30because we are members of His body. 31‘FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND SHALL HOLD FAST TO HIS WIFE AND THE TWO SHALL BECOME ONE FLESH.’ 32This mystery is great; but I am speaking with reference to Christ and the church. 33Nevertheless, each one of you also is to love his own wife as himself, and the wife will then have a deep respect for her husband.”*

Next we come to Philippians 3: 20-21. In this passage the word “hypotasso” is used once in verse twenty-one.

20“*For our citizenship is in heaven, from which also we eagerly wait for a Savior, the Lord Jesus Christ; 21who will transform the body of our humble state into conformity with the body of His glory, by the exertion of the power that He has even to subject (hypotaxai) all things to Himself.” (Philippians 3: 20-21 ^{NASB})*

²⁰“For our citizenship is in heaven, from where also we eagerly wait for a Savior, the Lord Jesus Christ; ²¹who will transform the body of our low state into conformity with the body of His glory, according to the power that He has even **to place** (hypotaxai) all things to Himself.” (Philippians 3: 20-21)

Next we come to Colossians 3: 18 ^{NASB}. In this verse the word “hypotasso” is used once. It reads, ¹⁸“Wives, **be subject** (hypotassesthe) to your husbands, as is fitting in the Lord.” However, Paul is not asking wives to be subject to their husbands here, but rather, he is asking them to be set to their husbands in a way that is proper or right in the Lord’s sight. Hence, Paul is once again asking wives to be kind, loving, respectful, and pure in manner towards their husbands. As a result, Colossians 3: 18 should be translated as, ¹⁸“Wives, **be set** (hypotassesthe) to your husband’s **in a way** that is fitting in the Lord.”

The next passage that we come to is 1 Timothy 2: 8-15. In this passage the word “hypotage” is used once in verse eleven. However, this passage will be discussed, and the interpretation given, in a future section.

The next passage that we come to is 1 Timothy 3: 1-7. In this passage the word “hypotage” is used once in verse four. However, this passage will be discussed, and the interpretation given, in a future section.

Next we come to Titus 2: 3-5 ^{NASB}. In this passage the word “hypotasso” is used once in verse five. It reads, ³“Older women likewise are to be reverent in their behavior, not malicious gossips nor enslaved to much wine, teaching what is good, ⁴so that they may encourage the young women to love their husbands, to love their children, ⁵to be sensible, pure, workers at home, kind, **being subject** (hypotassomenas) to their own husbands, so that the word of God will not be dishonored.”

Now here, once again, Paul is not asking women to be subject to their husbands. Paul is asking older women to act in a way that is holy and be teachers of what is good, so that they can encourage the young women to gain godly attributes. In addition, Paul also wants the older women to portray the same godly attributes that he lists for the younger women, so that the Word of God will not be dishonored. In other words, Paul does not want the older women to teach one thing and do another. He wants the older women to live out what they teach.

So, Titus 2: 3-5 should be translated as, ³“Older women, likewise, are to be with behavior appropriate to holiness, not false accusers, nor enslaved by much wine, *being* teachers of what is good, ⁴so that they may encourage the young women to love their husbands, love their children, ⁵to exercise sound judgment, to be pure, diligent at home, kind, **being set in this way** (hypotassomenas) to their own husbands so that the Word of God will not be dishonored.”

Also, I would like to say one more thing in relation to this passage before moving on. Many men maintain that Paul, in verse five, is saying that a woman's place is in the home and that a woman should not work outside of the home. However, Paul is not saying this at all. He was simply giving women instructions for righteous living in the situation that they were in. Since women were typically relegated to the home, Paul was making the point that he wanted women to be hard-working in the home as opposed to being idle. He was not telling them that they were not allowed to work outside of the home. Now, there are two reasons how I know that Paul was simply speaking to women in the situation that they were in and was not telling them that they were not allowed to work outside of the home. The first reason is that many women in the Bible worked outside of the home. For we know from Scripture that Shiphrah and Puah, along with many other women, were midwives. (Exodus 1: 15, Genesis 35: 17, 38: 28) Women served at the doorway of the tent of meeting. (Exodus 38:8, 1 Samuel 2: 22) Deborah was a judge and a prophetess and went into battle. (Judges 4: 4-5, 6-14) Priscilla was a tentmaker. (Acts 18: 2-3) Lydia was a seller of purple fabrics. (Acts 16: 14) And the woman of Proverbs 31 bought a field and planted a vineyard from her earnings and made linen garments to sell them. (Proverbs 31: 16, 24) Indeed, in just these few examples we can see that women worked in the profession of health care, women served as priests, women were in political office and military operations, women worked trades that involved manual labor, women were merchants, and women owned and worked in agriculture. Furthermore, there are three things to note in the above scenarios. First, most of the women were married which would mean that they also had children unless they were barren. Secondly, the women had to leave their homes in order to accomplish part or all of their occupations which would have taken them away from the home for many hours at a time. And thirdly, God's blessing was upon these women as they worked outside of the home.

Now, the second reason that I know that Paul was simply speaking to women in the situation that they were in is because I know that Paul would not teach against God's Word. For God's Law clearly states that there is to be an EQUAL balance of power over ALL the earth between male and female. (Genesis 1: 26) This means BOTH in the home and out of the home. For God did NOT give man authority to rule over the earth by himself. Indeed, God created the woman BECAUSE He saw that it was not good for the man to be alone. (Genesis 2: 18-22) And it was ONLY when the woman was placed beside the man that God gave THEM equal authority to rule. (Genesis 1: 27-28) For God knows that only when men and women rule together, both inside and outside of the home, are the necessary checks, balances, and safeguards obtained. Indeed, God has given women a wisdom and insight which often escapes that of man. (1 Samuel 25: 2-38) As a result, when a woman's voice is silenced "evil" is often the outcome. (Matthew 27: 19) Indeed, many heinous practices have emerged over the centuries because women did not have a voice. Therefore, in order to fulfill God's Law, women [in general] must

work outside of the home. This means in positions of government and other. The balance of power needs to be equal. Likewise, just as women need to have more responsibilities outside of the home, so also men need to have more responsibilities within the home. For men have long been abrogating their responsibilities in the home and have been laying them fully on the woman. As a result, so that a woman can work outside of the home, it may be necessary for the man to be the primary one to stay at home. However, both men and women are to use their talents that God gave them accordingly and servant hood must always play a role. Furthermore, I would like to say that family, friends, and trustworthy babysitters are not to be looked upon as being evil. As I stated above, many married women in the Bible worked away from their homes for many hours at a time. As a result, one of several things had to happen. The children either tagged along with their mother, stayed at home with the father, or family, friends, maidservants or menservants (in essence babysitters) watched the children while they were gone. Indeed, just as these were necessary options in the Bible, so also they are necessary options today.

So it is indeed God's plan that women rule over all the earth on an equal basis to that of men. God never intended the man to have free reign to rule over the earth by himself. Therefore, women should not be persuaded by guilt into staying at home if God is calling them otherwise. It is a grave misinterpretation of Paul's words to teach that women must stay at home. Indeed, the reason that God's blessing was upon these women and mothers in the Bible who worked outside of the home was because God had deemed it to be right from the beginning. Truly, a woman's voice outside of the home, as in the home, is necessary to fulfill God's Law.

The next passage that we come to is Titus 2: 9-10 ^{NASB}. In this passage the word "hypotasso" is used one time. It reads, ⁹"Urge bond slaves **to be subject** (hypotassesthai) to their own masters in everything, to be well-pleasing, not argumentative, ¹⁰not pilfering, but showing all good faith so that they will adorn the doctrine of God our Savior in every respect."

Here, Paul is not asking bond slaves to be subject to their masters. Rather, he is asking them to be set to their masters in a way that is righteous. For the Greek literally reads as, ⁹"Bond slaves to their own masters **are to be set** (hypotassesthai) in all things well-pleasing to be, not argumentative, ¹⁰not pilfering, but all faith showing good, in order that the teaching of the Savior of us, God, will be made attractive in all things." Consequently, we can see that Paul, as he previously did with women, was giving bond slaves instructions for righteous living in the situation that they were in. For one can clearly see by reading Philemon, that Paul did not condone slavery. Paul made it clear that people are not to be treated as slaves, but as beloved brothers and sisters. (Philemon 1: 15-16)

So, I would translate Titus 2: 9-10 as, ⁹“Bond slaves to their own masters, in all things, **are to be set in a way** (hypotassesthai) that is well-pleasing, not argumentative, ¹⁰not pilfering, but showing all good faith so that the teaching of God our Savior will be made attractive in all things.”

Next we come to Titus 3: 1-2 ^{NASB}. In this passage the word “hypotasso” is used one time. It reads, ¹“Remind them **to be subject** (hypotassesthai) to rulers, to authorities, to be obedient, to be ready for every good deed, ²to malign no one, to be peaceable, gentle, showing every consideration for all men.”

Now here, once again, Paul is not asking believers to be subject to rulers and authorities; nor is he asking them to be obedient [to rulers and authorities]. Rather, Paul is asking believers to be set to rulers and authorities in a way that they are ready to be obedient to every good work. For the Greek of verse one literally reads as, ¹“Remind them, to rulers to authorities, **to be set** (hypotassesthai) to obey to every work good ready to be...” So the obedience is in reference to the “good work”, not rulers and authorities. In other words, Paul is saying that if anyone in authority asks a believer to do something that is righteous in God’s sight, the believer is to do it; they are to be obedient to every good work. This way the obedience is to God and not to man. For no one can serve two masters.

Thus, I would translate Titus 3: 1-2 as, ¹“Remind them **to be set** (hypotassesthai) to rulers and authorities **in a way** that they are ready to be obedient to every good work, ²to malign no one, to be peaceable, gentle, showing every consideration for all people.”

The next passage that we come to is Hebrews 12: 4-11. In this passage the word “hypotage” is used once in verse nine.

⁴“You have not yet resisted to the point of shedding blood in your striving against sin; ⁵and you have forgotten the exhortation which is addressed to you as sons, ‘MY SON, DO NOT REGARD LIGHTLY THE DISCIPLINE OF THE LORD, NOR FAINT WHEN YOU ARE REPROVED BY HIM; ⁶FOR THOSE WHOM THE LORD LOVES HE DISCIPLINES, AND HE SCOURGES EVERY SON WHOM HE RECEIVES.’ ⁷It is for discipline that you endure; God deals with you as with sons; for what son is there whom *his* father does not discipline? ⁸But if you are without discipline, of which all have become partakers, then you are illegitimate children and not sons. ⁹Furthermore, we had earthly fathers to discipline us, and we respected them; **shall we** not much rather **be subject** (hypotagesometha) to the Father of spirits, and live? ¹⁰For they disciplined us for a short time as seemed best to them, but He *disciplines us* for our good, so that we may share His holiness. ¹¹All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have

been trained by it, afterwards it yields the peaceful fruit of righteousness.” (Hebrews 12: 4-11^{NASB})

4“‘You have not yet resisted to the point of shedding blood in your struggle against sin; 5and you have forgotten the exhortation which is addressed to you as children, ‘MY CHILD, DO NOT DESPISE THE CORRECTION OF THE LORD, NOR LOSE HEART WHEN YOU ARE REPROVED BY HIM; 6FOR THOSE WHOM THE LORD LOVES HE CORRECTS, AND HE SCOURGES EVERY CHILD WHOM HE RECEIVES.’ 7God deals with you as with children, so endure correction for this reason. For what child is there whom their father does not correct? 8But if you are without correction, of which you all have taken part in, than you are illegitimate and not children. 9Furthermore, we had fathers of our flesh to correct us and we respected them; **shall we** not much rather **be willing** (hypotagesometha) to the Father of our spirits and live? 10For they corrected us for a short time according to what seemed best to them, but He for our benefit so that we can share in His holiness. 11All correction at the moment seems not to be pleasant, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.” (Hebrews 12: 4-11)

The next passage that we come to is James 4: 7-8. Here, the word “hypotage” is used once.

7“**Submit** (hypotagete) therefore to God. Resist the devil and he will flee from you. 8Draw near to God and He will draw near to you.” (James 4: 7-8^{NASB})

7“**Be willing** (hypotagete), then, to God. Resist the devil and he will flee from you. 8Draw near to God and He will draw near to you.” (James 4: 7-8)

The next passage that we come to is 1 Peter 2: 13-17^{NASB}. In this passage the word “hypotage” is used once in verse thirteen. It reads, 13“**Submit yourselves** (hypotagete) for the Lord’s sake to every human institution, whether to a king as the one in authority, 14or to governors as sent by him for the punishment of evildoers and the praise of those who do right. 15For such is the will of God that by doing right you may silence the ignorance of foolish men. 16Act as free men, and do not use your freedom as a covering for evil, but *use it* as bond slaves of God. 17Honor all people, love the brotherhood, fear God, honor the king.”

Now, I would like to start explaining this passage by bringing attention to the obvious contradiction within it. In verse thirteen Peter [supposedly] asks believers to submit to EVERY human institution; then in verse fifteen he states that by doing right they may silence the ignorance of foolish men. However, it is not possible for a believer to submit to every human institution and do what is right at the same time because many human institutions are evil. Indeed, any submission to an evil institution will not cause a believer to do what is right, but

rather, to do what is wrong. I would also like to say that the ignorance of foolish men will never be silenced by one's submission to them. For foolish men only grow prouder and more evil in their ways when people yield their will to them. Hitler is a prime example of this. Indeed, their ignorance will only be silenced when one stands their ground to them against all unrighteousness by following the ways of God so as to be an example.

So clearly, Peter is not asking believers to submit to every human institution. I believe, then, that Peter is asking believers to "be willing" toward every human institution because of the Lord. In other words, Peter wants all believers to give readily of themselves in good works and to do what is right toward all who are in authority so that they will know, by our example, what is right in the sight of God and act accordingly in their authority. For one can even see in the verse that immediately precedes verse thirteen, that Peter is asking believers to keep their behavior excellent among the Gentiles [pagans, foreign nations] so that they may glorify God in the day of visitation because of their good works. Therefore, Peter carries over this teaching of how believers are to behave amongst unbelievers, and applies it to all human institutions as well. Indeed, believers are a chosen race, a royal priesthood, a holy nation, a people for God's own possession. Therefore, they prove, to both the lay person and those in authority, what the will of God is, that which is good and acceptable and perfect.

Therefore, I would translate 1 Peter 2: 13-17 as, ¹³**Be willing** (hypotagete) *to do good* toward every human institution because of the Lord, whether to a king as the one in authority, ¹⁴or to governors as sent by him, so that punishment will come on those who do evil and praise will come on those who do good. ¹⁵For such is the will of God that by doing good you may silence the ignorance of foolish people. ¹⁶Act as free people, and do not use your freedom as a covering for evil, but use it as bond slaves of God. ¹⁷Honor all people, love fellow believers, fear God, show proper respect to the king."

The next passage that we come to is 1 Peter 2: 18-20 ^{NASB}. In this passage the word "hypotasso" is used once in verse eighteen. It reads, ¹⁸"Servants, **be submissive** (hypotassomenoi) to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable. ¹⁹For this *finds* favor, if for the sake of conscience toward God a person bears up under sorrows when suffering unjustly. ²⁰For what credit is there if, when you sin and are harshly treated, you endure it with patience? But if when you do what is right and suffer *for it* you patiently endure it, this *finds* favor with God."

Now, I would like to begin this passage by saying that the NASB, along with most other translations, mistranslate a word in this passage in order to make it appear doctrinally sound. They translate the Greek word "skolios" as "unreasonable" ^{NASB, WNT}, "ill-tempered" ^{DBT}, "cross" ^{YLT}, "froward," ^{KJB, ASV, ERV, DRB}, "harsh" ^{NIV}, "unfair" ^{GWT}, "cruel" ^{NLT} or "bad-humored" ^{BBE}". However, the Greek

word “skolios” means “crooked; corrupt”.^[11] But again, the reason that the translators mistranslate the word “skoliois” is because they are trying to make this passage appear doctrinally sound. For if Peter was asking servants to submit to crooked and corrupt masters then he would be asking them to submit to that which is crooked and corrupt. For if the masters themselves are crooked and corrupt, would they not ask their servants for that which is unrighteous? However, Peter is not asking servants to submit to corrupt masters. Rather, Peter is asking servants to be set to their masters with all respect, not only to those that are good and gentle, but also to the corrupt. For, indeed, respectful behavior is godly behavior.

So 1 Peter 2: 18-20 should be translated as, ¹⁸“Servants, **be set** (hypotassomenoi) to your masters with all respect, not only to those who are good and gentle, but also to those who are corrupt. ¹⁹For this *finds* favor if, for the sake of conscience toward God, a person bears up under sorrows when suffering unjustly. ²⁰For what honor is there if, when you sin, you endure harsh treatment *for it*? But if when you do what is right and endure suffering *for it*, this *finds* favor with God.”

The next passage that we come to is 1 Peter 3: 1-6 ^{NASB}. In this passage the word “hypotasso” is used two times. It reads, ¹“In the same way, you wives, **be submissive** (hypotassomenai) to your own husbands so that even if any *of them* are disobedient to the word, they may be won without a word by the behavior of their wives, ²as they observe your chaste and respectful behavior. ³Your adornment must not be *merely* external—braiding the hair, and wearing gold jewelry, or putting on dresses; ⁴but *let it be* the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God. ⁵For in this way in former times the holy women also, who hoped in God, used to adorn themselves **being submissive** (hypotassomenai) to their own husbands; ⁶just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear.”

Now in beginning, I would like to say that this is a very dangerous passage indeed, because this passage, as translated, tells women to be submissive to their husbands even if they are disobedient to God’s Word. But I must tell you that Jesus Christ did not die for our sins only to then tell women to submit to that which would be sinful. Christ died for our sins so that we might die to sin and live to righteousness. Furthermore, how would disobedient husbands be won over by the behavior of their wives, if their wives did exactly as they asked? As I stated previously, the ignorance of foolish men will never be silenced by one’s submission to them. Indeed, their ignorance will only be silenced when one stands their ground to them against all unrighteousness by following the ways of God so as to be an example. And indeed, this is exactly what Peter is asking of wives. Peter is asking wives to stand their ground to their

husbands against all unrighteousness by following the ways of God so as to be an example. Hence, as we go through this passage we will indeed see that Peter is not asking wives to submit to their husbands, but rather, that he is asking wives to follow the example that Christ set. Let us take a look.

In verse one, when Peter addresses wives, he starts off by saying, ^{3:1}“**In the same way**, you wives...” And by this, Peter is referring to what he had just stated in the previous paragraphs. (1 Peter 2: 20-25) For Peter had previously written:

- ²⁰“...But if when you do what is right and endure suffering *for it*, this *finds* favor with God.”
- ²¹“For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps...” ^{NASB}
- ²²“...WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH...” ^{NASB}
- ²³“...and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting *Himself* to Him who judges righteously...” ^{NASB}
- ²⁴“...and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed.” ^{NASB}
- ²⁵“For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.” ^{NASB}

Therefore, by studying Peter’s words we can see that Peter wants wives to follow the example that Christ set, namely in two ways. They are:

- 1) To commit no sin. (pure behavior)
- 2) To not revile in return. (respectful behavior)

As a result, Peter is asking wives to be set to their husbands in the same way that Christ was set, committing no sin and not reviling in return, so that even if any of their husbands are disobedient to God’s Word, they will be won over by the pure and respectful behavior of their wives.

So, 1 Peter 3: 1-2 should read as follows:

¹“In the same way *that Christ was set*, you wives, **also be set** (hypotassomenai) to your own husbands, so that even if any of them are disobedient to the Word, they may be won over

without a word by the behavior of their wives, ²by observing the reverent and pure way you live your lives.”

Then in verses 3-4 Peter goes on to say to wives that their beautification should not be about their outward appearance but rather that it should be about their inward appearance with the imperishable quality of a gentle and peaceful spirit which is of great worth in the sight of God. He then goes on to say in verse five that the holy women of old also made themselves beautiful in this way by having this inner quality of gentleness and peacefulness. They did not have a spirit of anger or resentment, nor were they inclined to quarrelsome behavior or harsh words, but instead were considerate and patient in the way that they lived with their husbands. So in verse five, Peter again is not talking about submission, but rather how the holy women of old were set towards their husbands in gentleness and peacefulness.

Thus, 1 Peter 3: 3-5 should read as follows:

³“Let it not be the outward appearance—braiding the hair and wearing gold jewelry or putting on worldly clothing, ⁴but let it be the hidden person of the heart, with the imperishable quality of a gentle and peaceful spirit, which is of great worth in the sight of God. ⁵For in this way in former times the holy women also, who hoped in God, used to make themselves beautiful by **being set** (hypotassomenai) to their own husbands...”

Then verse six says, ⁶“...just as Sarah obeyed Abraham...” Now up to this point Peter has not been talking about submission, so clearly the word “obeyed” is a misfit. (In addition to this, the Bible is clear that we “obey” God rather than men. ^{Acts 5: 29}) For the word “obeyed” in verse six is undoubtedly connected to the word “submissive” in verse five. As a result, I believe that we have another mistranslation of a word. Hence, I believe that the Greek word “hypakouo”, which is translated as “obeyed” in verse six, actually means “to answer”. And the reason that I believe this to be true is because this same Greek word “hypakouo” that is used here in 1 Peter 3: 6 is also used in Acts 12: 13. And in Acts 12: 13^{NASB} this word is not translated as “to obey” but instead it is translated as “to answer”. For it says, ¹³“When he knocked at the door of the gate, a servant-girl named Rhoda came **to answer** (hypakousai).” The NIV translates verse thirteen as, ¹³“Peter knocked at the outer entrance, and a servant girl named Rhoda came **to answer** (hypakousai) the door.” So again, I believe that the true meaning of “hypakouo” is “to answer”. And to show that this word better fits the meaning of “to answer”, rather than “to obey”, I would like to go over all twenty-one times that it is used in the New Testament because, in verse six, I do not believe that Peter is referencing Sarah “obeying” Abraham but rather that he is referencing the way that Sarah “answered” Abraham; that is, when Sarah “answered” Abraham she did so with a spirit of gentleness and peacefulness. This way the

word “answered” in verse six correctly corresponds to the thoughts that Peter has conveyed in verses 3-5.

Below I have listed all twenty-one verses in the New Testament where the word “hypakouo” is used. The first is the translation of the NASB and the second is a translation with the word “hypakouo” being translated as “to answer”. It is also important to understand, when reading these passages, that the word “answer” can be a “response by action” as well as a “verbal response”.^[12]

1) ²⁷“The men were amazed, and said, ‘What kind of a man is this, that even the winds and the sea **obey** (hypakouousin) Him?’” (Matthew 8: 27 ^{NASB})

1) ²⁷“The men were amazed, and said, ‘What kind of a man is this, that even the winds and the sea **answer** (hypakouousin) Him?’” (Matthew 8: 27)

2) ²⁷“They were all amazed, so that they debated among themselves, saying, ‘What is this? A new teaching with authority! He commands even the unclean spirits, and they **obey** (hypakouousin) Him.’” (Mark 1: 27 ^{NASB})

2) ²⁷“They were all amazed, so that they debated among themselves, saying, ‘What is this? A new teaching with authority! He commands even the unclean spirits, and they **answer** (hypakouousin) Him.’” (Mark 1: 27)

3) ⁴¹“They became very much afraid and said to one another, ‘Who then is this that even the wind and the sea **obey** (hypakouei) Him?’” (Mark 4: 41 ^{NASB})

3) ⁴¹“They became very much afraid and said to one another, ‘Who then is this that even the wind and the sea **answer** (hypakouei) Him?’” (Mark 4: 41)

4) ²⁵“And He said to them, ‘Where is your faith?’ They were fearful and amazed, saying to one another, ‘Who then is this that He commands even the winds and the water, and they **obey** (hypakouousin) Him?’” (Luke 8: 25 ^{NASB})

4) ²⁵“And He said to them, ‘Where is your faith?’ They were fearful and amazed, saying to one another, ‘Who then is this that He commands even the winds and the water, and they **answer** (hypakouousin) Him?’” (Luke 8: 25)

5) ⁶“And the Lord said, ‘If you had faith like a mustard seed, you would say to this mulberry tree, ‘Be uprooted and be planted in the sea’; and it would **obey** (hypekousen) you.’” (Luke 17: ⁶ ^{NASB})

5) ⁶“And the Lord said, ‘If you had faith like a mustard seed, you would say to this mulberry tree, ‘Be uprooted and be planted in the sea’; and it would **answer** (hypekousen) you.’” (Luke 17: 6)

6) ⁷“The word of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests **were becoming obedient** (hypekouon) to the faith.” (Acts 6: 7 ^{NASB})

6) ⁷“The Word of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests **were answering** (hypekouon) the faith.” (Acts 6: 7)

7) ¹³“When he knocked at the door of the gate, a servant-girl named Rhoda came **to answer** (hypakousai).” (Acts 12: 13 ^{NASB})

7) ¹³“When he knocked at the entryway door, a servant-girl named Rhoda came **to answer** (hypakousai).” (Acts 12: 13)

8) ¹²“Therefore, do not let sin reign in your mortal body so that you **obey** (hypakouein) its lusts...” (Romans 6: 12 ^{NASB})

8) ¹²“Therefore, do not let sin reign in your mortal body so that you **answer** (hypakouein) its lusts...” (Romans 6: 12)

9) ¹⁶“Do you not know that when you present yourselves to someone *as* slaves for obedience, you are slaves of the one whom you **obey** (hypakouete), either of sin resulting in death, or of obedience resulting in righteousness?” (Romans 6: 16 ^{NASB})

9) ¹⁶“Do you not know that when you present yourselves to someone *as* slaves for obedience, you are slaves of the one to whom you **answer** (hypakouete), either of sin resulting in death, or of obedience resulting in righteousness?” (Romans 6: 16)

10) ¹⁷“But thanks be to God that though you were slaves of sin, you **became obedient** (hypekousate) from the heart to that form of teaching to which you were committed, ¹⁸and having been freed from sin, you became slaves of righteousness.” (Romans 6: 17-18 ^{NASB})

10) ¹⁷“But thanks be to God that though you were slaves of sin, you **answered** (hypekousate) from the heart to that form of teaching to which you were committed, ¹⁸and having been freed from sin, you became slaves of righteousness.” (Romans 6: 17-18)

11) ¹⁶“However, they did not all **heed** (hypekousan) the good news; for Isaiah (^{53: 1}) says, ‘LORD, WHO HAS BELIEVED OUR REPORT?’” (Romans 10: 16 ^{NASB})

11) ¹⁶“However, they did not all **answer** (hypakousan) the good news; for Isaiah ^(53:1) says, ‘LORD, WHO HAS BELIEVED OUR MESSAGE?’” (Romans 10: 16)

12) ¹“Children, **obey** (hypakouete) your parents in the Lord, for this is right. ²HONOR YOUR FATHER AND MOTHER (which is the first commandment with a promise), ³SO THAT IT MAY BE WELL WITH YOU, AND THAT YOU MAY LIVE LONG ON THE EARTH.” (Ephesians 6: 1-3 ^{NASB})

12) ¹“Children, **answer** (hypakouete) your parents in the Lord, for this is right. ²HONOR YOUR FATHER AND MOTHER (which is the first commandment with a promise), ³SO THAT IT MAY BE WELL WITH YOU, AND THAT YOU MAY LIVE LONG ON THE EARTH.” (Ephesians 6: 1-3)

I would just like to say here that I believe Paul is asking children of all ages, including adult children, to answer their parents in the Lord, meaning that they are to answer their parents in a way that is Christ like. In other words, Paul is asking children to answer their parents in a respectful and honoring way. This is why Paul then quotes one of the Ten Commandments [Exodus 20: 12]. And notice that the commandment given by God in the Old Testament is not for children to obey their parents, but rather to honor. So Paul is not making up a new commandment for children, but rather is reiterating the commandment that was given by God in the Old Testament, because to answer your parents in a Christ like manner is to honor them.

I also want to stress that there is good reason why God does not give a commandment to children to obey their parents. And it is simply that parents' sin. For if God gave a commandment to children to obey their parents then inevitably their children would sin. What parents should do is bring them up in the training and instruction of the Lord and then encourage them to do what is right at all times even if they themselves are not. If parents do this then I am sure that even they will be reminded by their children now and then, that some of their own actions are not honoring in God's sight. And for people who make the argument that Paul is telling [underage] children to obey their parents in the Lord, meaning that children are to obey only the righteous commands of their parents, then it puts the burden on children to know the difference between right and wrong. It is asking the child, who themselves are in the stage of learning right from wrong, to already know the difference between right from wrong. So I believe that Paul is asking children of all ages to answer their parents in a way that is honoring.

13) ⁵“Slaves, **be obedient** (hypakouete) to those who are your masters according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ; ⁶not by way of eye service, as men-pleasers, but as slaves of Christ, doing the will of God from the heart.” (Ephesians 6: 5-6 ^{NASB})

13) ⁵“Slaves, **answer** (hypakouete) those who are your masters according to the flesh, with respect and fear, in the sincerity of your heart, as to Christ; ⁶not by way of eye service, as men-pleasers, but as slaves of Christ, doing the will of God from the heart.” (Ephesians 6: 5-6)

Now here again, Paul is not asking slaves to obey their masters because God’s Word teaches us that we are to obey God rather than men. This is why Paul tells slaves, in verse six, that they are to do the will of God; for no one can serve two masters. As a result, Paul is asking slaves to answer their masters with respect and fear. He is giving them instructions for righteous living in the situation that they were in. And to confirm that it is a respectful tone (and servant hood, vs. 7), and not obedience that Paul is asking for, Paul also, in verse nine, asks masters to do the same things to their slaves. If it was obedience that Paul was asking for then Paul would be asking masters to obey their slaves in return. But since it is a respectful tone and servant hood that Paul is asking for, Paul is also asking masters to be respectful of their slaves and to serve them as well, because when we are in Christ there is no longer a master-slave relationship, but rather a brother-brother relationship. This is why, in Philemon 1: 15-16, Paul asks Philemon to take Onesimus back forever, no longer as a slave, but as a beloved brother. We also must understand that it is our hard heartedness and disobedience to Christ that has caused us to have these kinds of relationships in the first place, of masters over slaves and of men over women. But Paul is trying to steer them in a new direction, appealing to them in love to serve one another and to treat one another with respect because this is the way it is in the family of God. For respecting and serving one another is doing the will of God from the heart.

Note: It is also important to understand that Paul refers to slave owners as “masters”, only because that is what they were called on earth. He does not refer to them as “masters” because they were in any way legitimate in God’s sight. In fact, in verse nine, Paul is trying to get masters to understand that their slaves true Master is God who is in heaven, and that they are their slaves master only by way of their own disobedience to God.

14) ¹²“So then, my beloved, just as you have always **obeyed** (hypekousate), not as in my presence only, but now much more in my absence, work out your salvation with fear and trembling; ¹³for it is God who is at work in you, both to will and to work for *His* good pleasure.” (Philippians 2: 12-13 ^{NASB})

14) ¹²“So then, my beloved, just as you have always **answered** (hypekousate), not as in my presence only, but now much more in my absence, with respect and fear, accomplish much with your salvation; ¹³for it is God who is at work in you, both to will and to work for *His* good pleasure.” (Philippians 2: 12-13)

15) ²⁰“Children, **be obedient** (hypakouete) to your parents in all things, for this is well-pleasing to the Lord.” (Colossians 3: 20 ^{NASB})

15) ²⁰“Children, **answer** (hypakouete) your parents in all things, for this is well-pleasing to the Lord.” (Colossians 3: 20)

16) ²²“Slaves, in all things **obey** (hypakouete) those who are your masters on earth, not with external service, as those who *merely* please men, but with sincerity of heart, fearing the Lord.” (Colossians 3: 22 ^{NASB})

16) ²²“Slaves, in all things **answer** (hypakouete) those who are your masters on earth, not with eye service, as those who *merely* please men, but with sincerity of heart, fearing the Lord.” (Colossians 3: 22)

17) ⁶“For after all it is *only* just for God to repay with affliction those who afflict you, ⁷and *to give* relief to you who are afflicted and to us as well when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire, ⁸dealing out retribution to those who do not know God and to those who do not **obey** (hypakouousin) the gospel of our Lord Jesus.” (2 Thessalonians 1: 6-8 ^{NASB})

17) ⁶“For after all it is *only* just for God to repay with affliction those who afflict you, ⁷and *to give* relief to you who are afflicted and to us as well when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire, ⁸dealing out retribution to those who do not know God and to those who do not **answer** (hypakouousin) the gospel of our Lord Jesus.” (2 Thessalonians 1: 6-8)

18) ¹⁴“If anyone does not **obey** (hypakouei) our instruction in this letter, take special note of that person and do not associate with him, so that he will be put to shame.” (2 Thessalonians 3: 14 ^{NASB})

18) ¹⁴“If anyone does not **answer** (hypakouei) our instruction in this letter, take special note of that person and do not associate with him, so that he will be put to shame.” (2 Thessalonians 3: 14)

19) ⁹“And having been made perfect, He became to all those who **obey** (hypakouousin) Him the source of eternal salvation, ¹⁰being designated by God as a high priest according to the order of Melchizedek.” (Hebrews 5: 9-10 ^{NASB})

19) ⁹“And having been made perfect, He became to all those who **answer** (hypakouousin) Him the source of eternal salvation, ¹⁰being designated by God as a high priest according to the order of Melchizedek.” (Hebrews 5: 9-10)

20) ⁸“By faith Abraham, when he was called, **obeyed** (hypekousen) by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going.” (Hebrews 11: 8 ^{NASB})

20) ⁸“By faith Abraham, when he was called, **answered** (hypekousen) by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going.” (Hebrews 11: 8)

21) ⁴“...but let *it* be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God. ⁵For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands; ⁶just as Sarah **obeyed** (hypekousen) Abraham...” (1 Peter 3: 4-6 ^{NASB})

21) ⁴“...but let *it* be the hidden person of the heart, with the imperishable quality of a gentle and peaceful spirit, which is of great worth in the sight of God. ⁵For in this way in former times the holy women also, who hoped in God, used to make themselves beautiful by being set to their own husbands; ⁶just as Sarah **answered** (hypekousen) Abraham...” (1 Peter 3: 4-6)

So again, I believe that the word “hypakouo” means “to answer”, not “to obey”. And again, I believe the point that Peter is making in verse six is that Sarah answered Abraham with a spirit of gentleness and peacefulness.

Next, verse six says that Sarah called Abraham “lord”, which is “kyrios” in the Greek. Now, by the use of this word here, men of today take this to mean that Abraham was Sarah’s master. However, the actual word that Sarah used in the Hebrew was “adon”. (See Genesis 18: 12.) And “adon” was the word that Rebekah used in Genesis 24: 18 to address one of Abraham’s servants whom she had just met and did not know the identity of. As a result, it is clear that this word was used as a respectful and courteous address to someone of equal standing, as well as a title of address to a person of higher status, which was also true of the Greek word “kyrios”. Therefore, the point that Peter was making was not that Sarah called Abraham “kyrios” because she was subject to him, but rather, that she called him “kyrios” because of her gentle and peaceful spirit. Her gentle and peaceful spirit prompted her to address her husband in a loving and respectful way, rather than in a spiteful way which would come from an argumentative and angry spirit. As a result, the word “kyrios” needs to be translated into the English language in a way that reflects the point that Peter is making. For the word “lord” in the English language only refers to someone of higher status, and if translated as such, would cause the wrong conclusion to be gained. Indeed, women are not subject to their husbands, but rather, they are equal in standing. As a result, I would translate the word “kyrios” as “dear husband” because this translation would reflect the intention of Peter’s words. Furthermore,

the word “adon” is translated as “husbands” in Amos 4: 1. And the Greek word “kyria”, the feminine equivalent of “kyrios”, means “female lord”,^[13] yet it is translated as either “lady” or “dear lady” in the New Testament. So again, I would render the word “kyrios” as “dear husband” because I believe this rendering is the closest to the meaning that Peter intended.

And finally, Peter says in verse six, “...and you have become her children if you do what is right without being frightened by any fear.” The NIV translates this part of verse six as, “...You are her daughters if you do what is right and do not give way to fear.” Now, it is interesting to note that Peter tells women to do what is right without giving way to fear at the end of this passage, yet he is seen as telling women to submit to their husbands even if they are disobedient to God’s Word at the beginning of this passage. No wonder women are so confused. For it is clear that there is a disparity between the beginning and ends of this passage due to the mistranslation of the word “hypotasso”. But indeed, Peter has told women to do what is right at the beginning of this passage and at the end. For when Peter encourages women to not give way to fear, it is obviously in reference to any threats their husbands would make because of their righteous stance. For submission was the norm of that day. And men were used of having their own way. So Peter does not want women to give way to fear and submit to their disobedient husbands and then sin, but rather he wants them to stand strong for righteousness even if they have to endure suffering for it. For Peter made it clear that we have been called for the purpose of doing what is right and enduring suffering for it, because this finds favor with God. (1 Peter 2: 20-21)

Furthermore, I would also like to point out that if Peter was actually saying that the “holy” women of old used to adorn themselves by being submissive to their own husbands, and then used the example of Sarah obeying Abraham, then we would only need to turn to Genesis to see that this analogy does not even make sense. For when Sarah did submit to Abraham (Genesis 12: 11-20, Genesis 20: 1-7), she went along with his lies (Genesis 20: 5) and, as a result, was not acting in a way that was “holy”. For Genesis 20: 9 makes it abundantly clear that what Abraham had done was a “great sin”. However, in Genesis 21: 9-12, against Abraham’s wishes, Sarah finally took a stand against the sinful practice of polygamy. And because Sarah finally stood up for what was right in the sight of God, God told Abraham to listen to her, whatever she told him (Genesis 21: 12). So it is in the example where Sarah does not submit that she is seen as being “holy”, not the examples where she is submitting.

I also want to point out that the reason we see such a stark difference between the early part of Sarah’s life and the later part of Sarah’s life is because, early on in her life, Sarah submitted to Abraham because submission was the expected role of a wife toward her husband in that day. However, after God molded Sarah into a woman of godly character, she no longer

submitted to Abraham's worldly behavior but instead did what was right in the sight of God. Therefore, just as God molded Sarah, Peter too is encouraging wives to do what is right in the sight of God. He does not want them to give in to their husband's worldly behavior, as was the cultural norm of that day, but instead he wants them to follow the example that Christ set for them. For the holy women in former times did not yield to unrighteousness. They abided by their own moral judgment and principles even when it was at odds with their husbands. They stood firm in their conscience of doing what was right in God's sight and they did not waver.

Therefore, I would translate this passage, starting with 1 Peter 2: 20, as:

2: 20“...But if when you do what is right and endure suffering *for it*, this *finds* favor with God. 21For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, 22WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH; 23and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously; 24and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed. 25For you were continually straying like sheep, but now you have returned to the Shepherd and the One who cares for your souls. 3:1So in the same way *that Christ was set*, you wives, **also be set** (*hypotassomenai*) to your own husbands, so that even if any of them are disobedient to the Word, they may be won over without a word by the behavior of their wives, 2by observing the reverent and pure way you live your lives. 3Let it not be the outward appearance—braiding the hair and wearing gold jewelry or putting on worldly clothing, 4but let it be the hidden person of the heart, with the imperishable quality of a gentle and peaceful spirit, which is of great worth in the sight of God. 5For in this way in former times the holy women also, who hoped in God, used to make themselves beautiful by **being set** (*hypotassomenai*) to their own husbands; 6just as Sarah answered Abraham, calling him her dear husband, and you have become her children if you do what is right without giving way to fear.”

Next we come to 1 Peter 3: 21-22. In this passage the word “hypotage” is used once in verse twenty-two.

21“Corresponding to that, baptism now saves you—not the removal of dirt from the flesh, but an appeal to God for a good conscience—through the resurrection of Jesus Christ, 22who is at the right hand of God, having gone into heaven, after angels and authorities and powers **had been subjected** (*hypotagenton*) to Him.” (1 Peter 3: 21-22 ^{NASB})

21“*And this water even* symbolizes now that you are saved. *For* baptism does not *represent* the putting away of the filth of the flesh, but *rather* a request to God for a morally good conscience

through the resurrection of Jesus Christ, ²²who is at the right hand of God, having gone into heaven, **having willed** (hypotageton) to Him angels and authorities and powers.” (1 Peter 3: 21-22)

And finally, the last passage that we come to is 1 Peter 5: 1-5 ^{NASB}. It reads, ¹“Therefore, I exhort the elders among you, as *your* fellow elder and witness of the sufferings of Christ, and a partaker also of the glory that is to be revealed, ²shepherd the flock of God among you, exercising oversight not under compulsion, but voluntarily, according to *the will of God*; and not for sordid gain, but with eagerness; ³nor yet as lording it over those allotted to your charge, but proving to be examples to the flock. ⁴And when the Chief Shepherd appears, you will receive the unfading crown of glory. ⁵You younger men, likewise, **be subject** (hypotagete) to *your* elders; and all of you, clothe yourselves with humility toward one another, for **GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE.**”

Now to begin this passage, I would first like to say that Peter is speaking to all of the “older” believers in verses 1-4, not a ruling class of elders; and he is speaking to all of the “younger” believers in verse five. And secondly, the words “exercising oversight” in verse two are **NOT** in the original Greek. Therefore, what Peter is asking for in this passage is simple. He wants the older believers to “voluntarily” or “willingly” take care of the younger believers. And he wants the younger believers to **likewise** “be willing” to do for the older ones.

So I would translate 1 Peter 5: 1-5 as,

¹“Therefore, I exhort the older ones among you, as someone who is also older and a witness of the sufferings of Christ and a partaker also of the glory that is to be revealed, ²take care of the flock of God among you, not under compulsion, but voluntarily, according to God; and not for sordid gain, but eagerly; ³nor yet as lording it over those who share the inheritance, but being examples to the flock. ⁴And when the Chief Shepherd appears you will receive the unfading crown of glory. ⁵Likewise, you younger ones **be willing** (hypotagete) toward the older ones; and all of you clothe yourselves with humility toward one another, for **GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE.**”

In ending this section I would like to say that Jesus never taught that certain people were to submit to others. Rather, He taught that we are to obey God rather than men and in love we are to serve one another. But because of the subtle tweak given the word “hypotasso”, a word of placement has become a word of subjection, and as a result, a new doctrine has been created. For the doctrine of submission has brought a conflicting teaching to wives who wonder whether they are to submit to God or whether they are to submit to their husbands in everything. The doctrine of submission teaches women that they are not allowed to follow

what God has convicted them to but that they are to yield their will to what they believe is wrong. It also takes away any servant hood from the husband to the wife as she is taught to submit to her husband in everything. But the doctrine of submission is exactly why Paul and Peter take so much time to right the lies imposed on women at the time of Christ, which still go on today. Paul and Peter are trying to move wives away from submission, the norm of that day, and into righteous living before God. This is why all four passages regarding women, which use the word "hypotasso", are not about submission but are about righteous living. But the reality is that men insist on their leadership roles simply out of pride. For Christ Himself made it very clear that believers are not to be called leaders because One is our leader, Christ. Yet what do men do? They call themselves leaders. Over and over again, they call themselves leaders. They call themselves leaders in the church and they call themselves leaders in the home. But Christ is not ONE of our leaders; He is our ONLY leader. Therefore, it is time for men to accept that Christ is every believer's sole leader. Men are not their wives leaders and wives are not subject to their husbands. Indeed, husbands and wives are to serve one another, but submission is only to God.

HYPOTASSO/HYPOTAGE (42)

Hypotasso (29) – Word of placement – To place, to put, to set; to be set in this way.

Hypotage (13) – Will, willed, appointed by the will of, willing, willingness, etc.

Luke 2: 41-52 (1)

⁴¹“Now His parents went to Jerusalem every year at the Feast of the Passover. ⁴²And when He became twelve, they went up there according to the custom of the Feast; ⁴³and as they were returning, after spending the full number of days, the boy Jesus stood firmly in Jerusalem. But His parents were unaware of it, ⁴⁴and thought Him to be in the company of travelers and went a day’s journey; and they began looking for Him among their relatives and acquaintances. ⁴⁵When they did not find Him, they returned to Jerusalem looking for Him. ⁴⁶Then, after three days they found Him in the temple, sitting in the midst of the teachers, both listening to them and asking them questions. ⁴⁷And all who heard Him were astonished at His understanding and His answers. ⁴⁸Also seeing Him, they were amazed. Then His mother said to Him, ‘Son, why have You treated us this way? Behold, Your father and I have continued in agony looking for You.’ ⁴⁹And He said to them, ‘Why is it that you were looking for Me? Did you not know that I had to be doing that of My Father’s?’ ⁵⁰But they did not understand the statement which He had spoke to them. ⁵¹And He went down with them and came to Nazareth, and He **continued to be set in this way** (hypotassomenos) to them; and His mother treasured all His words in her heart. ⁵²And Jesus kept increasing in wisdom and stature and favor with God and people.”

Luke 10: 17-20 (2)

¹⁷“The seventy returned with joy saying, ‘Lord, even the demons **are placed** (hypotassetai) to us in Your name.’ ¹⁸And He said to them, ‘I was watching Satan fall from heaven like lightning. ¹⁹Behold, I have given you authority to tread on serpents and scorpions, and over all the power of the enemy, and nothing will injure you. ²⁰Nevertheless do not rejoice in this, that the spirits **are placed** (hypotassetai) to you, but rejoice that your names are recorded in heaven.”

Romans 8: 6-8 (1)

⁶“For the mind of the flesh is death, but the mind of the Spirit is life and peace, ⁷because the mind of the flesh is hatred toward God; for **it is not set** (hypotassetai) to the law of God, neither indeed can it, ⁸and those in the flesh cannot please God.”

Romans 8: 20-21 (2)

²⁰“For the creation **was willed** (hypetage) to futility, not by their own choice, but by the One who **placed** (hypotaxanta) it, in hope ²¹that the creation itself then will be set free from its slavery to corruption into the freedom of the glory of the children of God.”

Romans 10: 1-3 (1)

¹“Brethren, my heart’s desire and my prayer to God for them is for *their* salvation. ²For I testify about them that they have a zeal for God, but not in accordance with knowledge. ³For not knowing about God’s righteousness and seeking to establish their own, **they did not will** (hypetagesan) the righteousness of God.”

Romans 13: 1-7 (2)

¹“Every mind **is to be set** (hypotassestho) on transcending the authorities. For it is not authority if *it is* not by God, and those which are by God are ordained. ²Therefore, the one who continues to establish against the authority of God’s ordinance has opposed, and those having opposed will receive condemnation on themselves. ³For the rulers *set by God* are not a cause of fear for good work, but for evil. And if you do not want to fear their authority then do what is good and you will have praise from them. ⁴For God’s servant is to you for the good. But if one does evil, then be afraid. For it is not for nothing the sword they bear. For God’s servant is an avenger for wrath to the one practicing evil. ⁵Therefore, it is necessary **to be set in this way** (hypotassesthai), not only because of wrath, but also because of conscience. ⁶For because of this (being set righteously) you also pay taxes; for *believers are* ministers of God *who* are constantly devoting themselves for this (righteousness). ⁷Render to all what is due them; to the tax the tax; to the tribute the tribute; to the respect the respect; to the honor the honor.”

1 Corinthians 14: 31-33 (1)

³¹“For you can all prophesy one by one, so that all may learn and all may be exhorted; ³²and the spirits of prophets **are set** (hypotassetai) *in order* for prophets; ³³for God is not of disorder but of peace, as among all the people that are holy.”

1 Corinthians 14: 34-35 (1)

³⁴“*The women are to keep silent among the people; for they are not permitted to speak, but **are to be set** (hypotassesthosan) as also the Law says. ³⁵If they desire to learn anything, let them ask their own husbands at home; for it is shameful for a woman to speak among the people.”*”

1 Corinthians 15: 27-28 (6)

27“‘For **HE HAS PLACED** (hypetaxen) ALL THINGS UNDER HIS FEET.’ But when He says, ‘All things **are placed** (hypotektai),’ it is clear that it is apart from the One who **placed** (hypotaxantos) all things to Him. 28But as soon as all things **are willed** (hypotage) to Him, then also the Son Himself **will be appointed by the will** (hypotagesetai) of the One who **placed** (hypotaxanti) all things to Him, so that God may be all in all.”

1 Corinthians 16: 15-18 (1)

15“Now I urge you brethren, *for* you know the household of Stephanas, that they were the first fruits of Achaia and that they have devoted themselves for service to the saints, 16that you also **be set in this way** (hypotassesthe) to such ones and to everyone who helps in the work and labors. 17I rejoice over the coming of Stephanas and Fortunatus and Achaicus, because they have supplied what was lacking on your part. 18For they have refreshed my spirit and yours. Therefore, acknowledge such ones.”

2 Corinthians 9: 13-14 (1)

13“Because of the proof given by this service, they will glorify God over the **willingness** (hypotage) of your commitment to the gospel of Christ and for the liberality of your contribution to them and to all 14while they also, by prayer on your behalf, yearn for you because of the surpassing grace of God in you.”

Galatians 2: 4-5 (1)

4“*But it was* because of the false brethren secretly brought in, who had sneaked in to spy out our liberty which we have in Christ Jesus, in order to bring us into bondage. 5But we did not yield to their **will** (hypotage) for even an hour, so that the truth of the gospel would remain with you.”

Ephesians 1: 22-23 (1)

22“‘And He **placed** (hypetaxen) all things under His feet, and gave Him as head [source] for all things to believers, 23which is His body, the fullness of Him who fills all in all.’”

Ephesians 5: 18-21 (1)

18“‘And do not get drunk with wine, for that is dissipation, but be filled with the Spirit, 19speaking to one another with psalms and hymns and spiritual songs, singing with songs of praise in your heart to the Lord, 20always giving thanks for all things in the name of our Lord Jesus Christ to

the God and Father, ²¹and **be continuously set in this way** (hypotassomenoi) toward one another out of reverence for Christ.”

Ephesians 5: 22-33 (1)

²²“The wives to their own husbands, as to the Lord. ²³For the man is the head [source] of the woman, as Christ also is the head [source] of the church, He Himself *being* the Savior of the body. ²⁴So as the church **is set** (hypotassetai) to Christ, so also the wives to their husbands in everything. ²⁵You husbands love your wives just as Christ also loved the church and gave Himself up for her, ²⁶so that He might sanctify her, having cleansed her by the washing of water with the Word, ²⁷ so that He might present to Himself the church in all her glory, having no spot or wrinkle or any such thing; but that she would be holy and blameless. ²⁸So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself; ²⁹for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also *does* the church, ³⁰because we are members of His body. ³¹‘FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND SHALL HOLD FAST TO HIS WIFE AND THE TWO SHALL BECOME ONE FLESH.’ ³²This mystery is great; but I am speaking with reference to Christ and the church. ³³Nevertheless, each one of you also is to love his own wife as himself, and the wife will then have a deep respect for her husband.”

Philippians 3: 20-21 (1)

²⁰“For our citizenship is in heaven, from where also we eagerly wait for a Savior, the Lord Jesus Christ; ²¹who will transform the body of our low state into conformity with the body of His glory, according to the power that He has even **to place** (hypotaxai) all things to Himself.”

Colossians 3: 18 (1)

¹⁸“Wives, **be set** (hypotassesthe) to your husband’s **in a way** that is fitting in the Lord.”

1 Timothy 2: 8-15 (1)

This passage will be discussed, and the interpretation given, in a future section – **willingness** (hypotage).

1 Timothy 3: 1-7 (1)

This passage will be discussed, and the interpretation given, in a future section – **willing** (hypotage).

Titus 2: 3-5 (1)

3“Older women, likewise, are to be with behavior appropriate to holiness, not false accusers, nor enslaved by much wine, *being* teachers of what is good, 4so that they may encourage the young women to love their husbands, love their children, 5to exercise sound judgment, to be pure, diligent at home, kind, **being set in this way** (hypotassomenas) to their own husbands so that the Word of God will not be dishonored.”

Titus 2: 9-10 (1)

9“Bond slaves to their own masters, in all things, **are to be set in a way** (hypotassesthai) that is well-pleasing, not argumentative, 10not pilfering, but showing all good faith so that the teaching of God our Savior will be made attractive in all things.”

Titus 3: 1-2 (1)

1“Remind them **to be set** (hypotassesthai) to rulers and authorities **in a way** that they are ready to be obedient to every good work, 2to malign no one, to be peaceable, gentle, showing every consideration for all people.”

Hebrews 2: 5 (1)

5“For He did not **place** (hypetaxen) to angels the world to come, concerning which we are speaking.”

Hebrews 2: 8 (3)

8“**YOU HAVE PLACED** (hypetaxas) ALL THINGS UNDER HIS FEET.’ For in **placing** (hypotaxai) all things to Him, He left nothing to Him that is disobedient. But at this present time we do not yet see all things **placed** (hypotetagma) to Him.”

Hebrews 12: 4-11 (1)

4“You have not yet resisted to the point of shedding blood in your struggle against sin; 5and you have forgotten the exhortation which is addressed to you as children, ‘**MY CHILD, DO NOT DESPISE THE CORRECTION OF THE LORD, NOR LOSE HEART WHEN YOU ARE REPROVED BY HIM; 6FOR THOSE WHOM THE LORD LOVES HE CORRECTS, AND HE SCOURGES EVERY CHILD WHOM HE RECEIVES.**’ 7God deals with you as with children, so endure correction for this reason. For what child is there whom their father does not correct? 8But if you are without correction, of which you all have taken part in, than you are illegitimate and not children. 9Furthermore, we had fathers of our flesh to correct us and we respected them; **shall we** not much rather **be**

willing (hypotagesometha) to the Father of our spirits and live? ¹⁰For they corrected us for a short time according to what seemed best to them, but He for our benefit so that we can share in His holiness. ¹¹All correction at the moment seems not to be pleasant, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful fruit of righteousness.”

James 4: 7 (1)

⁷“**Be willing** (hypotagete), then, to God. Resist the devil and he will flee from you. ⁸Draw near to God and He will draw near to you.”

1 Peter 2: 13-17 (1)

¹³“**Be willing** (hypotagete) *to do good* toward every human institution because of the Lord, whether to a king as the one in authority, ¹⁴or to governors as sent by him, so that punishment will come on those who do evil and praise will come on those who do good. ¹⁵For such is the will of God that by doing good you may silence the ignorance of foolish people. ¹⁶Act as free people, and do not use your freedom as a covering for evil, but use it as bond slaves of God. ¹⁷Honor all people, love fellow believers, fear God, show proper respect to the king.”

1 Peter 2: 18-20 (1)

¹⁸“Servants, **be set** (hypotassomenoi) to your masters with all respect, not only to those who are good and gentle, but also to those who are corrupt. ¹⁹For this *finds* favor if, for the sake of conscience toward God, a person bears up under sorrows when suffering unjustly. ²⁰For what honor is there if, when you sin, you endure harsh treatment *for it*? But if when you do what is right and endure suffering *for it*, this *finds* favor with God.”

1 Peter 2: 20-25, 3: 1-6 (2)

^{2: 20}“...But if when you do what is right and endure suffering *for it*, this *finds* favor with God. ²¹For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, ²²WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH; ²³and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting Himself to Him who judges righteously; ²⁴and He Himself bore our sins in His body on the cross, so that we might die to sin and live to righteousness; for by His wounds you were healed. ²⁵For you were continually straying like sheep, but now you have returned to the Shepherd and the One who cares for your souls. ^{3:1}So in the same way *that Christ was set*, you wives, *also be set* (hypotassomenai) to your own husbands, so that even if any of them are disobedient to the Word, they may be won over without a word by the behavior of their wives, ²by observing the reverent and pure way you live

your lives. ³Let it not be the outward appearance—braiding the hair and wearing gold jewelry or putting on worldly clothing, ⁴but let it be the hidden person of the heart, with the imperishable quality of a gentle and peaceful spirit, which is of great worth in the sight of God. ⁵For in this way in former times the holy women also, who hoped in God, used to make themselves beautiful by **being set** (hypotassomenai) to their own husbands; ⁶just as Sarah answered Abraham, calling him her dear husband, and you have become her children if you do what is right without giving way to fear.”

1 Peter 3: 21-22 (1)

²¹“And this *water even* symbolizes now that you are saved. *For* baptism does not *represent* the putting away of the filth of the flesh, but *rather* a request to God for a morally good conscience through the resurrection of Jesus Christ, ²²who is at the right hand of God, having gone into heaven, **having willed** (hypotagenton) to Him angels and authorities and powers.”

1 Peter 5: 1-5 (1)

¹“Therefore, I exhort the older ones among you, as someone who is also older and a witness of the sufferings of Christ and a partaker also of the glory that is to be revealed, ²take care of the flock of God among you, not under compulsion, but voluntarily, according to God; and not for sordid gain, but eagerly; ³nor yet as lording it over those who share the inheritance, but being examples to the flock. ⁴And when the Chief Shepherd appears you will receive the unfading crown of glory. ⁵Likewise, you younger ones **be willing** (hypotagete) toward the older ones; and all of you clothe yourselves with humility toward one another, for GOD IS OPPOSED TO THE PROUD, BUT GIVES GRACE TO THE HUMBLE.”

HYPAKOOU (21)

(To answer)

1) ²⁷“The men were amazed, and said, ‘What kind of a man is this, that even the winds and the sea **answer** (hypakouousin) Him?’” (Matthew 8: 27)

2) ²⁷“They were all amazed, so that they debated among themselves, saying, ‘What is this? A new teaching with authority! He commands even the unclean spirits, and they **answer** (hypakouousin) Him.’” (Mark 1: 27)

3) ⁴¹“They became very much afraid and said to one another, ‘Who then is this that even the wind and the sea **answer** (hypakouei) Him?’” (Mark 4: 41)

4) ²⁵“And He said to them, ‘Where is your faith?’ They were fearful and amazed, saying to one another, ‘Who then is this that He commands even the winds and the water, and they **answer** (hypakouousin) Him?’” (Luke 8: 25)

5) ⁶“And the Lord said, ‘If you had faith like a mustard seed, you would say to this mulberry tree, ‘Be uprooted and be planted in the sea’; and it would **answer** (hypekousen) you.’” (Luke 17: 6)

6) ⁷“The Word of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests **were answering** (hypekouon) the faith.” (Acts 6: 7)

7) ¹³“When he knocked at the entryway door, a servant-girl named Rhoda came **to answer** (hypakousai).” (Acts 12: 13)

8) ¹²“Therefore, do not let sin reign in your mortal body so that you **answer** (hypakouein) its lusts...” (Romans 6: 12)

9) ¹⁶“Do you not know that when you present yourselves to someone *as* slaves for obedience, you are slaves of the one to whom you **answer** (hypakouete), either of sin resulting in death, or of obedience resulting in righteousness?” (Romans 6: 16)

10) ¹⁷“But thanks be to God that though you were slaves of sin, you **answered** (hypekousate) from the heart to that form of teaching to which you were committed, ¹⁸and having been freed from sin, you became slaves of righteousness.” (Romans 6: 17-18)

11) ¹⁶“However, they did not all **answer** (hypakousan) the good news; for Isaiah (^{53:1}) says, ‘LORD, WHO HAS BELIEVED OUR MESSAGE?’” (Romans 10: 16)

12) ¹“Children, **answer** (hypakouete) your parents in the Lord, for this is right. ²HONOR YOUR FATHER AND MOTHER (which is the first commandment with a promise), ³SO THAT IT MAY BE WELL WITH YOU, AND THAT YOU MAY LIVE LONG ON THE EARTH.” (Ephesians 6: 1-3)

13) ⁵“Slaves, **answer** (hypakouete) those who are your masters according to the flesh, with respect and fear, in the sincerity of your heart, as to Christ; ⁶not by way of eye service, as men-pleasers, but as slaves of Christ, doing the will of God from the heart. ” (Ephesians 6: 5-6)

14) ¹²“So then, my beloved, just as you have always **answered** (hypakousate), not as in my presence only, but now much more in my absence, with respect and fear, accomplish much with your salvation; ¹³for it is God who is at work in you, both to will and to work for *His* good pleasure.” (Philippians 2: 12-13)

15) ²⁰“Children, **answer** (hypakouete) your parents in all things, for this is well-pleasing to the Lord.” (Colossians 3: 20)

16) ²²“Slaves, in all things **answer** (hypakouete) those who are your masters on earth, not with eye service, as those who *merely* please men, but with sincerity of heart, fearing the Lord.” (Colossians 3: 22)

17) ⁶“For after all it is *only* just for God to repay with affliction those who afflict you, ⁷and *to give* relief to you who are afflicted and to us as well when the Lord Jesus will be revealed from heaven with His mighty angels in flaming fire, ⁸dealing out retribution to those who do not know God and to those who do not **answer** (hypakouousin) the gospel of our Lord Jesus.” (2 Thessalonians 1: 6-8)

18) ¹⁴“If anyone does not **answer** (hypakouei) our instruction in this letter, take special note of that person and do not associate with him, so that he will be put to shame.” (2 Thessalonians 3: 14)

19) ⁹“And having been made perfect, He became to all those who **answer** (hypakouousin) Him the source of eternal salvation, ¹⁰being designated by God as a high priest according to the order of Melchizedek.” (Hebrews 5: 9-10)

20) ⁸“By faith Abraham, when he was called, **answered** (hypakousen) by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going.” (Hebrews 11: 8)

21) ⁴“...but let *it* be the hidden person of the heart, with the imperishable quality of a gentle and peaceful spirit, which is of great worth in the sight of God. ⁵For in this way in former times the holy women also, who hoped in God, used to make themselves beautiful by being set to their own husbands; ⁶just as Sarah **answered** (hypekousen) Abraham...” (1 Peter 3: 4-6)

References

¹Martin, C. (2011). *Strong's concordance*. Retrieved August 27, 2012, from

<http://acharlie.tripod.com/doct/elect30.html>

²Goodrick, E. W., & Kohlenberger III, J. R. (1990). *Strongest NIV exhaustive concordance*. Grand Rapids, MI: Zondervan.

³Goodrick, E. W., & Kohlenberger III, J. R.

⁴Goodrick, E. W., & Kohlenberger III, J. R.

⁵Goodrick, E. W., & Kohlenberger III, J. R.

⁶Goodrick, E. W., & Kohlenberger III, J. R.

⁷Goodrick, E. W., & Kohlenberger III, J. R.

⁸Goodrick, E. W., & Kohlenberger III, J. R.

⁹Goodrick, E. W., & Kohlenberger III, J. R.

¹⁰Goodrick, E. W., & Kohlenberger III, J. R.

¹¹Goodrick, E. W., & Kohlenberger III, J. R.

¹²Agnes, M. (Ed.). (2006). *Webster's new world college dictionary* (4th edition). Cleveland,

OH: Wiley Publishing, Inc.

¹³Goodrick, E. W., & Kohlenberger III, J. R. (1990). *Strongest NIV exhaustive concordance*. Grand Rapids, MI: Zondervan.