

Ephesians 5:21-33

- 5:21-6:10 applies the new life, the knowledge and the insight that comes from wisdom and the Spirit to the Christian home. (similar to Colossians 3:18-4:1)
 - Wives
 - Husbands
 - Children
 - Masters
 - Slaves
- The light that drives out the darkness and the light that exposes the deeds of darkness is primarily the deeds of light or the application of the power of the Christian life
- As we embrace God's Reality, God's Truth, God's philosophy in our life we will shine the light and produce the fruits of righteousness.
- Do note that the Jews exempted women, slaves and children from reciting the Shema found in Deut. 6:4. In these verses Paul addresses all believers male or female, old or young, free or slave, etc. This is a change from the ancient world of both the Gentiles and the Pagans
- Chapter 5 contrast:
 - 5:3-14 – The pagans and unbelievers live foolishly in sexual immorality in the dark
 - 5:15-20 – The believers in Christ live in the light with knowledge and wisdom with a Spirit filled life that manifests the Lord's character and a life of order in a cosmos fallen into chaos filled with days of evil.

Ephesians 5:21 – **“submitting to one another out of reverence for Christ.”**

	5293 [e]	240 [e]	1722 [e]	5401 [e]	5547 [e]
	Hypotassomenoi	allēlois	en	phobō	Christou
21	ὑποτασσόμενοι	ἀλλήλοις	ἐν	φόβῳ	Χριστοῦ :
	Be submitting yourselves	to one another	in	reverence	of Christ
	V-PPM/P-NMP	RecPro-DMP	Prep	N-DMS	N-GMS

1. It is debated if this verse concludes the previous section and should be connected with 5:20 or if it begins the new section.
2. This verse, 5:21, likely introduces the next section because:
 - a. Without 5:21 verse 5:22 lacks a verb. See interlinear below:
 - b. The ending of 5:20 is a perfect closing formulation: “in the name of our Lord Jesus Christ to our God and Father.” This obviously seems to close the thought.
3. “submit” can be seen as the 5th participle connected to the imperative of “be filled” from 5:18. These five things characterize the spirit filled life which is one that has been born again, learned the truth, renewed the mind and matured:
 - a. Speaking/singing encouraging things to others
 - b. Speaking thanksgiving to God
 - c. Speaking/singing the thoughts of God in your heart
 - d. Viewpoint of thanksgiving for everything through Jesus Christ...victorious attitude
 - e. Submitting to one another (cooperating with the institutions God has established)

4. “to submit” – *hypotasso* – “to arrange under”, “place under” meaning “to place or rank under, to subject, mid. to obey”. It regularly spoke of the submission of someone in an ordered array to another person who was above the first. For example, the submission of soldiers in an army to those of superior rank who were themselves under a higher ranks authority.
 - a. occurs 23x in Paul’s writings
 - b. recognizes subordination to those who are considered worthy of respect because of:
 - i. their own qualities or character
 - ii. the position they hold (governors, parents, masters, church leaders, etc.).
 - c. “submitting” to God’s created reality and the institutions he has set in place is, of course, a basic principle. The institutions God has established are for order among mankind and for the preservation of human wellbeing. The deconstruction of “respect” and “submission” will lead to individual, family, cultural and national chaos. Our culture in America has been in a steady state of deconstructing the institutions and social order for 4 generations beginning with the deconstruction of the authority of Scripture and the introduction of secular humanism (which included the theory of evolution) beginning in the 1880’s.
 - d. Romans 13:1-7 – “Let every person be subject (*hypotassesthō*) to the governing authorities. For there is no authority except from God, and those that exist have been instituted by God. Therefore whoever resists the authorities resists what God has appointed, and those who resist will incur judgment.”
 - e. 1 Corinthians 14:32 – prophets are subject to prophets
 - f. All things are “subject” to Christ – 1 Cor. 15:27-28; Ep. 1:22; Phil. 3:21, etc.
5. “to one another”
6. “in reverence of Christ”

Ephesians 5:22 – **“Wives, submit to your own husbands, as to the Lord.**

3588 [e]	1135 [e]	3588 [e]	2398 [e]	435 [e]	5613 [e]	3588 [e]	2962 [e]
Hai	<i>gynaikes</i>	tois	idiois	andrasin	hōs	tō	Kyriō
22 Αἱ	γυναῖκες	, τοῖς	ἰδίοις	ἀνδράσιν	, ὡς	τῷ	Κυρίῳ ;
-	wives	to the	own	husbands	as	to the	Lord
Art-VFP	N-VFP	Art-DMP	Adj-DMP	N-DMP	Adv	Art-DMS	N-DMS

1. Notice in the Greek the word “submit” is NOT in the text, nor is any other verb. So, the verb “submit” is assumed from the previous verse.
2. “own” – *idios* – wives are to submit to “their *own* husbands”
 - a. Marriage is a legally binding agreement instituted by God (for all mankind).
 - b. In context this is NOT saying anything about women in society or woman compared to men. The context is a man and a woman in a married relationship.
 - c. This verse is assuming a voluntary submission and not a forced submission. The same will be true of the men who choose to enter a married relationship. The married man is now concerned about his wife’s desires and needs. If a man does not want to be concerned about what a woman wants then the man should not enter into a marriage covenant with a woman –

1 Corinthians 7:32-34 - "I would like you to be free from concern. An unmarried man is concerned about the Lord's affairs--how he can please the Lord. But a married man is concerned about the affairs of this world--how he can please his wife--and his interests are divided. An unmarried woman or virgin is concerned about the Lord's affairs: Her aim is to be devoted to the Lord in both body and spirit. But a married woman is concerned about the affairs of this world--how she can please her husband."

3. "as to the Lord" is repeated in Colossians 3:18 as "as is **fitting** in the Lord".
 - a. The word "fitting" from *aneko* means "to be fit", "to be proper" and is translated as "due", "becoming", "suitable" and "proper".
 - b. "Fitting" – *aneko* - refers to doing what is proper in order to reach a particular standard. In this case the standard of behavior has been established by the Lord who is Creator and Savior.
 - c. The word "fitting" in Colossians 3:18 is in the imperfect tense ("was fitting") which implies an established obligation (or, a priori which means reasoning or knowledge which proceeds from theoretical deduction rather than from observation or experience.)
4. This is **not** saying:
 - a. The woman is inferior to the man
 - b. All women are subject to men
 - c. Women are forced into this relationship
 - d. A wife becomes the husband's servant and she must "obey" his commands as if she were a slave.
5. This **is** saying:
 - a. Marriage is voluntary commitment to a social institution established by God
 - b. The wife is to "submit" to the institution of marriage
 - i. "submit" in the Greek means:
 1. "to arrange under",
 2. "place under" meaning
 3. "to place or rank under, to subject, mid. to obey"
 - ii. The "wife" is marrying a "man" who will serve as the "husband" in the marriage relationship. The "wife" and "husband" both have roles and responsibilities in the institution of marriage.
 - iii. The concept of "obeying" the husband is about "obeying" the institution of marriage with its roles and responsibilities in a marriage covenant.
6. Verses establishing order:
 - a. 1 Corinthians 11:3 – "But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God."
 - b. 1 Corinthians 11:11-12 – "Nevertheless, in the Lord woman is not independent of man nor man of woman; for as woman was made from man, so man is now born of woman. And all things are from God."
 - c. Result of the fall of man: Genesis 3:16 –
 - i. ESV – "To the woman he said, "I will surely multiply your pain in childbearing; in pain you shall bring forth children. Your desire shall be contrary to your husband, but he shall rule over you."

- ii. New Living Translation – “Then he said to the woman, “I will sharpen the pain of your pregnancy, and in pain you will give birth. And you will desire to control your husband, but he will rule over you.”
- iii. Contemporary English Version – “Then the LORD God said to the woman, “You will suffer terribly when you give birth. But you will still desire your husband, and he will rule over you.”

Ephesians 5:23 – **“For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior.**

3754 [e]	435 [e]	1510 [e]	2776 [e]	3588 [e]	1135 [e]	5613 [e]	2532 [e]	3588 [e]	
hoti	anēr	estin	kephalē	tēs	gynaikos	hōs	kai	hōs	
23	ὅτι	ἀνὴρ	ἐστίν	κεφαλὴ	τῆς	γυναικὸς	, ὡς	καὶ	ὁ
	for	[the] husband	is	head	of the	wife	as	also	-
	Conj	N-NMS	V-PIA-3S	N-NFS	Art-GFS	N-GFS	Adv	Conj	Art-NMS

5547 [e]	2776 [e]	3588 [e]	1577 [e]	846 [e]	4990 [e]	3588 [e]	4983 [e]	
Christos	kephalē	tēs	ekklēsias	autos	sōtēr	tou	sōmatos	
Χριστὸς	κεφαλὴ	τῆς	ἐκκλησίας	, αὐτὸς	σωτὴρ	τοῦ	σώματος	.
Christ	[is the] head	of the	church	He Himself	Savior	of the	body	
N-NMS	N-NFS	Art-GFS	N-GFS	PPro-NM3S	N-NMS	Art-GNS	N-GNS	

1. The covenant of marriage and the marriage relationship between a man and a woman is now compared to Jesus and the church...or, Jesus’ covenant with the church (New Covenant) and Jesus’ relationship with the church which is his body and seated with him.
2. "Paul's exhortation to wives here would strike most ancient readers as quite weak." (The IVP Bible Background Commentary)

Ephesians 5:24 – **“Now as the church submits to Christ, so also wives should submit in everything to their husbands.**

235 [e] 5613 [e] 3588 [e] 1577 [e] 5293 [e] 3588 [e] 5547 [e] 3779 [e]
 alla hōs hē ekklēsia hypotassetai tō Christō houtōs
24 ἀλλὰ ὡς ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ , οὕτως
 But even as the church is subjected - to Christ so
 Conj Adv Art-NFS N-NFS V-PIM/P-3S Art-DMS N-DMS Adv

2532 [e] 3588 [e] 1135 [e] 3588 [e] 435 [e] 1722 [e] 3956 [e]
 kai hai gynaikes tois andrasin en panti
 καὶ αἱ γυναῖκες τοῖς ἀνδράσιν ἐν παντί .
 also - wives to the own husbands in everything
 Conj Art-VFP N-VFP Art-DMP N-DMP Prep Adj-DNS

Ephesians 5:25 – “Husbands, love your wives, as Christ loved the church and gave himself up for her,

3588 [e] 435 [e] 25 [e] 3588 [e] 1135 [e] 2531 [e] 2532 [e] 3588 [e] 5547 [e]
 Hoi andres agapate tas gynaikas kathōs kai ho Christos
25 Οἱ ἄνδρες , ἀγαπᾶτε τὰς γυναῖκας , καθὼς καὶ ὁ Χριστὸς
 - Husbands love the wives just as also - Christ
 Art-VMP N-VMP V-PMA-2P Art-AFP N-AFP Adv Conj Art-NMS N-NMS

25 [e] 3588 [e] 1577 [e] 2532 [e] 1438 [e] 3860 [e] 5228 [e] 846 [e]
 ēgapēsen tēn ekklēsian kai heauton paredōken hyper autēs
 ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς ,
 loved the church and Himself gave up for her
 V-AIA-3S Art-AFS N-AFS Conj RefPro-AM3S V-AIA-3S Prep PPro-GF3S

1. "Love" is the word **agapao** - the kind of love that God has. It is an unselfish love. Based on the character of the person doing the loving. It is a love that strives for the well-being of the other person. In other words, it is a love that is focused on the other person's needs, wants, interests and will submit its on will and advantage for the benefit of the object of this love. Other words for love that Paul could have used were:
 - a. *erao* - sexual passion of man and woman
 - b. *phileo* - friendship love
 - c. *storgeo* - natural affection within the family

2. ...

What Christ Did for Church	Illustrations to Husbands	Application to Husbands Towards Wife
Loved the church		Agapeo - selfless love
Gave himself up		Self-sacrifice

Made her holy		Set her apart
Cleansing her by washing with water through the word		Sacrifice for her, Doing for her what she can not do for herself
Present her to himself		Initiate the relationship
A radiant church		Beautify her
Without stain, wrinkle, blemish		Help her improve
	Love their wives as own body	Love yourself Love your wife the same
Christ feeds church	Feeds his body	Provide
Christ cares for church	Cares for his body	Protect
	Love wife as he Loves himself	Consider her as an extension of self

Ephesians 5:26 – “that he might sanctify her, having cleansed her by the washing of water with the word,

2443 [e] 846 [e] 37 [e] 2511 [e] 3588 [e] 3067 [e] 3588 [e] 5204 [e] 1722 [e] 4487 [e]
hina autēn hagiāsē katharisas tō loutrō tou hydatos en rhēmati
26 ἵνα αὐτὴν ἁγιάσῃ , καθάρισας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι ,
so that her He might sanctify having cleansed [her] by the washing - of water by [the] word
Conj PPro-AF3S V-ASA-3S V-APA-NMS Art-DNS N-DNS Art-GNS N-GNS Prep N-DNS

1. "to make her holy, cleansing her by the washing with water through the word," The sacrifice of the cross, like any sacrifice, is done for the purpose of:
 - a. Sanctification (holy)
 - b. Justification (cleanse)
2. "to make her holy" is in the aorist tense which indicates a single act in the past and not a continuing experience (in this case, although there is a process also in life, but not in this verse). This is also seen in 1 Cor. 1:2; 6:11; 2 Tim. 2:21, Heb. 10:29.
3. "**water**" refers to:
 - a. Ritual of Baptism, but not alone for salvation since it is here accompanied with "word".
4. "**word**" could refer to:
 - a. Word of the Gospel as in Rom. 10:8; 1 Peter 1:25 and Ephesians 1:13
 - b. Word of the human pledge
 - c. Word of confession
 - d. Word of baptismal formula

Ephesians 5:27 – “so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.

2443 [e]	3936 [e]	846 [e]	1438 [e]	1741 [e]	3588 [e]	1577 [e]	3361 [e]	2192 [e]	4696 [e]	
hina	parastēsē	autos	heautō	endoxon	tēn	ekklēsian	mē	echousan	spilon	
27	ἵνα	παραστήσῃ	αὐτὸς	ἑαυτῷ	ἔνδοξον	τὴν	ἐκκλησίαν	, μὴ	ἔχουσαν	σπίλον
	so that	might present	He	to Himself	in glory	the	church	not	having	spot
	Conj	V-ASA-3S	PPro-NM3S	RefPro-DM3S	Adj-AFS	Art-AFS	N-AFS	Adv	V-PPA-AFS	N-AMS

2228 [e]	4512 [e]	2228 [e]	5100 [e]	3588 [e]	5108 [e]	235 [e]	2443 [e]	1510 [e]	40 [e]	2532 [e]	299 [e]
ē	rhytida	ē	ti	tōn	toioutōn	all'	hina	ē	hagia	kai	amōmos
ἢ	ῥυτίδα	ἢ	τι	τῶν	τοιούτων	, ἀλλ'	ἵνα	ἢ	ἁγία	καὶ	ἄμωμος .
or	wrinkle	or	any	of the	such things	but	that	it would be	holy	and	blameless
Conj	N-AFS	Conj	IPro-ANS	Art-GNP	DPro-GNP	Conj	Conj	V-PSA-3S	Adj-NFS	Conj	Adj-NFS

1. Brides would prepare themselves for their marriage which include bathing, primping, perfumed, anointed, dressing, adorning, etc. to look their best for their husbands.
2. The betrothal ceremony in Judaism came to be called "the sanctification of the bride" or the setting a part of the bride for her husband.
3. We, the church, cannot do that for ourselves - "all our righteous works are as filthy rags." (Isaiah 64:6) So, Christ has done that for us to prepare us for himself.
 - a. See Revelation 21:2
 - b. Ephesians 1:4, "For he chose us in him before the creation of the world to be **holy and blameless** in his sight."
 - c. 2 Corinthians 11:2 - Paul's work was to help prepare and preserve the church
 - d. Colossians 1:28 - Paul is presenting the church to Christ.
4. "**radiant**" - ενδοξον - *endoxos* - glorious, splendor
5. "**stain**" - σπιλον - *spilos* - spot, speck, fleck, stain
6. "**wrinkle**" - ρυτιδα - *rhytis* - wrinkle, fold on the face. This is a term used to describe physical beauty, health and symmetry.
1. "**blemish**" - is not a word in the Greek, but it comes in the translation of the word τοιουτος - *toioutos* - which means "such a thing"

Ephesians 5:28 – “**In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself.**”

Ephesians 5:29 – “**For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church,**”

Ephesians 5:30 – “**because we are members of his body.**”

Ephesians 5:31 – “**Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh.**”

Ephesians 5:32 – “**This mystery is profound, and I am saying that it refers to Christ and the church.**”

Ephesians 5:33 – “**However, let each one of you love his wife as himself, and let the wife see that she respects her husband.**”