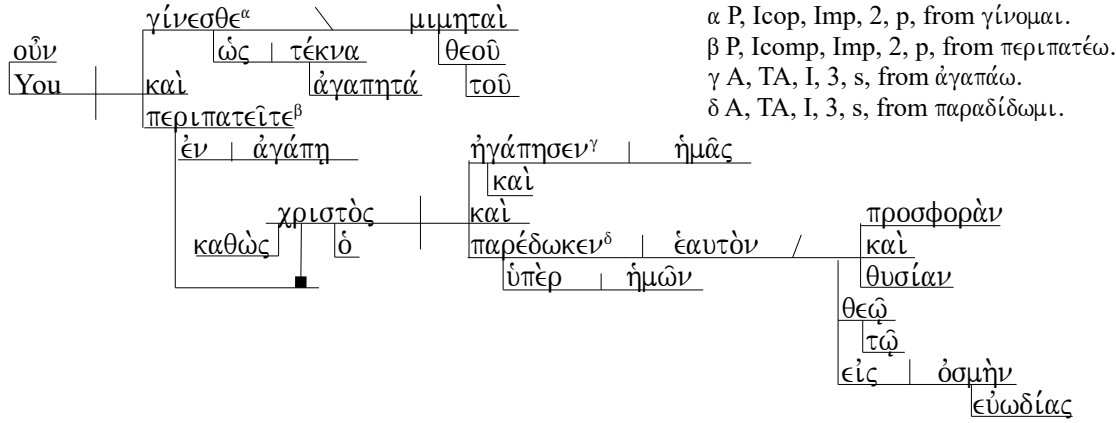


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5:1-2 γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ ὡς τέκνα ἀγαπητά <sup>2</sup> καὶ περιπατεῖτε ἐν ἀγάπῃ καθὼς καὶ ὁ χριστὸς ἠγάπησεν ἡμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς ὀσμὴν εὐωδίας.



*Translation: Therefore, be imitators of God as beloved children, <sup>2</sup> and walk in love, just as also Christ loved us and gave Himself on behalf of us as an offering and sacrifice to God for a fragrant odor.*

**Exegetical Considerations**

Chapter five continues the injunctions associated with the old man/new man figure of 4:20-24.

1. γίνεσθε οὖν μιμηταὶ τοῦ θεοῦ ὡς τέκνα ἀγαπητά (*ginesthe oun mimētai tou theou hōs tekna agapēta* – **Therefore, be imitators of God as beloved children**)

The imperative “be imitators” could be translated “become imitators.” Is Paul emphasizing a need for change, or is he simply encouraging a condition apart from such need? Probably the former, as Paul uses the present imperative of γίνομαι (*ginomai* – *become*) when he could have used the present imperative of εἶμι (*eimi*, *be*). Nevertheless, the apostle refers to the new man, rather than the old, who would have little interest in entering such a state. Furthermore, he addresses the believers to enter a state of imitators as beloved children, those who imitate their parents through the close loving association between them.

2. καὶ περιπατεῖτε ἐν ἀγάπῃ καθὼς καὶ ὁ χριστὸς ἠγάπησεν ἡμᾶς καὶ παρέδωκεν ἑαυτὸν ὑπὲρ ἡμῶν προσφορὰν καὶ θυσίαν τῷ θεῷ εἰς ὀσμὴν εὐωδίας (*kai peripateite en agapē kathōs kai ho christos ēgapēsen hēmas kai paredōken heauton huper hēmōn prosphopan kai thusian tō theō eis osmēn euōdias* – **and walk in love, just as also Christ loved us and gave Himself on behalf of us as an offering and sacrifice to God for a fragrant odor**)

For the sixth time in Ephesians, and the third time in Chapters 4-5, Paul uses *walk* (*peripateite*), this time in the imperative mood. The two parallel imperative verbs, *be* and *walk*, have a cause and effect relationship. One must be an imitator of God before one can walk in love.

The phrase “in love” is here referring to the fruit of the Spirit love, another indication that Paul is presenting a grace message, for only through grace can such righteous attitudes come about. Love (*agapē*) is the governing attitude of the spiritual believer’s daily lifestyle. Carnal believers who are exhibiting the old man cannot be so governed, as God’s love, as one of the aspects of the fruit of the Spirit, comes about through the control of the Holy Spirit.

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The subordinate clause beginning “*just as also Christ loved us,*” provides an example of the kind of love that governs the walk of the spiritual believer. The second part of this clause, “*and gave Himself on behalf of us*” indicates the result of the love of Christ. Again the cause/effect emphasis is evident. The love, then, is sacrificial, for the fact that Christ gave Himself “*as an offering and sacrifice to God for a fragrant odor*” is the ultimate act of love.

The phrase “*for a fragrant odor,*” an Old Testament allusion, speaks of the acceptability of Christ’s offering and sacrifice to God the Father. Christ’s death was the ultimate sacrifice for the ultimate set of benefits, one of which was the provision of the grace life for today’s believer, in which the believer died with Christ as a positional truth.<sup>1</sup> The grace believer then “walks,” not using his own ability, but by applying his position by reckoning (Romans 6:11).

**5:3** πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἢ πλεονεξία μὴδὲ ὀνομαζέσθω ἐν ὑμῖν καθὼς πρέπει ἁγίοις



*Translation: But do not let fornication and any uncleanness or greediness even be named among you, just as it is fitting for saints.*

**Exegetical Considerations**

**3. πορνεία δὲ καὶ πᾶσα ἀκαθαρσία ἢ πλεονεξία μὴδὲ ὀνομαζέσθω ἐν ὑμῖν καθὼς πρέπει ἁγίοις**  
**(porneia de kai pasa akatharsia ē pleonexia mēde onomadzesthō en humin kathōs prepei hagios – But do not let fornication and any uncleanness or greediness even be named among you, just as it is fitting for saints)**

In contrast (*de*) to the previous sentence, Paul presents three unrighteous activities which are not to “even be named among you.” The strong negative *mēde* (not even) emphasizes the emphatic nature of the prohibition. The idea is that these unrighteous acts are to be so far removed from the lifestyle of the spiritual Christian, that not even the very words should enter one’s conversation.

These three negative elements were common among the Gentiles of Paul’s day, as they are still today. Indeed the old man revels in such wrongs. But God’s grace provides the ability to not enter into such acts.

Paul uses the common word *fornication* (*porneia*) in Ephesians only here. Interestingly, fornication is not mentioned at all in the law of Moses. In fact, the normal Hebrew word for fornication (פְּדָיָה) first occurs in Ezekiel 16:15, and all 20 uses also occur in Ezekiel.<sup>2</sup> In the KJV, the word for fornication is more often translated more accurately by the obsolete word *whoredom*. Unfortunately, in that version and others, the word correctly translated *adultery*, *naaph* (נָאֵפָה), is also translated *whoredom*. Such a mishmash of translations has blurred the distinction between the two concepts.<sup>3</sup> While fornication is not mentioned in the Mosaic law, adultery is forbidden in the ten commandments (Exodus 14:20).

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The Greek word *porneia* occurs 26 times in the New Testament. It is clearly derived from the idea of prostitution, for the word for prostitute is a different form of this very word. However, it seems to be a word of broader meaning than adultery. Jesus uses both words in Matthew 5:32:

*But I say to you that whoever divorces his wife for any reason except sexual immorality causes her to commit adultery; and whoever marries a woman who is divorced commits adultery.*

The word translated “sexual immorality” in Matthew 5:32 is actually *porneia*, and is clearly a broader term than adultery. Fornication is any type of sexual perversion; it is an overall term referring to sexual immorality outside of the marriage bond. It is directly related to the visiting of prostitutes, something that was not covered directly in the Mosaic code, except under the term adultery.

*Uncleanness* occurs twice in Ephesians. See Ephesians 4:19 for a discussion of *akatharsia* in the New Testament.

Like uncleanness, greediness (*pleonexia*) occurs twice in Ephesians. The first time was also in Ephesians 4:19, where the word is also associated with sexual immorality, probably related to prostitution.<sup>4</sup>

But here, *pleonexia* seems to be used more broadly. It is still associated with sexual immorality, *porneia* and *akatharsia*, as a wrong-doing, but should probably not be limited specifically to those evils. The context here is more general, and continues to the next verse, where other evils are also associated with the Gentile life.

For this reason Paul adds that these three unrighteous acts are not to be named “just as it is fitting for saints.” The word fitting (*prepei*) carries the idea of being conspicuous, to be clearly seen.<sup>5</sup> The appeal here concerns saintliness (holiness), living a separated life before God that can be observed by others.

**5:4** καὶ αἰσχροῦτης καὶ μωρολογία ἢ εὐτραπελία τὰ οὐκ ἀνήκοντα, ἀλλὰ μᾶλλον εὐχαριστία



α P, Icomp, Part, N, p, N, from ἀνήκω. The critical text reads ἀνήκεν, the imperfect, a difficult reading which must be explained, while the majority text reads ἀνήκοντα, the present nominative participle, “which is not proper.” Grammarians struggle with the imperfect, as it does not fit the context well. This is another example of the critical text accepting the more difficult reading over the obviously correct reading. The participle is correct.

The assumed verb “let be named” is derived from the verb ὀνομαζέσθω in the previous sentence. I have chosen to view verse 4 as a separate sentence, while understanding the close connection between the two statements. See the note below.

*Translation: Also, do not let obscenity and foolish talk or ribald jesting, the things that are not proper, be named among you, but rather thanksgiving.*

**Exegetical Considerations**

Note.<sup>6</sup>

4. καὶ αἰσχροῦτης καὶ μωρολογία ἢ εὐτραπελία τὰ οὐκ ἀνήκοντα ἀλλὰ μᾶλλον εὐχαριστία (*kai aischrotēs kai mōrologia ē eutrapelia ta ouk anēkonta alla mallon eucharistia – Also, do not let obscenity and foolish talk or ribald jesting, the things that are not proper be named among you, but rather thanksgiving*)

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The word “obscenity” (*aischrotēs*) occurs only here in the New Testament. It refers to vile talking in this case, and seems to be a broad term for obscene speech. This is not the “harmful word” of Ephesians 4:29 which refers to communication designed to harm another in some way. In Ephesians 4:29 the words themselves are not under consideration, which words may be legitimate, but the combination of words which are designed to hurt. It is the opposite of edifying speech.

But *obscenity* is vile language by nature, the very expression of which is improper. It speaks of words that should not be spoken, words which have no value in any context. The KJV translates the word *filthiness*, probably meaning dirty language. We still use that metaphor today.

*Foolish talk* is just that. It is *mōrologia*, foolish communication. Speech that is not only without value, and wastes time in its expression, but which can produce actual harm. Here we come closer to the harmful speech of Ephesians 4:29, for foolishness leads people away from truth into actions that produce terrible results. A fool in Scripture is one who acts without thinking, and therefore falls into dangerous situations. Hence, foolish speech tends toward the same kind of hurt.

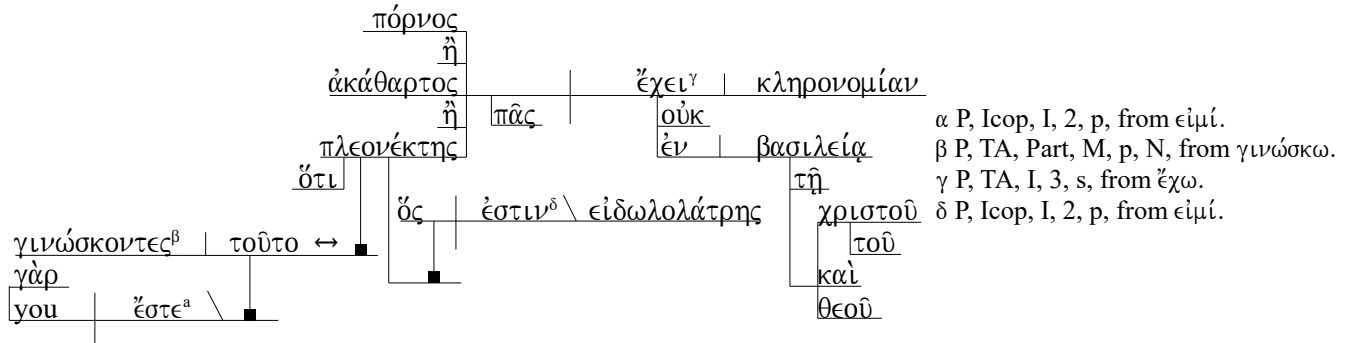
*Ribald jesting* (*eutrapelia*) means to turn communication in a witty or jocular sense, but carries with it the idea of vulgarity. It seems to have included dirty stories with a vulgar turn of phrase. Marvin Vincent states,

The sense of the word here is polished and witty speech as the instrument of sin; refinement and versatility without the flavor of Christian grace.<sup>7</sup>

Paul summarizes the problem with these kinds of communication with the words, “*the things that are not proper be named among you.*” The spoken word is powerful, and should be carefully guarded. Positive speech is godly speech, that which does no harm, is not disrespectful, and is altogether proper. The things not proper translates the participle phrase *ta ouk anēkonta*, literally, “the things not creditable,” that is, things which, when heard, do not accrue to the credit of the speaker.

The negative speech is countered by the positive, “*but rather thanksgiving.*” Contextually, this is not referring to being thankful to God, but to those with whom one keeps company. When one is thankful, and so expresses thanksgiving in his speech, that person gains credit of all who hear. In every interaction between people, thankfulness is valued, even for the slightest benefit bestowed.

5:5 τούτο γὰρ ἔστε γινώσκοντες ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης ὅς ἐστιν εἰδωλόλατρης οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ χριστοῦ καὶ θεοῦ.



*Translation: For you know this thing, that every fornicator or unclean or greedy person who is an idolater does not have an inheritance in the kingdom of Christ and of God.*

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*Exegetical Considerations*

**5a.** τοῦτο γὰρ ἔστε γινώσκοντες ὅτι πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης ὅς ἐστιν εἰδωλολάτρης (*touto gar este ginōskontes hoti pas pornos ē akathartos ē pleonektēs hos esten idōlolatrēs – For you know this thing, that every fornicator or unclean or greedy person who is an idolater*)

The word *for* (*gar*) indicates that an inference can be drawn from Paul's previous statements. Thus we have a repetition of the ungodly acts from 5:3 above, but now stated in terms of the one who performs the acts, rather than the acts themselves.

Furthermore, the inference is already known by Paul's readers. The immoral acts indicate immoral people whose character is consistent with the unbelieving Gentiles, for Paul still is viewing the problem of believers acting like unbelievers, the new man (the character of the believer) versus the old man (the character of the unbeliever.) These three classes of people, fornicators, unclean people, or greedy people, are not simply people who indulge in such acts, but who do so as characteristic of their unbelief.

Concerning the fornicator and the unclean, Paul has nothing to add. But not so with regard to the greedy person, where he adds the description of such person as an idolater. In both Colossians 3:5 and Ephesians 5:5, Paul makes this association. In Colossians he uses the phrase τὴν πλεονεξίαν ἣτις ἐστὶν εἰδωλολατρεία, "the greediness which is idolatry." The KJV translates greediness as covetousness. The basic meaning has to do with seeking riches, and is not speaking about an attitude or state of mind as is often supposed. Rather it refers to *the expression* of a strong desire or lust, so that the individual so desiring *takes steps to gain what he desires*. In other words, it is not the "I want" but the "I am getting" that is this type of greed, which is supported by the statement, "which is idolatry."

Idolatry is, of course, the worship of idols, that is, worship in the sense of sacrificing to a false god represented by a physical image. But there is more than one kind of idol and a believer can worship other material goods by attempting to gain through illegitimate sacrifice, as idolatry is often associated with errant sacrificing in Scripture. Greediness is a form of idolatry which makes sacrifices of those things that should not be sacrificed in order to gain more and more. A fleshly individual may sacrifice time, effort, and relationships with family by attempting to gain material goods that the person does not need. Some people will do anything to gain money, including various works of the flesh, such as the wrong use of their own sexuality, or even doing physical harm to their victims, up to and including murder. Such is idolatry.

**5b.** οὐκ ἔχει κληρονομίαν ἐν τῇ βασιλείᾳ τοῦ χριστοῦ καὶ θεοῦ (*ouk echei klēronomian en tē basileai tou christon kai theou – does not have an inheritance in the kingdom of Christ and of God*)

Scripture, taken in its normal sense, clearly teaches a future physical kingdom of God on the earth, a kingdom that is not yet in existence, and is therefore yet to be inherited. This kingdom is predicted in the Hebrew Scriptures as a fulfillment of the promises made to David, and thus is sometimes called the Davidic kingdom. The gospels teach that Christ will return to earth to establish this kingdom at His second coming, which will end Gentile world ascendancy. See Romans 11:25-27.

This kingdom, however, is not for the church, nor for the Gentiles (even the believing ones), but is for Israel, when that nation will be delivered from the consequences of their national sins. The national boundaries of that kingdom as described in Ezekiel 47:13-48:35 will exist tribe by tribe in the Levant.

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However, both believers who make up the church<sup>8</sup> and believing Gentiles from past and future seasons will participate in the future kingdom program. We read in Daniel that the kingdom will start small, and will grow (Daniel 2:34-35 and 2:45).<sup>9</sup> We read in Matthew 25:32-34 that Christ at the second coming will divide the nations (Gentiles) into two groups, characterized by sheep and goats, that is, by believers and unbelievers, and that the sheep will inherit the kingdom. Gentile believers, however, will not inherit the land promises given in other places, and described in Ezekiel 47-48. Rather, they will scatter throughout the world, and the kingdom will grow to fill the whole earth.

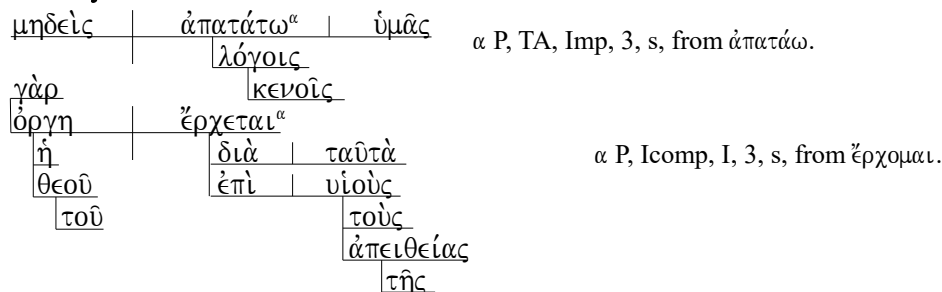
To this situation Paul speaks here. While speaking of Gentiles in Ephesians 4:17, he refers to unbelieving Gentiles, who are characteristically ungodly, who will not “*have an inheritance in the kingdom of Christ and of God.*”

Two distinct interpretations have been applied to the phrase “the kingdom of Christ and of God.” Some have postulated that the phrase is associated with Paul’s statement in 1 Corinthians 15:24, referring to the time of the final resurrection (the end one) when Christ gives over the kingdom “to God the Father.” This view has much to commend it, as the The Revelation tells us that when the New Jerusalem descends to earth, the Father will sit on the throne of the earthly kingdom (Revelation 22:1).<sup>10</sup>

The second interpretation views “the kingdom of Christ and God” as an explanatory statement to the Ephesians. The basis for this view is the phrase “the kingdom of God,” as used in Luke’s Gospel specifically. Since Luke was associated with Paul in his service to the Gentiles and the Ephesian assembly would have been familiar with the phrase “the kingdom of God,” the recipients of Paul’s letter might have been confused if Paul had used the phrase “kingdom of Christ,” without clarifying his phrase by adding “and of God.” This view sees “and God” as actually referring to Jesus rather than the Father, and might be translated, “even of God.”

Paul’s teaching to this point is clear. Christians are to style their life according to the new man, the person who lives a lifestyle honoring God, and can be seen to do so. Christians are to imitate God (Ephesians 5:1), as opposed to the previously mentioned unbelieving Gentiles (Ephesians 4:17). Such unbelieving Gentiles have no inheritance in the future earthly kingdom of God, whereas believing Gentiles clearly do, specifically those Gentile believers who survive the 70<sup>th</sup> week of Daniel, the so-called tribulation period. This future continues into verse 6 below, which seems to speak of that time.

**5:6** μηδεὶς ὑμᾶς ἀπατάτω κενοῖς λόγοις. διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ θεοῦ ἐπὶ τοὺς υἱοὺς τῆς ἀπειθείας.



*Translation: Let no one deceive you with empty words. For because of these things the wrath of God comes upon the sons of disobedience.*

***Exegetical Considerations***



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Note: Ephesians 5:6-8a continues the paragraph which begin with verse 1. However, the sentence found in verses 7-8a also act as a segue into the next paragraph, which begins with the second sentence in verse 8, and continues through verse 14.

*Exegetical Considerations*

**7. μή οὖν γίνεσθε συμμέτοχοι αὐτῶν (*mē oun ginesthe summetochoi autōn – Therefore, do not become fellow participants with them*)**

The present imperative, “Do not become” spoken to the new man who is living the grace life, indicates that these believers had separated themselves from the Gentile practices. They were not to become something that they were not, “fellow participants with them,” the “them” referring to the unbelieving Gentiles in Ephesus. This is the grace doctrine in practice, the same practice which believers today should follow. The second part of this sentence indicates the positive reason for not participating with the Gentiles.

**8a. ἦτε γάρ ποτε σκότος νῦν δὲ φῶς ἐν κυρίῳ (*ēte gar pote skotos nun de phōs en kuriō – for you formerly were darkness, but now you are light in the Lord*)**

The ability for the prohibition in verse 7 is expressed in the regular biblical motif of darkness versus light, a figurative use of the words. In this case, Paul uses the terms *darkness* and *light* as a metaphor: formerly you were darkness, now you are light.<sup>11</sup> But within the motif, the abilities to see or not see further extended to *being able to understand* versus *being unable to understand*. When studying this motif in the New Testament, it becomes clear that the distinction is between being able to discern that which is true from that which is untrue.<sup>12</sup>

“For you formerly were darkness” (*ēte gar pote skotos*) states a previous condition. Paul assumes the Ephesian readers had put off the old man, and were no longer viewing themselves from the perspective of the old nature. A new condition now exists, “but now you are light in the Lord” (*nun de phōs en kuriō*). Many assume the darkness/light distinction to be one of unsaved/saved, but this interpretation does not fit the context.

Again we see the continuance of the old man/new man contrast, this time couched in terms of spiritual acuity. As darkness, the old man could not understand. As light, the new man can understand that which the old man could not. The distinction is one of abilities to apply spiritual truth. With the putting on of the new man, new abilities which were previously only available, are now usable. This is figuratively an anthropological presentation which divides the person into basic abilities. As such, the old man, the person acting as though he were an unbeliever, is incapable of perceiving goodness, righteousness and truth (see verses 8b-9 below). But the new man is light, and therefore has an ability to perceive that which is lost in darkness to the old man.

The concepts presented here by Paul are inherent in the grace life program. Grace provides abilities not previously available.<sup>13</sup> Paul brings into focus the truth that while grace provision is available, only the believer who puts on the new man, with his set of abilities, can be truly successful in living a godly life.

By contrast, believers who operate by the old man are doomed to failure. Such believers apply self-effort to overcome their spiritual enemies, using self-effort to attempt to keep the biblical imperatives legalistically. Even the apparent success of such self-effort, likely to be temporary, is actually failure, be-

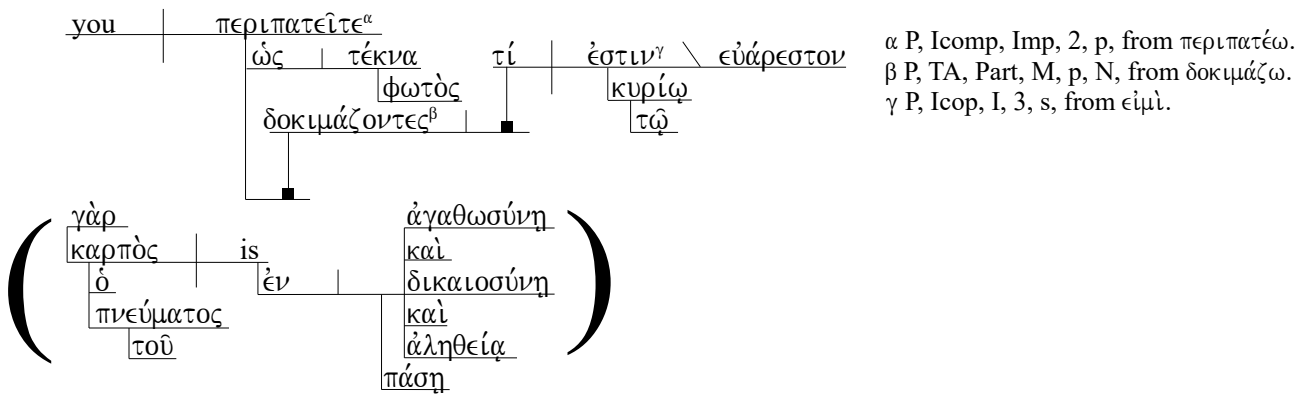


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cause it is in disobedience to the new revelation of the grace lifestyle. This view of the light/dark motif is confirmed in the next sentence.

This first sentence of 5:8a ends the paragraph beginning in 5:1, though the topic of the Christian walk continues. Through the motif of light and darkness, Paul states in the next sentence the theme of the distinction between walking in the light and operating in darkness.

**5:8b-10** ὡς τέκνα φωτὸς περιπατεῖτε <sup>9</sup> ὁ γὰρ καρπὸς τοῦ πνεύματος ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ <sup>10</sup> δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ κυρίῳ.



*Translation: Walk as children of light <sup>9</sup> (for the fruit of the Spirit is in all goodness and righteousness and truth), <sup>10</sup> proving what is pleasing to the Lord.*

**Exegetical Considerations**

**8. ὡς τέκνα φωτὸς περιπατεῖτε (*hōs tekna phōtos peripateite* – *Walk as children of light*)**

Christians are viewed as children, ones born, but here “of light,”<sup>14</sup> and therefore capable of the new lifestyle. But a parenthetical interruption, a virtual sentence, stops the flow of discussion. It is this interruption that indicates the ability of the Christian as a child of light, an ability that the believer as darkness cannot comprehend.

The command given, “Walk” presupposes that the believer might not walk as a child of light. Such is certainly possible. The believer may not put off the old man, and remain darkness, living a lifestyle that does not please the Lord. But once the mental viewpoint changes, the believer puts off the old man and puts on the new. Hence he is light, and is to walk as a child of light. The result of this walk is found in the sentence in verse 10, but first, Paul interrupts his sentence with an explanation.

**9. ὁ γὰρ καρπὸς τοῦ πνεύματος ἐν πάσῃ ἀγαθωσύνῃ καὶ δικαιοσύνῃ καὶ ἀληθείᾳ (*hō gar karpos tou pneumatos en pasē agathōsune kai dikaiosunē kai alētheia* – *for the fruit of the Spirit is in all goodness and righteousness and truth*)**

The parenthetical interruption consists of a description of what children of light can comprehend and by which such children can walk.

Unfortunately, a textual problem exists which must be handled. The majority text, which is the one behind this commentary, carries the phrase *karpos tou pneumatos*, *fruit of the Spirit*. The critical text, which reflects the Alexandrian text type reads, *karpos tou phōtos*, *fruit of the light*. There is much an-

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cient manuscript evidence for both readings, and it is somewhat difficult to choose which is the correct one.<sup>15</sup> In either case, the general meaning of the statement is clear, but in this case the preferred reading is not *the fruit of the spirit*, but *the fruit of the light*.

The word fruit speaks of production, that which comes forth from light. It is not goodness and righteousness and truth that is being produced, but the walk. This is evident because the three qualities are not grammatically the complement of the word *fruit*, but are found in an adverbial prepositional phrase describing the sphere in which the three qualities exist. Logically, the three qualities are exhibited in the walk of the children of light.

The three qualities that will be shown forth in the daily walk of the children of light are, “*all goodness and righteousness and truth*.” The believer as darkness is incapable of understanding the true nature of these qualities. He tends to define them from his own preconceptions, rather than having a true biblical understanding of the terms. This is true of the old man, the Christian who is viewing things through his old nature. By putting off the old man and putting on the new man, the believer is changing his viewpoint so as to understand truth from God’s perspective rather than from man’s.

The apostle uses the word *all* in a quantitative sense. The meaning is that every type of these qualities are in view. Only the believer acting as the new man has the capability to judge all of life’s situations from the perspective of goodness, righteousness, and truth, and therefore to act accordingly. This, then, is not an intellectual exercise, but a practical one that only the maturing Christian can exercise.

Each of these three ideas need to be applied to all situations in life.

What is *good*, that is, what is beneficial, in any situation? This questions implies that the new man can distinguish the spiritually good from bad, beneficial from harmful. This is best viewed as the ability to comprehend what is good for oneself or others from God’s perspective.

Likewise, being able to discern what is righteous in any situation means the new man can distinguish that which is morally and ethically right, as opposed to unrighteousness, which lacks that ability, and tends to fall into unrighteous activity.<sup>16</sup> In this case *righteousness* views the man’s ability in the moral and ethical areas, rather than in the natural areas, that is, areas that require learned physical or intellectual skill. For instance, a person may not be able to write correctly, be an effective carpenter or mechanic, or discern calculus, or any other natural skill, but these are not moral or ethical issues; and are not in view here.<sup>17</sup>

The third godly characteristic, *truth*, is the ability to perceive and thereby express things as they actually are. Again, this is primarily referring to the moral area in this context. Those who are darkness cannot actually discern truth, and tend to pervert it. Simply observe many of the misguided statements that are made today concerning right and wrong. Absolute truth is unpopular because such truth brings into view that which many try to hide.

**10. δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ κυρίῳ (*dokimadzontes ti estin euareston tō kuriō – proving what is pleasing to the Lord*)**

The participle “proving” (*dokimadzontes*) is adverbial, modifying the verb of the main clause, “walk” (*peripateite*). It is a *participle of result*, showing the result of the walking as a child of the light. While walking as a child of light, one proves by example what pleases the Lord. Such things that please the Lord may not be what the believer who is darkness believes should please the Lord. His view is per-

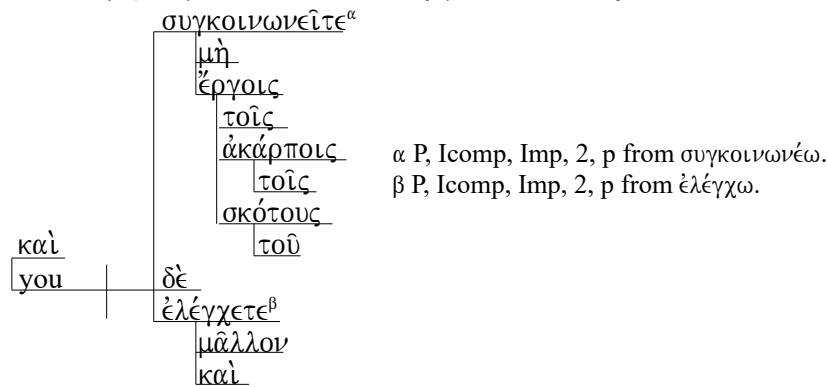
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verted, and he sees social justice, for instance, in a skewed manner, not realizing that a humanistic practice is not a godly one. For his lifestyle is indistinguishable from the unbeliever, who does not view the value of human life the same way that God does, placing too much value on it in one instance, and too little in another.

A great number of unbelievers, and even some Christians, the ones who are not walking as children of light, think of physical death as the greatest enemy of man, but this is not so. A Christian who is walking as a child of light understands that physical death is but a means of entrance into the presence of the Lord for the Christian, and does not fear it, making neither too much nor too little of it. Furthermore, he understands who is in charge of the duration of physical life, and is content with it, knowing that God is the only truly righteous entity in existence.

Only the lifestyle of the believer walking as a child of the light proves what is well pleasing to the Lord. Only such a lifestyle is acceptable<sup>18</sup> to God.

**5:11 καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους μᾶλλον δὲ καὶ ἐλέγχετε.**



*Translation: And do not participate in the unfruitful works of darkness, but rather also expose them.*

**Exegetical Considerations**

**11. καὶ μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάρποις τοῦ σκότους (*kai mē sugkoinōneite tois ergois tois akarpois tou skotous* – *And do not participate in the unfruitful works of darkness*)**

Here is the great contrast between the life of the believer who has learned to walk as a child of light, the believer who has not. It is not only that the works of darkness are evil, but that they are unfruitful. They bear nothing of value from God's perspective. They are works that are characterized by an absence of understanding, an absence of spiritual light. When a believer participates in such, he is straying from the light, and no benefit accrues. Indeed, the responsibility of the believer is distinct.

**μᾶλλον δὲ καὶ ἐλέγχετε (*mallon de kai* – *but rather also expose them*)**

The Christian who walks as a child of light produces a lifestyle that exposes the unfruitful works of darkness that some believers perform. The verb *expose* is significant. Just as the children of light by walking in the light proves what pleases the Lord, it also proves which are the works of darkness. For the word translated *expose* (ἐλέγχω) carries the concept of proof by evidence. The Louw-Nida lexicon says its meaning is, "to state that someone has done wrong, with the implication that there is adequate proof of such wrongdoing." In the judicial sense, it means *to convict*, that is to prove beyond a shadow

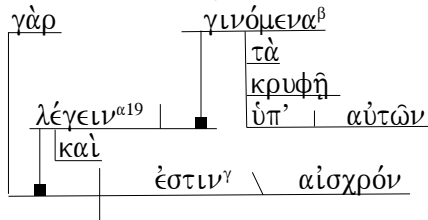
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of a doubt that wrong-doing has taken place, and therefore to convince someone of the fact. The believer who falls into such carnal behavior must be convinced by the lifestyle of the children of light.

In the current context, the idea is one of contrast. Just as the light shows what is godly, it accurately exposes what is ungodly. The result of the lifestyle of the Christian as a child of light brings the works of darkness into the light, it exposes them by contrast to the righteous life that God produces through grace, so that they appear as they actually are, a violation of God's characteristic righteousness.

Paul does not mean here that the Christian's primary purpose in life is to seek out evil and expose it. On the contrary, the exposure of evil is done by simply living the lifestyle of goodness, righteousness, and truth. That is enough, and the result of such a life is that the believers who violate the program of light are convicted of their violation of God's requirements, for their works will be shown forth by contrast.

**5:12** τὰ γὰρ κρυφῆ γινόμενα ὑπ' αὐτῶν αἰσχρόν ἐστίν καὶ λέγειν.



α P, TA, Inf from λέγω.  
β P, Icomp, Part, N, p, A from γινόμεαι.  
γ P, Icop, I, 3, s from εἰμί.

*Translation: For even to speak the things being done by them in secret is shameful.*

**Exegetical Considerations**

**12.** τὰ γὰρ κρυφῆ γινόμενα ὑπ' αὐτῶν αἰσχρόν ἐστίν καὶ λέγειν (*ta gar kruphē ginomena hup' autōn haischron estin kai legein* – *For even to speak the things being done by them in secret is shameful*)

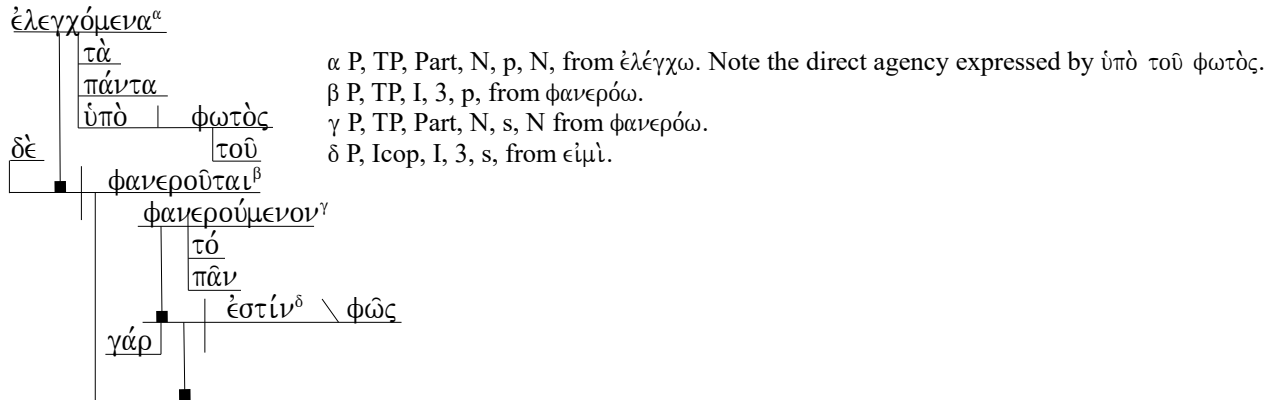
The comparison between the act and the speaking about the act is forceful. How shameful are the acts if the speaking of those acts is shameful? Paul uses *even* to intensify the shameful quality of the speaking of such things. The believer who enters into these shameful acts is in view, rather than the unbeliever, for the unbeliever openly violates God's righteousness, while the believer who performs such acts realizes the shame.

It is the secrecy that proves the believer's shameful quality when not living as a child of light. It must be exposed by righteous living, rather than by oral communication. It seems that Paul is teaching that the child of light does not need to verbalize the evil doings of other Christians, for such speaking is shameful.

This is in direct contrast to the natural tendency of the human mind. If one falls into self-righteousness, it is easy to speak of the evil of other believers, and gossip and backbiting can be the result.

**5:13** τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτὸς φανερῶνται, πᾶν γὰρ τὸ φανερούμενον φῶς ἐστίν.

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*Translation: But all the things being exposed by the light are made visible, for everything which is made visible is light.*

**Exegetical Considerations**

**13. τὰ δὲ πάντα ἐλεγχόμενα ὑπὸ τοῦ φωτός φανεροῦνται (ta de panta elegchomena hupo tou phōtos phaneroutai – But all the things being exposed by the light are made visible)**

By *all the things* Paul refers to the previous shameful acts. He again uses *expose* (ἐλέγχω). The things being exposed in verse 11 are now visible, that is, no longer secret (verse 12).

The word translated visible, φανερόω (*phaneroō*), means *caused to be seen* (Friberg). This is not referring to watching the acts being performed, but removing the veil of secrecy surrounding them. Once recognized (proven to be what they are), and then by the making of these secret acts visible (causing them to be seen), the believer caught up in the unrighteous lifestyle can then be encouraged to live according to biblical grace teaching.

**πᾶν γάρ τὸ φανερούμενον φῶς ἐστίν (pan gar to phaneroumenon phōs estin – for everything which is made visible is light)**

The word *for* here means *because*, indicating cause. Everything made visible is light (that is, seen to be what it actually is). If Paul were to stop here in his discussion, one might be left wondering, “what next?” Exposure and making visible are not ends in themselves. The operation must continue so that the believer operating as the “old man” can be brought into the place where he “puts on the new man.” That this is the purpose for the exposure is clear from the teachings of verses 14-17, where the process of no longer acting as darkness by the believer is explained.

**5:14 διὸ λέγει ἔγειρε ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν καὶ ἐπιφάσει σοὶ ὁ χριστός**



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*Translation: Therefore He says, Get up, one who is sleeping, and rise out from the dead, and Christ will shine for you.*<sup>20</sup>

**Exegetical Considerations**

Paul abandons the light/dark motif for a new figure, death/life. But it is still the believer viewed as the old man who is dead, and the believer viewed as putting on the new man who rises from the dead.

14. διὸ λέγει ἔγειρε ὁ καθεύδων καὶ ἀνάστα ἐκ τῶν νεκρῶν καὶ ἐπιφάσει σοι ὁ χριστός (*dio legei egeire ho katheudōn kai anasta ek tōn nekrōn kai epiphausei soi ho christos – Therefore He says, Get up, one who is sleeping, and rise out from the dead, and Christ will shine for you*)

The believer operating as the “old man” is characterized as “one who is sleeping,” a euphemistic expression of “one who is dead.” Following that figure, “He (the Lord) says, Get up,” which is further defined by the clause, “And rise out from the dead.”

This death is metaphorical, referring neither to physical nor spiritual death (the condition of the unbeliever), but to the condition of living like the unbeliever. The two imperatives “Get up,” and “rise out from the dead,” assume the ability to obey already exists. This cannot be speaking to the unregenerate unbeliever, but to the regenerate believer. Regeneration provides the new nature which can be controlled by the grace teachings of the New Testament. In other words, Paul’s meaning of “Get up and rise from the dead” is that the believer, while living the lifestyle of the old man, is to put on the new man and live according to the New Testament grace provisions.

By providing grace for daily living, God has given what is needed for believers to live godly in the current age. But such living is not automatic, but must be based on understanding and application of the New Testament Scriptures. Once learned and applied, “Christ will shine for you.” Once again the concept of enlightenment is used, but from a different perspective. What, then, is the meaning of Christ’s shining on the believer who has obeyed the command to get up and rise from the dead?

Some see this statement as one of approval. The *Bible Knowledge Commentary* says, “Christ’s shining on him (the believer) speaks of His approval, an indication that he is discerning and following what is pleasing to the Lord.”<sup>21</sup> However, given the motif of death/resurrection, a better view is that Christ is lighting the way for the Christian walk of the believer, which seems to be more in line with the context, especially in view of the teaching of the next two sentences.

5:15-16 βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε μὴ ὡς ἄσοφοι ἀλλ’ ὡς σοφοί <sup>16</sup> ἐξαγοραζόμενοι τὸν καιρὸν ὅτι αἱ ἡμέραι πονηραὶ εἰσιν



α P, TA, Imp, 2, p from βλέπω.  
β P, Icomp, I, 2, p from περιπατέω.  
γ P, TA, Part, M, p, N from εξαγοράζω.  
δ P, Icop, I, 3, p from εἰμί.



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*Translation: Because of this, do not be senseless, but understanding what the will of the Lord is.*

**Exegetical Considerations**

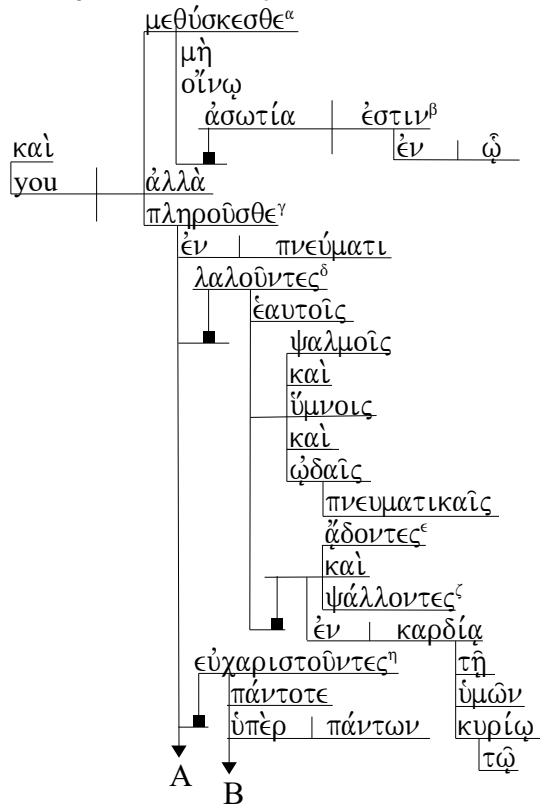
17. διὰ τοῦτο μὴ γίνεσθε ἄφρονες ἀλλὰ συνιέντες τί τὸ θέλημα τοῦ κυρίου (*dia touto mē ginesthe aphrones alla sunientes ti to thelēma tou kuriou – Because of this, do not be senseless, but understanding what the will of the Lord is*)

*Because of this* refers back to the requirement to live wisely because the days are evil. Here is the specific application of “buying up the season.”

The contrast is between those who are senseless, that is, those who are unwise, those who have not put off the old man and put on the new, and those who are wise, have put on the new man, are walking in the light, and therefore can be understanding what the will (*thelema*, desirous will) of the Lord is.

The only source for the Christian to learn the will of the Lord is the word of God. Today, that word is limited to Scripture, and the study of Scripture provides all that is needed for the man of God to be “complete, thoroughly equipped for every good work” (2 Timothy 3:16-17). The adequate Christian life is, therefore, one lived according to the desirous will of God as presented in Scripture, which is confirmed by the next sentence.

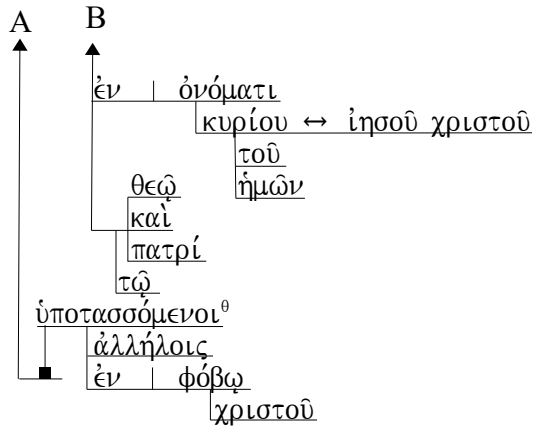
5:18-21 καὶ μὴ μεθύσκεσθε οἴνω ἐν ᾧ ἐστὶν ἄσωτία ἀλλὰ πληροῦσθε ἐν πνεύματι <sup>19</sup> λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ <sup>20</sup> εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ τῷ θεῷ καὶ πατρὶ <sup>21</sup> ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ χριστοῦ.



- α P, TP, Imp, 2, p from μεθύσκω.
- β P, Icomp, I, 3, s from εἰμί.
- γ P, TP, Imp, 2, p from πληρῶω.
- δ P, Icomp, Part, M, p, N from λαλέω.
- ε P, Icomp, Part, M, p, N from ᾄδω.
- ζ P, Icomp, Part, M, p, N from ψάλλω.
- η P, Icomp, Part, M, p, N from εὐχαριστέω.
- θ P, Icomp, Part, M, p, M from ὑποτάσσω.



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*Translation: And do not become drunk with wine, in which is excess, but be filled by the Spirit, <sup>19</sup> speaking to yourselves with psalms and hymns and spiritual songs, singing and psalming in your heart to the Lord, <sup>20</sup> always giving thanks to our God and Father for all things in the name of our Lord, Jesus Christ, <sup>21</sup> while subordinating yourselves to one another in the fear of Christ.*

**Exegetical Considerations**

This famous sentence provides the ultimate application of the truths that Paul began when he commanded the believer to put off the old man and to put on the new. Having done so, the next step for the Christian as the new man is to search the Scriptures to apply Spirit filling in order to live the grace life as presented in Scripture.

In Ephesians 5:18-21 we have a single sentence which summarizes the basis for living the grace life, as well as the three-fold results of so doing. Paul does not provide all the information necessary to live according to grace, nor even how to be filled by the Spirit, as he had undoubtedly taught these things in detail while in Ephesus for the approximately three-year period of his sojourn there. Here we have the simple statements of the beginning of the process of living according to the desirous will of God.

Beginning with verse 22, Paul expands on the process of living the Christian life in specific terms, carefully laying out various relationships within the Christian family, which continues until 6:9.

**18. καὶ μὴ μεθύσκεσθε οἴνω ἐν ᾧ ἔστιν ἀσωτία (kai mē methuskesthe oinō en hō estin asōstia – And do not become drunk with wine, in which is excess)**

Paul begins the admonition of verse 18 with the present negative imperative, “do not become drunk.” Again we see the old man potentially operating in this requirement. Some have translated it “Stop being drunk,” hence forbidding that which was already part of their regular practice.<sup>24</sup> However, this must not be taken too far, as it is not the “old man” being addressed. For only the new man, the one walking in light, can obey this command. Rather, Paul’s purpose here seems two-fold: 1) To emphasize the continued positive/negative idea introduced by the old man/new man motif, and 2) To contrast the two types of control, by wine versus by the Spirit. Being drunk with wine, then, is a perfect contrasting condition, as such drunkenness indicates a lack of control by the individual, and a control by that which fills him physically, wine. However, as we shall see, the word “filled” in the next clause is used metaphorically.

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The phrase “in which is excess” (*en hō estin asōstia*) is variously translated, but the basic idea of *asōstia* seems to be wastefulness, hence overdoing something to the point of profligacy.<sup>25</sup>

**ἀλλὰ πληροῦσθε ἐν πνεύματι (*alla plērousthe en pneumati – but be filled by the Spirit*)**

It is characteristic of the new man that he is controlled by the Spirit. Often, *en pneumati* is translated “with the Spirit,” but the indication with the passive voice verb is that *en* should be translated *by*, indicating agency, rather than *with* indicating instrumentality.

The word translated filled, *plērousthe*, from *plēroō*, when used metaphorically as here, can indicate control. See Acts 5:3, where Satan is said to “fill the heart,” by which is meant to control the mind to some extent. See also our comments on Ephesians 3:19 and 4:10. The new man is to be controlled by the Spirit as opposed to being controlled by wine. Spirit filling, then, is Spirit controlling. However, this is not the only kind of Spirit filling mentioned in the New Testament. A different Spirit filling occurred in Acts 2, a controlling not to be confused with the one in Ephesians 5:18. For a thorough discussion of the two types of Spirit filling, see my notes on Acts 2:4 in *The Book of Acts, A Commentary*.

The present passive imperative “be filled” indicates three ideas. Since the verb is present, the indication is that the control is to be an on-going occurrence in the life of the believer. Since it is passive, the indication is that the one being commanded cannot fill (control) himself. Since it is imperative, the indication is that something is required of the individual being commanded for the control to take place.

Paul does not indicate in this short Epistle what the believer must do to be controlled by the Spirit. Since how to accomplish the thing is not expressed, the assumption must be that Paul's readers already knew how to invoke the control.<sup>26</sup> Since Paul had spent those many months teaching in the Ephesus area, undoubtedly he would have taught the means to Spirit control. Only in those assemblies that Paul had not visited does he go to some lengths to teach this truth. This is especially true of Romans 6-8, where the doctrine of the grace method of Christian living is taught in some detail.<sup>27</sup>

What Paul is teaching, then, is simply that while the believer has no ability to control himself, he does have a responsibility to invoke the control by the Spirit.

**19. λαλοῦντες ἑαυτοῖς ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς (*lalountes heautois psalmois kai humnois kai hōdias pneumatikais – speaking to yourselves with psalms and hymns and spiritual songs*)**

Verse 19 introduces a series of five present participles, three of which are subordinate to the verb *plērousthe*, be filled, and which refer to the results of being filled. They are 1) *speaking*,<sup>28</sup> 2) *giving thanks*, and 3) *subordinating*. Two are subordinate to the first present participle, *speaking*, as they seem to indicate the mode of the act of speaking. They are 1) *singing*, and 2) *psalming*.

The first result of being Spirit-filled is expressed by the participle in verse 19, *speaking*, which is dependent on being filled by the Spirit. Without the individual being filled, such speaking is not possible. It is contextually clear, therefore, that 5:19 is not speaking of congregational singing, but of the act of the single, Spirit-filled believer speaking to himself.

In fact, emphasis is on the *communication of ideas to oneself*, as the reflexive pronoun *to yourselves* (*heautois*) occurs, though it is often wrongly translated as a reciprocal, *to one another*.<sup>29</sup> One supposes that this speaking consists of the truths concerning one's maintenance of spirituality which is entered

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into by Spirit control. As noted above, these truths Paul had previously taught the Ephesians, and now the spiritual believer will maintain the knowledge of the truths of living the Christian life.

Now we come to the three-fold Greek phrase, *psalmois kai humnois kai hōdias pneumatikais*. The traditional translation “in psalms and hymns and spiritual songs” is problematic. While the nouns are translated more or less correctly, the preposition is better rendered *with* than *in*.<sup>30</sup> The reasoning is rather important, as the force of the phrase is the mechanism of speaking. Psalms, hymns, and spiritual songs are three different modes of speaking, best represented in English by the instrumental preposition *with*.

The problem with identifying the three means of communication is daunting. If one simply relies on lexicons and dictionaries, the problem becomes acute, as all three words are identified with the same wording in their definitions.

For instance, Thayer identifies a psalm as “a pious song.” He calls a hymn “a sacred song.” And he identifies the word *hōdē* (ὕδῃ) simply as “a song.” One can readily see the problem. There is virtually no distinction between the meaning of these words, which is unacceptable to the careful student of Scripture. Thayer’s treatment of the words is rather typical, though some do attempt to distinguish them more carefully. Barnes, for example, makes a gallant attempt to do so, but admits that “It is not easy to determine precisely what is the difference in the meaning of the words used here, or to designate the kind of compositions which were used in the early churches.”

Dr. McGee likewise attempts to distinguish the three words.

I think “psalms” refers to the Book of Psalms, as probably all of them had been set to music. “Hymns” were composed by men to glorify God. They were on a very high plane. The “spiritual songs” were less formal than either psalms or hymns. Probably some of them were composed as the person was singing.<sup>31</sup>

Dr. McGee makes a commendable attempt at distinguishing the words, but is not sufficiently distinctive to provide a clear meaning between them. For instance, his statement that hymns were composed by men to glorify God is better than many, but still lacks sufficient distinction, since the other two, psalms and spiritual songs could also have the purpose to glorify God. A clear-cut distinction between the words is needed.

Trench, makes the following observation,

Some expositors refuse to attempt to distinguish these words, arguing that Paul did not attempt to classify different forms of Christian poetry. Although this statement is true, Paul would not have used three words if one had served his purpose equally well.<sup>32</sup>

Trench’s observation about “some expositors” is spot on. The difficulty becomes clear as one reads more lexicons and commentaries. The meanings of the words have been muddled, at best, but more often simply ignored.

Trench goes on to say,

Although it is reasonable to question whether “psalms,” “hymns,” and “spiritual songs” can be differentiated, and whether Paul did so, it is nevertheless true that each word must have its own distinct meaning.<sup>33</sup>

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The question then becomes, “What would Paul and his audience have understood each of the words to mean?” Considering that Paul and the Ephesians shared a common cultural understanding of the Greek language, and given Paul’s studies in the biblical texts, both Hebrew and Greek, some distinctions become possible. We will examine the words individually.

1. Psalms: Paul’s Greek-speaking audience would have been familiar with the Greek translation of the Old Testament, the Septuagint, and would have been familiar with the word Psalm (*psalmos*), the term referring to the collection of 150 poems called Psalms in that version. Here, Dr. McGee’s statement seems to be accurate. Paul is referring to the reciting from the Old Testament book of Psalms. We know that occurred in the New Testament assemblies from 1 Corinthians 14:26.

With this conclusion Trench agrees, saying, “in all probability the *psalmoi* of Ephesians 5:19 and Colossians 3:16 are the inspired psalms of the Hebrew canon.”<sup>34</sup>

2. Hymns: Originally hymns were written to pagan gods, mythological beings in the form of humanity who operated with all the various foibles of human nature, but with magical qualities attached. By the first century AD hymns were categorized as praises directed to either men or gods, but at the time of the Christian adoption of the word *hymnos*, the primary meaning still applied to deity.

Therefore, one would best identify a hymn as a poetic praise to God, identifying God’s characteristics accurately from the Scriptures. They would have been limited to divine praise. As such, a hymn could be categorized as an act of worship, as the writer to the Hebrews classifies praise as a sacrifice, the predominant element of worship in Scripture. A true hymn, then, limits its content to the biblical doctrine of God, particularly those areas which speak to His character and nature.

However, it did not take many years for the word *hymn* to become confused. Gregory of Nyssa wrote, “A hymn is a praise dedicated to God for the benefits we have.” However, this confuses praise with thanksgiving, something that Paul clearly distinguishes in verse 20 below.

3. Spiritual songs: The word *song* (ὠδή) refers to a poem to be recited. It is the Greek word behind the English *ode*. Today songs, or odes, are often set to music, and have rhyme and rhythm; however, this was not true during the New Testament era. A song was a stylized poem written about spiritual truth, hence called *spiritual songs*. The content of a spiritual song would have not been limited to praise (though some classify hymns as a sub-category of spiritual song), but rather contained broad doctrinal truth. Again, to be truly spiritual, a song must be accurate to Scripture. They are “spiritual” songs because they deal with all kinds of spiritual information, and hence are broader in possible content than either psalms or hymns.

At a time when the written Scriptures were scarce, the best way to maintain this information was in one’s mind, which brings us to the practice of singing and psalming.

Much confusion attends with verse 19, given the modern idea of singing and its purpose. As noted above, speaking refers to the *fact of communication* of ideas. The later participles “singing” and “psalming” refers to the *method of communication*. There was a cultural reason for this, as such activities of repetition were basic to the education of the day.<sup>35</sup> Learning by rote represents the normal way an

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early believer kept the word of God close. Psalm 119:11 refers to this practice, but not simply as an intellectual exercise. Rather, it refers to knowing the word of God intimately, maintaining its instruction in one's memory, so as to live in a way that pleases the Lord.<sup>36</sup> It helped in keeping before the godly the truths which needed to be remembered, in this case, the various truths concerning the doctrine of spiritual Christian living.

Many incorrectly translate "to yourselves" (*heautois*) as "to one another," as though Paul were presenting congregational singing. However, *heautois* is the reflexive pronoun, to be translated "to yourselves," not the reciprocal pronoun, which would be translated "one another." Clearly, Paul is referring to internal repetition to one's self in this passage. It is not, as is often taught, an aspect of public worship,<sup>37</sup> a doctrine that is erroneously presented in reference to today's so-called "worship services."

**ἄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ (*adontes kai psalontes en tē kardia humōn tō kuriō* – *singing and psalming in your heart to the Lord*)**

The two participles "singing" (*adontes*) and "psalming" (*psalontes*) indicate the method of the communication presented by the previous participle, "speaking." Both singing and psalming refer to the repetition of the Word of God as an aid to memory. The first, "singing" does not refer to the modern idea of singing. Today, singing is melodic note-by-note, but such was not the practice of the first century. Such note-by-note singing belongs to a later century.

The participle *adontes* is from *adō* (ἄδω), defined by both Thayer and Liddell-Scott as "to sing, chant." It occurs five times in the New Testament, often associated with the verb λέγω, *speak*. Besides the parallel passage in Colossians 3:16, it occurs in Revelation 5:9, 14:3, and 15:3.

Singing a song as a repetition of truth was a regular practice in teaching at that time. God told Moses to write a song and teach it to Israel (Deuteronomy 31:19-22). Memorization was very important, as written material was very expensive, and individuals generally did not own large amounts. Even the Scriptures themselves were often held in common, first in synagogues, and later in the meeting places of local assemblies.

*Psalontes*<sup>38</sup> presents the idea of melody, rather than the previous participle *adontes*, and is regularly translated *making melody*. Originally, psalms were poetic writings,<sup>39</sup> which became chants accompanied by musical instruments. But this is clearly not a reference to worshiping in assemblies.

Note the location of the singing and psalming expressed by the phrase, "in your hearts." By the word "hearts" Paul means the minds of the individuals as an intellectual receptacle. This passages teaches these acts as primarily mental exercises, rather than vocal ones.

But, some have asked, could they not have also been vocal? Of course they could, and probably were, but this still would not have meant that people were, by the act, worshiping God in a collective sense. The emphasis of the wording is on repetitive recitation for the purpose of memorization. Furthermore, these acts are the response of the individual to the ministry of the Holy Spirit in filling, something that cannot occur collectively.

But could not they then have been worshiping individually as well? Again, yes, they could have, but such worship must have been in line with the doctrine of worship as presented in Scripture. Legitimate worship occurred in the Old Testament *only in one place*, in the temple in Jerusalem, the place of sacrifice. Today, worship is no longer geographically based, but relates to the new temple, that is, the body

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of the individual believer (1 Corinthians 6:19). The careful student is encouraged to do a study of the spiritual sacrifices to the Lord that are presented in the New Testament epistles.

The Lord Jesus makes it clear that geographically based worship, while legitimate in the Old Testament, was being changed by the Lord. In the incident of the woman at the well in Samaria, the following conversation took place:

The woman said to Him, Sir, I perceive that You are a prophet. Our fathers worshiped on this mountain, and you *Jews* say that in Jerusalem is the place where one ought to worship.

Jesus said to her, Woman, believe Me, the hour is coming when you will neither on this mountain, nor in Jerusalem, worship the Father. You worship what you do not know; we know what we worship, for salvation is of the Jews. But the hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father is seeking such to worship Him. God *is* Spirit, and those who worship Him must worship in spirit and truth. (John 4:19-24)<sup>40</sup>

Many believe that worship is the primary reason to assemble today, but that is simply not so. There is not one biblical statement stating that worship is the purpose for gathering in a local church. The assumption that worship is the purpose for assembly is the result of being inconsistent with the teaching of worship in the Bible.

20. εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν ἰησοῦ χριστοῦ τῷ θεῷ καὶ πατρὶ (*eucharistountes pantote hyper pantōn en onomati tou kuriou hēmōn iesou christou tō theō kai patri – always giving thanks to our God and Father for all things in the name of our Lord, Jesus Christ*)

The second spiritual result of being filled by the Spirit is *thanksgiving*. As with *speaking*, the participle *thanksgiving* is dependent on the filling by the Spirit. Without the Spirit filling, no *thanksgiving* in the sense that Paul means is possible.

Thanksgiving is the communication with God in which one expresses gratitude for past, present, and future benefits. Thanksgiving is based on an attitude of gratitude, for apart from the attitude, no act of spiritual thanksgiving can occur. Indeed, *thanksgiving to God* is not simply the feeling of gratitude, but an *expression* of it, for it is one of seven regular acts of communication to God by the believer taught in Scripture. (The other six acts of communication are 1. Prayer, 2. Supplication, 3. Intercession, 4. Asking, 5. Confession, 6. Praise.)

One is immediately struck with the requirement for continuity in thanksgiving. It is to be performed *always (pantote)*, that is, regularly. There should be no reluctance in this Spirit-controlled activity.

Three prepositional phrases modify the act of thanksgiving:

1. “To our God and Father.” Thanksgiving is directed to the Father, rather than to the Son or the Spirit. See also Philippians 4:6 and Romans 1:8.
2. “For all things.” For all circumstances.<sup>41</sup> Nothing emphasizes the supernatural character of thanksgiving better than this phrase. It is not within human nature to be thankful for those things which bring pain and sorrow, yet the believer who is Spirit-filled will indeed recognize that God

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**Chapter Five**

is being glorified in such situations. Therefore the spiritual believer should be thankful for even the negatives of life.

3. “In the name of our Lord Jesus Christ.” The approach to God the Father is based on the character of God the Son, who is designated our Lord, *our* being the plural personal pronoun that includes Paul with his readers. The concept of Christ's Lordship is basic to His character. It is not necessary to “make Christ the Lord of your life,” but it is necessary to recognize that He is Lord, the ruler, the master of all things. So it is based on that fact that thanksgiving can be made for all things because the believer is not approaching God in thanksgiving in his own name, based on his own character, but on that of the Lord Jesus Christ.

**21. ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ χριστοῦ (*hypotassomenoi allēlois en phobō christou* – *while subordinating yourselves to one another in the fear of Christ*<sup>42</sup>)**

The final participle dependent on the verb *filled* is *subordinating*. The participle, derived from *hypotassō*, carries the idea of *being arranged under*. Some have preferred the translation *submitting*, or *subjecting*. Such meanings are clearly not the primary force of the verb, as the word had a range of meaning, only the secondary of which included the idea of submission or subjugation.<sup>43</sup> In this context particularly, the idea of voluntary subordination, rather than forced subjugation, is the emphasis.<sup>44</sup>

Since it is dependent on the verb “be filled,” it is best considered to emphasize a “supernatural subordination,” something that only the Spirit-controlled believer has the ability to do.

The object of one's subordination is found in the reciprocal pronoun *allēlois*, to one another. The “one another” under consideration is delineated in the following paragraphs. Generally, however, those to whom the Spirit-filled believer is to subordinate himself is to other believers. This is not a requirement to be subordinate to all humanity, but to those individuals who have a definite spiritual relationship to the individual.

The motivating factor for this voluntary supernatural subordination is expressed in the prepositional phrase, “in the fear of Christ.” The traditional translation of *phobos*, fear, must be considered in its benign sense. The word itself has a range of meaning from abject *terror*, that which causes a flight response, to the benign *reverence*, or *respect*. Doctrinally, when referring to deity, most prefer reverence, which seems somewhat weak. In fact, no English word exactly translates the Greek. It is best to identify *phobos* as reverence toward deity with a recognition of not only God's authority, but His power, along with His right to judge. Such fear is less than terror, but more than simple respect. It responds to God's authority in a positive way. Here, fear is the correct attitude of high respect toward Christ in His deity which produces the motivation toward obedience to Scripture.

The sense of this subordination has caused much comment, since it almost has a circular, reciprocal feeling. How, some ask, can I subordinate myself to you, while you're subordinating yourself to me? The practical implications of this are daunting, so one must conclude that Paul is speaking of the attitude of subordination, rather than the practical act. If a person is willingly subordinating himself in attitude, it is but a short step to subordinate oneself in relationships where practical subordination is necessary.

The next set of sentences directly relates to the subordinating of the Christian to one another in practical situations, with several specific examples provided by Paul which extend into Chapter 6.





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*Exegetical Considerations*

22. αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε, ὡς τῷ κυρίῳ (*hai gunaikēs tois idiois andrasin hupotassethe* – *Wives, subordinate yourselves to your own husbands, as to the Lord*)

It is not an accident that the verb *subordinate yourselves* occurs in verse 22 as it did in verse 21. It is the direct result of Paul's teaching on Spirit filling producing an attitude of subordination that he continues this discussion of subordination. Note the following considerations:

1. This sentence is directed toward wives, and refers to voluntary subordination in a Christian family. It presumes a relationship between maturing Christians who are Spirit-controlled, and believe in honoring God in all their relationships.
2. The motivating factor for the spiritual wife of this voluntary subordination is the statement, "as to the Lord." This introduces a positional relationship between the husband and Christ that Paul will expand as he continues his discussion of wifely subordination.
3. As noted, this subordination is the voluntary response of a Spirit-controlled woman, not a law to be obeyed, nor enforced. Unfortunately, history provides examples where over-bearing husbands attempt to enforce subordination upon their wives. In the ideal Christian relationship, husbands who are also Spirit-filled would not do so. The instructions given to husbands beginning in verse 25 below say nothing of attempting to enforce such a law. Indeed, the instructions preclude such an attitude or attempt.
4. The command given to wives is not a general directive to all women to be subordinate to all men, but is limited to the relationship within marriage, as indicated by the words "to your own husbands."
5. Subordination within the marriage relationship deals with family matters, and is entered into so as to please the Lord. The general teaching of Scripture is that in all spiritual relationships where organization is involved, voluntary subordination is needed and encouraged.
6. Subordination does not imply a lack of ability on the wife's part, nor a superior ability on the husband's. The wise husband will recognize that his wife may have leadership abilities that he lacks, and make use of them. The spiritual Christian husband will rejoice in his wife's abilities.
7. The spiritual wife, for her part, will allow her husband to express his position in this regard without attempting to regulate him. That he may make unwise family decision from time to time is a given, since fallible human nature is in play, and errors are inevitable. Communication is the key to these situations, and the wife will wisely uphold her Spirit-filled husband even when she believes he is in error.
8. Marriage is not a suicide pact. Nor is it a pact that requires a wife to allow herself to be in constant danger because of an abusive husband who is not under Spirit control.<sup>46</sup> Such an attitude for a wife is not subordination, but subjugation, and is not the teaching of Scripture. The time may come when a Christian wife must seek advice of those outside the family if her husband becomes abusive.
9. There is a doctrinal basis for the subordination of a Spirit-filled wife to her Spirit-filled husband, as is explained beginning in the next verse.

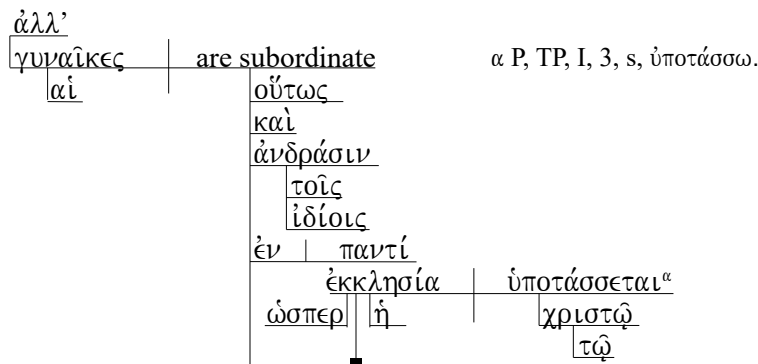
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23. ὅτι ἀνὴρ ἐστὶν κεφαλὴ τῆς γυναίκος ὡς καὶ ὁ χριστὸς κεφαλὴ τῆς ἐκκλησίας καὶ αὐτὸς ἐστὶν σωτὴρ τοῦ σώματος (*hoti anēr estin kephalē tēs gunaikos hōs kai ho christos kephalē tēs ekklēsias kai autos estin sōtēr tou sōmatos – because the husband is the head of the wife as also Christ is the head of the church, and is Himself savior of the body*)

The doctrinal basis for the subordination of the Spirit-filled wife to her husband has to do with headship, a leadership idea that relates one's responsibility to others. The husband is head of the wife like Christ is head of the church, a statement based on the metaphor of the human body that Paul has already established in this epistle (1:22-23). It is a convenient metaphor for the husband/wife relationship, viewed as an organism.<sup>47</sup> Consider the following points:

1. Like the association of husband and wife, the relationship between Christ and the believer is multifaceted. Not every aspect of those two sets of relationships can be identified in a single metaphor. The headship of the body concept is convenient for the current discussion of subordination, because it places obligation on both parties.
2. The great doctrine of the headship of Christ over the church is much too broad and complicated to consider here, and Paul does not do so. He expected of his readers that they would automatically see the connection between the two headships without going into great detail concerning Christ and the church.
3. In this verse, the only similarity of responsibility is from Christ to the body, which implies a responsibility of the husband to the wife, even though the topic is the subordination of the wife. He says concerning Christ's headship that He "is Himself savior of the body," a fact based on the responsibility of headship.
4. The reason for this inclusion is to indicate to the wife, to whom this sentence is directed, that the headship of the husband holds serious responsibilities on his part. Beginning in verse 25 below, Paul will expand on these responsibilities, not when addressing the wife, but when addressing the husband. The specific responsibility of the husband as head of the wife is as protector, even to the point of giving up his life on behalf of his wife.

5:24 ἀλλ' ὡςπερ ἡ ἐκκλησία ὑποτάσσεται τῷ χριστῷ οὕτως καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν παντί.



*Translation: In fact, just as the church is subordinate to Christ, so also the wives are subordinate to their own husbands in everything.*

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*Exegetical Considerations*

ἀλλ' ὡσπερ ἡ ἐκκλησία ὑποτάσσεται τῷ χριστῷ (*all hōsper hē ekklēsia hupotassetai tō christō – In fact, just as the church is subordinate to Christ*)

The relationship between the sentence in verses 22-23 and the sentence here in verse 24 is one from effect to cause. Verse 24 indicates the fact that causes Paul to give the instructions to wives in verses 22-23. The fact of the matter is, the church is subordinate to Christ, and wives are subordinate to their own husbands. This is a statement of theology from God's perspective. It indicates that in His sovereign determination, the subordination was built in before the existence of humanity upon the earth.

The subordinate clause is the first clause in the sentence.<sup>48</sup> This is much like conditional sentences in that respect. Technically, the introductory adversative ἀλλ' is not simply "but," as it shows an even stronger distinction with the previous statement. It is introducing the factual statement upon which verses 22 and 23 are based. Hence, we translate it "In fact," though some suggest "nevertheless."<sup>49</sup> The KJV translation "therefore" is quite inadequate, as it reverses the force of these two statements.

In this sentence, Paul establishes a fact with which all Spirit-filled Christians can agree: the church is subordinate to Christ. This is a matter of theological fact, and will not be disputed by the spiritual Christian.

οὕτως καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν παντί (*houtōs kai hai gunaikēs tois idiois andrasin en panti – so also the wives are subordinate to their own husbands in everything*)

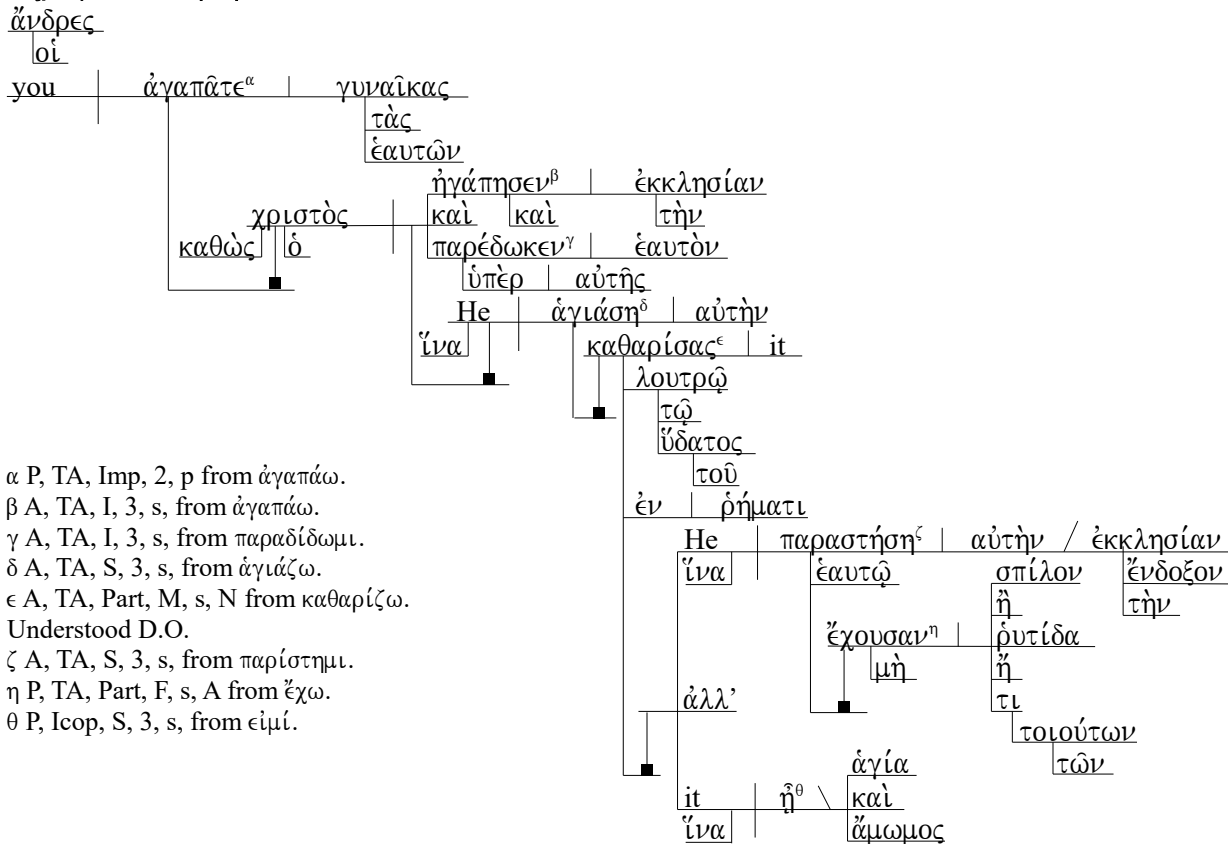
Here we have the main clause of the sentence. Having established one fact, Paul establishes the second, the subordination of the wife to the husband. There is no encouragement here for the wife to voluntarily subordinate herself. Rather, Paul states the doctrinal truth, which expresses the husband/wife relationship from God's perspective. Several factors are inherent in this statement:

1. There is a one-on-one correspondence between the church being subordinate to Christ, and the wife being subordinate to her own husband, which is reflected by the subordinate conjunction *just as (hōsper)*. Paul's teaching is that the two acts of subordination are of the same kind.
2. The subordination is again specific to the marriage relationship. Just as the church is subordinate to Christ, and to no one else, the wife is subordinate *to her own husband*, and to no one else.
3. The subordination of the wife to the husband is in everything (*en panti*). This is not, however, an absolute statement, but a qualitative one in the sense of "every kind of thing." The word *panti* (everything), is limited by the context to the marriage relationship. It does not refer in any sense to the areas of Christian living that belong to other spiritual situations, such as the one's mentioned previously concerning the body of Christ associations, where believers are not distinguished by sexual relationships.
4. Paul's teaching is designed to provide a balance in the husband/wife condition within the marriage state. The burden of leadership responsibility for seeing that the wife is protected and nourished in that relationship is the husband's. The application of the voluntary subordination of the Spirit-filled wife belongs to the wife alone, and is not to become a burdensome condition.

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The next paragraph, 5:25-33, presents the great responsibilities placed on the Spirit-filled husband in his leadership/headship role.

5:25-27 οἱ ἄνδρες ἀγαπάτε τὰς γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ χριστὸς ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς <sup>26</sup> ἵνα αὐτὴν ἀγιάσῃ καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι <sup>27</sup> ἵνα παραστήσῃ αὐτὴν ἑαυτῷ ἕνδοξον τὴν ἐκκλησίαν μὴ ἔχουσαν σπίλον ἢ ῥυτίδα ἢ τι τῶν τοιούτων ἀλλ' ἵνα ᾦ ἁγία καὶ ἄμωμος.



*Translation: Husbands, love your wives, just as also Christ loved the church and gave himself on behalf of it, <sup>26</sup> in order that He might set it apart, having cleansed it by the washing of water by the word, <sup>27</sup> in order that He might present it to Himself as the glorious church, not having spot or wrinkle, or any such things, but that it might be holy and faultless.*

**Exegetical Considerations**

25. οἱ ἄνδρες ἀγαπάτε τὰς <sup>50</sup> γυναῖκας ἑαυτῶν καθὼς καὶ ὁ χριστὸς ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς (*hoi andres agapate tas gunaikas heautōn kathōs kai ho christos ēgarēsen tēn ekklēsian kai heauton paredōken huper autēs – Husbands, love your wives just as also Christ loved the church and gave himself on behalf of it*)

Love (ἀγαπάω) here undoubtedly refers to the fruit of the Spirit love (Galatians 5:22), a quality of love not available to unbelievers or carnal Christians. Again we see the dependence on Spirit-filling, for only

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through such control is the absolute sacrificial love that comes through the Spirit available to the regenerate individual.

The verb form (*agapate*) is an imperative, an *obligation* placed on the husbands. Hence, the love of a husband for his wife is not simply affection. Technically, the topic has switched from the subordination of the wife, to the headship of the husband. Paul now indicates that this headship is not a position of dominance, but is a position of responsibility. We must define this love, not as an emotion, but as a mental attitude that is produced by the filling of the Spirit. Furthermore, *agapē* love is a *directed love*. In this case it is a love directed toward a wife which is not identical to the love directed to other believers.

*Just as, that is, in the same way as Christ loved the church*, indicates the nature of the responsibility God puts on Christian husbands. As Christ gave himself for the church, husbands are to have a sacrificial love for their wives, up to and including the willingness to give their life for her. In this way, God demands of husbands as leaders, not privilege, but ultimate responsibility, an obligation never placed on wives. Wives, as wives, are not commanded to love in this sense.

The *church* here refers to Christ's body, the assembly of believers who are viewed as members of the household of God during the present age, which receives specific benefit from the love of Christ. Christ gave Himself for the church, but this must go beyond the simple truth of redemption. It is likely that the Ephesians would have taken this truth to mean the basis for living the Christian life, which truth Paul must have taught while with them. That truth applies the death and resurrection of Christ in a way for believers of today to live righteously that was not available to believers under different programs (Romans 6:1-11). This truth is supported by the purpose clause in verse 26.

**26. ἵνα αὐτήν ἀγιάσῃ καθαρίσας τῷ λουτρῷ τοῦ ὕδατος ἐν ῥήματι (*hina autēn hagiāsē katharisas tō loutrō tou hudatos en hrēmati – in order that He might set it apart, having cleansed it by the washing of water by the word*)**

Here Paul extends the teaching concerning Christ's sacrificial love for the church. The act of setting apart the church, its sanctification, is by means of having cleansed it. This cleansing is stated to have been done, "by the washing of water by the word."

The concept of sanctification is also taught concerning the nation Israel. It refers simply to the fact that God set Israel apart for a specific purpose. The same thing can be said of the church, but for ultimately a different end, an end which is decidedly different for Israel than for the church. Israel is an earthly people, and will, in the resurrection, occupy an earthly place. The church is a heavenly people, and will occupy a heavenly place. This is the ultimate purpose for the new heavens and the new earth.

The word cleansing has an Old Testament meaning, which was ritualistic. It had to do with ceremonial washing, such washing accomplishing nothing real. It was a picture of how God viewed Israel.

New Testament cleansing is not ritualistic, but practical. It refers to the progress in sanctification that the church believer makes as he learns to apply the New Testament grace principles for daily living. This is the meaning of the phrase "by the washing of water by the word." The word of God is viewed as a mechanism of cleansing, specifically that portion of the word which is distinct from the Old Testament ritual of cleansing. The grace program of today, carefully studied and applied, produces the king of righteous life God requires to view one as having been cleansed.

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The Christian life, viewed through the lens of New Testament grace teaching, is a humbling process. The Christian must come to the view that he cannot live the kind of life God requires though his own efforts. It can only be done by a careful adherence to the provision of God for daily living, which eliminates self-effort. True practical sanctification comes today by understanding the position and practice of grace living (Romans 6-7).

**27. ἵνα παραστήσῃ αὐτὴν ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν (*hina parastēsē autēn heautō endoxon tēn ekklēsiān – in order that He might present it to Himself as the glorious church*)**

Paul provides the ultimate purpose for Christ's sacrifice for the church, the future presentation of it to Himself as the glorious church. The word glorious refers to its future magnificence in its final form. This must refer to that future point at which the believers as a collective body enter into a non-earthly relationship to Christ. In other words, it must relate to the post-resurrection state of the believer. Once the Christian has been removed from association with the earthly realm through the glorification of the physical body, the ultimate presentation to Christ will occur. At that time, the church will fulfill the conditions of the next clause.

Christ will present the glorious church to Himself. She becomes, at that point, the result of God's purpose during the present age, and speaks to the uniqueness of the church which is His body. Throughout this analogy of Christ and the church, the position of the church is that of a wife, not a bride, a word which is never used of the church, the body of Christ. (See my notes on Revelation 19 for a discussion of the marriage supper of the Lamb.)

**μη̄ ἔχουσαν σπίλον ἢ ρυτίδα ἢ τι τῶν τοιούτων ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμωμος (*mē echousan spilon ē hrutida ē ti tōn toioutōn all' hina ē hagia kai amōmos – not having spot or wrinkle, or any such things, but that it might be holy and faultless*)**

The ultimate destiny of the believers in the church is to be presented to Christ. At that time, both negative and positive truths will be experienced. The believer, as a member of the body of Christ, will be viewed as "not having spot or wrinkle, or any such thing" an obvious metaphorical reference to a situation not attainable for the believer today. Perfect cleansing, that which results in having the believer with no contamination (spot, wrinkle, or any other kind of negative feature) refers to the final result of the cleansing process.

The positive truth is that the church is to be holy and faultless. The word holy (*hagia*) is from the same root as the verb *set apart* (*hagiasē*) in verse 26. It speaks of the final condition of the sanctification process. The word *faultless* (*amōmos*) expands on the statement of holiness by indicating the nature of the condition. One can achieve no greater state of existence than being without fault. It will be the future faultless state of the church believer that will allow the believer to remain in the presence of Christ through the unending future ages.

This paeon to the future of the church produces Paul's next statement concerning the relationship of the husband to his own wife.

**5:28 οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα. ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ.**







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30. ὅτι μέλη ἐσμέν τοῦ σώματος αὐτοῦ ἐκ τῆς σαρκός αὐτοῦ, καί ἐκ τῶν ὀστέων αὐτοῦ (*hoti melē esmen tou sōmatos autou ek tēs sarkos autou kai ek tōn osteōn autou – because we are members of His body, from His flesh and from His bones*<sup>51</sup>)

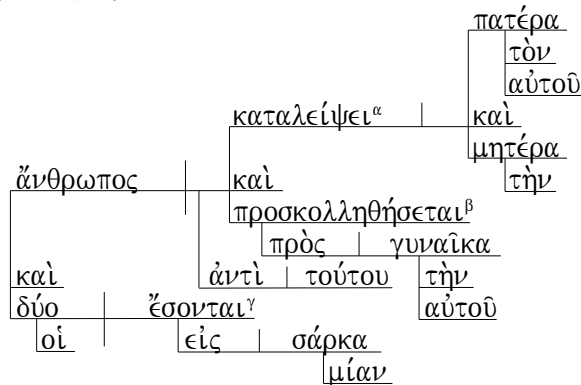
The feeding and taking care of the members of the church is because Christians are members of Christ's body. The basic truths of Christian living are based on the metaphor of the body of Christ. Membership in the body of Christ is an organic idea. One does not "join" the body of Christ as though it were a club membership. Membership in the body is performed by the Holy Spirit organically attaching the Christian believer to the body by a spiritual act of baptism (1 Corinthians 12:13).

Paul says "we are members of his body," a simple statement with much background implied. The doctrine of the body of Christ is an extensive study, which is taught in several of the New Testament epistles. It is here that all the relationships between members of the body begin, including the marriage relationship.

The two prepositional phrases, "from His flesh and from His bones" are intensifiers of the body metaphor of membership. Christians are viewed as the extension of Christ's metaphorical body, and are viewed in 1 Corinthians as hands, eyes, etc. Here Paul summarizes those membership functions, indicating their metaphorical source. The individual believer is an organic member of Christ's body, designed to produce benefit for the body.

Hence, Paul's statement indicates the close relationship between husband and wife, both of which are functioning members of the body of Christ. As extending that metaphor to the husband as head, and the wife as the body, in the next sentence Paul applies the Old Testament doctrine of the husband and wife.

5:31 ἀντὶ τούτου<sup>52</sup> καταλείψει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν.



α F, TA, I, 3, s from καταλείπω.  
β F, TP, I, 3, s from προσκολλάω.  
γ F, Icomp, I, 3, p from εἰμί.

*Translation: For this reason, a man shall depart from his father and mother and shall be joined to his wife, and the two will be joined into one flesh.*

**Exegetical Considerations**

31. ἀντὶ τούτου καταλείψει<sup>53</sup> ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν (*anti toutou kataleipsei anthrōpos ton patera autou kai tēn mētera kai proskollēthēsetai pros tēn gunaika autou kai esontai hoi duo eis sarka mian – For this reason, a man shall depart from his father and mother and shall be joined to his wife and the two will be joined into one flesh*)

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The prepositional phrase, “For this reason” refers back to the statements concerning the relationship of Christ to the church. By analogy, the relationship of the husband to the wife is caused by the Christ/church relationship.

This sentence is a reference to Genesis 2:24. As with many such references, it is not a direct quote, but a literary allusion. It is probable that Paul includes it for three reasons:

1. The allusion provides a Scriptural basis for the nature of the marriage bond as Paul has been applying it. The truth of God’s intention for husband and wife is consistent throughout Scripture, going back to the first man/wife teaching.
2. It brings into a focus the uniqueness of the marriage bond as taught throughout Scripture. The bond is different than the bond between parents and children, especially from the perspective of the husband. As important as the parent/child relationship is, it is only temporary. The requirement is that the husband break that bond, and enter into a new set of responsibilities, responsibilities that he has to no others, including his parents.
3. It explains the joining of man and wife in physical terms that are unique: “The two will be joined into one flesh.” The writer used the figure of speech synecdoche, the statement of the part for the whole, that is the flesh for the entire body, to indicate the unique bonding of husband and wife. This statement can be applied to no other interpersonal relationships. It implies a kind of oneness that is only legitimate between husband and wife. They are parts of the same body,

As taught in other Scriptures, it was and is God’s intention that husband/wife bond be broken only by death. Other relationships may legitimately come and go through the action of the parties involved, but not so the husband/wife relationship. God intends it to be permanent throughout the lives of each individual.

**5:32** τὸ μυστήριον τοῦτο μέγα ἐστίν· ἐγὼ δὲ λέγω εἰς χριστὸν καὶ εἰς τὴν ἐκκλησίαν.

μυστήριον | ἐστίν<sup>α</sup> \ μέγα | α P, Icomp, I, 3, s from εἰμί.

τὸ  
τοῦτο

δὲ

ἐγὼ

λέγω<sup>α</sup>

α P, Icomp, I, 1, s from λέγω.

εἰς

χριστὸν

καὶ

εἰς

ἐκκλησίαν

τὴν

*Translation: This mystery is great. But I speak concerning Christ and concerning the church.*

**Exegetical Considerations**

**32.** τὸ μυστήριον τοῦτο μέγα ἐστίν· (*to mustērion touto mega estin – This mystery is great*)

Paul introduces the word *mystery* here to indicate that he has gone beyond the Old Testament teaching. A mystery is something not revealed previously, which, in this case, is not revealed in Genesis 2:24. The next sentence explains the newly revealed information.

ἐγὼ δὲ λέγω εἰς χριστὸν καὶ εἰς τὴν ἐκκλησίαν (*egō de legō eis christon kai eis tēn ekklēsiān – But I speak concerning Christ and concerning the church*)

*Paul's Epistle to the Ephesians*  
Chapter Five

The mystery consists of two parts, both introduced by the preposition *eis*, *concerning*. *Christ* refers not to Christ's person, which is no mystery, but to His association with a body of believers that is a mystery. It was not revealed that Christ would be the head of the body, the church. The church itself is the second part of this mystery. It was unrevealed prior to Paul's receiving the New Testament revelation. *Mystery* refers to the *church* (*ekklēsia*), not as a local assembly, but as a body.

The uniqueness of the body of Christ cannot be overemphasized. The church is not Israel, nor does it supersede Israel. It does not take on the promises to Israel, for it cannot take on the judgments on Israel. It was unrevealed in the Old Testament, including the Gospels, and was not revealed until the new age had extended through the early transition. It was only after Paul became a believer, and spent time in the presence of the Lord that the church was not only revealed, but Paul distributed the body of Christ teaching to the new household.

However, do not confuse the revelation of the church with the existence of the church. It is clear that the act of Spirit baptism took place on the day of Pentecost in Acts 2, which began the church. However, at that time, the nature of the baptism was not fully understood, because it was not immediately recognized. It was not until the Cornelius incident that the fact of the baptism in Acts 2 is identified in Scripture (Acts 10-11), and related to "the beginning" in Acts 2.

But even then, the full significance of the event had to wait until the baptism of the Spirit started a new group of believers that were according to Galatians 3:28, "neither Jew nor Greek, neither slave nor free, neither male or female."

5:33 πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν ἢ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα.



*Translation: Even so let each of you individually so love his own wife as himself; and I say that the wife should respect her husband.*

33. πλὴν καὶ ὑμεῖς οἱ καθ' ἓνα ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω ὡς ἑαυτόν ἢ δὲ γυνὴ ἵνα φοβῆται τὸν ἄνδρα (*plēn kai humeis hoi kath hena hekastos tēn heautou gunaika houtōs agapatō hōs heauton hē de gunē hina phobetai ton andra* – *Even so let each of you individually so love his own wife as himself; and I say that the wife should respect her husband*)

This sentence is a summary of the previous teaching concerning the husband/wife relationship. It continues the presentation to the husband using the plural pronoun *you* (*humeis*), and changes to the requirement of the wife, reversing the initial presentation of wife and then husband. Love by the husband for the wife is again commanded.

When addressing the wife, Paul uses the word respect derived from *phobos*, *fear*. But this is not abject fear or terror, but the use of the word referring to deep respect which is due by a subordinate.

## Endnotes

- 1 “Positional truth” is a convenient non-biblical phrase to express the truths of passages such as Romans 6:1-11. It refers to the application of Christ’s acts to the individual believer for the purpose of living the Christian life under grace (Romans 6:14). Hence, God the Father sees the individual believer as having died, risen, and ascended with Christ, and the believer is to so reckon (Romans 6:11).
- 2 Several times the King James Version incorrectly translates the Hebrew word for adultery as fornication.
- 3 The distinction is also somewhat blurred by the fact that the normal word for fornication, or whoredom, is derived from the same Hebrew root as the word for adultery. One must be careful to note which Hebrew word is used in any given situation to be sure of the facts.
- 4 While serving at the San Diego Rescue Mission, I became aware of the greed of several prostitutes. When I asked why she had turned to prostitution, one answered to the effect that she could make more money on the street than as a secretary. Another one answered simply, “For the money.” Invariably, when asked, the answer as to why these women became prostitutes, the answer was similar. It makes sense, when one thinks about it. Why else would a woman walk the streets, given how dangerous the streets are?
- 5 Liddell and Scott. *Greek Lexicon* (Abridged), Electronic Edition, Bible Works, under the word.
- 6 Before delving into a discussion of the text, decisions concerning the diagram and translation need to be made. 1) Before diagramming this sentence, it was necessary to determine if verse 4 was properly a part of the preceding sentence, or if it stood alone as a separate sentence. 2) A related issue is the nature of the introductory *kai*, and its relationship to the second *kai*. 3) Finally, since no verbs are included, just what is the structure of the sentence, if it indeed stands apart from verse 3? Several arguments could be made pro and con on each of the three issues. The diagram as presented is my latest answer to the issues involved.

1) & 2) To decide whether verse 4 was part of the preceding sentence, I first decided that the “introductory” *kai* was not, in fact, introductory (through the years I have diagrammed it that way). But if not introductory, was it a simple conjunction connecting it to the previous verse? The diagram gives evidence that I have rejected that view also, though many both translate and discuss it in those terms. One problem is, some translate it one way, but deal with it as an adverb in their comments.

Another problem has to do with the nature of the verbs, which I will discuss in 3). My final determination was that the initial *kai* was, in fact, an adverb to be translated “also,” and as such it had no direct relationship to the second *kai*. (The most common use of the *kai...kai* construction is as a co-relative conjunction, to be translated “both...and” or, in some cases, to not translate the initial *kai* at all, and to translate the second as “and.”)

My conclusion made it at least possible that verse 4 was a separate sentence from verse 3, but it didn’t actually require it. The connecting of two clauses without a conjunction (called *asyndeton*) is not uncommon, though it is sometimes jarring to the English reader. But do we have that here, and if so, how can we make a decision based on the current information? The answer lies partially in the determination of the verbal structure of verse 4.

3) The final determining factor in diagramming two distinct clauses and translating it as I have done has to do with two words. The first is *alla*, the strong adversative conjunction translated “but.” The second is the word *mallon*, translated “rather.”

Both *alla* and *mallon* relate to verbs, but in different ways. *Alla*, the strong adversative, generally connects two clauses, with two separate verbs. It was evident from the beginning that Paul did not write the verbs because they were to be understood as the same in the previous verse. This argued for a single sentence in two verses. But, it was also clear that the two clauses in verse 4 were linked together in a way that was not true with the clauses of verse 3, which argued for two separate sentences.

Part of the clarity brought by *alla* was that the two clauses it was connecting were disparate, though they shared the same elliptical verb. The second clause was a positive statement, but the first was negative. *However, while the first clause was clearly negative, it contained neither verb nor negative adverb, so I supplied both.* Clearly the “rather” went with a separate verb, though that verb did not need to be included in the translation. But it must be included in the diagram! After all, an adverb like *mallon* needed a verb from which to hang it.

Finally, one contextual issue caused me to understand that verse 4 should be considered a separate sentence, since that which was not to be named were acts of communication, which was not true of the evils in verse 3. Sexual morality is the problem in verse 3, but oral communication is the problem in verse 4.

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Such was my convoluted thinking on verse 4. It is possible that verse 4 should be connected back to verse 3, but it is equally possible that it stands alone as a compound sentence, with two understood verbs, one negative and one positive, each with its own adverb. And so I cast lots and came up with the current set of diagrams.

- 7 Vincent, *Word Studies*, under the verse.
- 8 Revelation 3:21-22. See my comments in *The Revelation of Jesus Christ*, page 57.
- 9 This truth is also taught by Christ in the kingdom parables. Note, for instance, Matthew 13:31-32, where the Lord likens the kingdom to a mustard seed which is smaller than all the seeds, but grows until it is larger than the garden vegetables, and becomes a tree. Also, the parable of the leaven in Matthew 13:33 speaks of the expansion of the leaven, that is, of the kingdom. Contrary to the non-distinctive interpretation that these parables speak of the church, they indeed are referring to the future kingdom of God, the Davidic kingdom.
- 10 See my comments in *Bible Prophecy Concerning Israel and the Gentiles, An Outline Study*, page 87.
- 11 This is a true metaphor, a comparison without *like* or *as*.
- 12 John 1:4-5 also present the motif of light versus dark, and relates it to the ability to perceive truth. The very life of Christ was the light of men. He does not mean the teachings of Christ, but who and what the Lord was. The light shines in darkness, that is, in the world of unbelieving men, and those men who are darkness personified do not comprehend it. The light is the life of Christ, a life which is wrongly interpreted in such a way as to make Him a mere example worthy of emulation, rather than the creator of the universe.
- 13 Through Spirit-filling, the Christian is able to do things that the unbeliever cannot. However, this does not mean that the believer automatically does such things that are available. One can still operate as an old man, as though he were an unbeliever. The believer can succumb to the temptations of the various spiritual enemies, the flesh, the devil and the world system. But such defeat is not inevitable, and when the individual “puts on as a garment the new man” he has clothed himself in the new set of abilities. This presupposes, however, that one is familiar with the various spiritual means to overcome one’s enemies.
- 14 The structure τέκνα φωτός, *children of light*, has no articles, thereby emphasizing the qualitative nature of both nouns. The phrase indicates the quality of the spiritual New Testament believer. For a discussion of anarthrous structures such as this see D & M, page 150.
- 15 The editors of the critical text hold to *phōtos* (of light) being the correct reading, while the majority text editors are in favor of *pneumatōs* (of Spirit). Much manuscript evidence exists on both sides, and some majority manuscripts also read *phōtos* rather than *pneumatōs*. I’m rather surprised that the majority text editors did not opt for *phōtos*, since contextually it makes more sense. The textual critic’s cry that the more difficult reading is to be preferred applies for contextual reasons to *pneumatōs* in this case. And a good case can be made that *pneumatōs* was imported from Galatians 5:22 by a later editor. So, this is one of the few cases where I prefer the critical text reading to the majority text reading.
- 16 Christians sometimes wonder why non-Christians do not see things as morally correct or incorrect like they do. Herein lies the reason. The unbeliever is in darkness, and often cannot discern that which is righteous from that which is unrighteous. There is a human tendency to view these areas personally and subjectively. This philosophy has been one of the modes of life from ancient times, and within the last fifty years has been encapsulated in the little ditty, “do your own thing.” For this reason, both at the time of the Roman Empire as well as today, immorality abounds, and is not only allowed but encouraged. The “modern morality” is not modern at all, and all the vices of the Romans can be found in the lives of Americans today.  
  
Without doubt, the believer, living as an “old man” suffers from the same lack of moral ability. Hence, Christians can, and do, fall into the same kind of lifestyle as the unbeliever, which is what Paul’s teaching here implies.
- 17 I include this distinction because students during the many years I have taught sometimes confuse spiritual righteousness from natural righteousness. Spiritual righteousness is that which conforms to God’s characteristic righteousness in spiritual areas. It has to do with moral right and wrong. Natural righteousness, which some term practical righteousness, is the ability to perform correctly through life experiences, learned through time naturally, in either the physical or intellectual areas, and is not in view in this sentence.

It is true that God is ultimately righteous in both areas, as God is omniscient and almighty, not needing to learn or perform as a flawed human does. It is also true that God’s righteousness in both areas is imputed at the time of faith to the

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new believer. But imputation is not a requirement to act. God does not require that the believer perform absolutely righteously in every area of natural life. In the context of Ephesians 5:9, righteousness refers to the spiritual ability to discern so as not commit unrighteous acts.

One further distinction, then, is necessary. A new believer must learn *from Scripture* how to act in a godly way. Scripture teaches how to perform godly righteousness in moral areas. These abilities to perform must be learned from Scripture, because they are not natural. As the believer grows and learns, he comes closer to the likeness of Christ, and the unrighteous acts that he may have performed as a babe in Christ begin to fall away as grace ability is learned and practiced.

- 18 The word I have translated *well pleasing* is more often translated *acceptable*. The same word, εὐάρεστος (*euarestos*), occurs in Romans 12:1, and is used in the Old Testament sense of an acceptable sacrifice. See also Philippians 4:18. The word occurs 9 times in the New Testament.
- 19 Note the unusual structure of the infinitive clause used as a subject of the verb.
- 20 This is not a quotation from the Old Testament, as some attempt to prove. It is, in fact, a direct statement of God to the Ephesians through Paul the Apostle. Some have suggested that it was from an early hymn, but there is absolutely no evidence for such a view.
- 21 See BKC, under the verse. This approach has serious pitfalls, as it implies that the Christian is to live right to seek God's approval. Such is not the approach to Christian living. Rather, the approval is found in Christ, a position over which the believer has no control. The individual is to live according to God's perspective, one of approval apart from effort on the believer's part.
- 22 The use of πῶς here is not, as it is often thought, as an adverb, but as a subordinate conjunction. The meaning is "that" in the sense of *the manner that*, or *the way that*. Thayer comes close to understanding its use here when he says "πῶς is found in indirect discourse, where regularly ὅπως ought to have stood." In fact, πῶς functions here like ὅπως when it operates as a conjunction. Again, Thayer is more accurate than some when he says concerning ὅπως that one of its uses is "A conjunction...answering to the German *dass, that*."
- 23 The word *redeeming* calls to mind the doctrine of redemption which is indicated by the Greek noun *apolutrosis*. At the time of the KJV translation, the words *redemption* and *redeem* were in regular use for the idea of purchasing, but that is no longer true. Indeed, *redeem* has taken on a theological nuance today, and one must be careful to not use it as generally as the translators of the KJV did. For clarity's sake, I have chosen to limit *redeem* and *redemption* to translate the *apolutrosis* family of words when used of the great doctrine of redemption. Otherwise, for words in the *agoradzo* family, as here, the translations will be either purchase or buy, depending on the emphasis of the context. The word *exagoradzo*, is related to the Greek *agora*, marketplace, and refers simply to buying or purchasing. With the prefix *ex* added, the best translation is *buying up* in the sense of purchasing an adequate amount of something.
- 24 For instance, A. T. Robertson in *Word Pictures* states concerning the verb phrase *mē methuskesthe*, "Forbidden as a habit and to stop it also if guilty." See under the verse.
- 25 See Liddell and Scott, under the word.
- 26 This is another indication that Paul did indeed know the members of his audience.
- 27 For a complete discussion of the Romans 6 passage see my work entitled "Grace and the Enemies of the Believer."
- 28 In his comments on this verse, Dr. McGee makes the humorous comment, "It is a good thing that the Spirit of God said it was speaking one to another. If He had said singing, it would have left me out."
- 29 Even D & M, on page 132 of the Manual Grammar, identify this use as a reciprocal. It is clearly reflexive, unless one is biased toward congregational singing being taught in this statement. To make this pronoun reciprocal is to translate one's doctrinal conclusions into the text, rather than letting the text speak for itself. Clearly, the context refers to the individual speaking to himself by means of internal singing and psalming, "in your heart to the Lord," not "in the church to one another."
- 30 In my collection of New Testament translations, only one translates the phrase "with" rather than "in." Strangely, it is the often flawed translation, the *New International Version*.
- 31 McGee, s. v.

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- 32 R. C. Trench, *Trench's Synonyms of the New Testament* (Peabody, Mass.: Hendrickson Publishers, Inc., 1989), 311.
- 33 Trench, 312.
- 34 Trench, 312.
- 35 See Ralph Gower's discussion in his *New Manners and Customs of Bible Times*, "Education," pages 76-83." While limited, it gives a good summary of the topic. See especially is discussion of Egyptian education on pages 77-78.
- 36 The significance of Psalm 119:11 resides in the truth that the psalms were actually songs to be recited aloud, and that for a particular purpose. This reciting was sometimes done to the plucking of a stringed instrument, as David practiced. Since the information memorized was to aid in practice, it follows that memorization was not the simple goal of remembering, but remembering with understanding. One can memorize Scripture taken out of context to no benefit. This often happens when well-meaning people urge Scripture memorization without emphasizing first studying the word to determine the meaning of the text.
- 37 See the comments in BKC for this incorrect idea. There seems to be a desire to ignore the culture of the first century in the interpretation of such passages. Worship was a specific act to people at that time, who would not have thought that "music" was an act of worship. One needs to limit the doctrine of worship to what Scripture says about it, not what the modern cultural ideas are. In the Bible, worship was primarily an act of sacrifice.
- 38 The participle *psalontes* is from *psallō* (ψάλλω), which in turn is from *psaō* (ψάω), meaning to rub or wipe. The verb *psallō* means to pluck, and was applied to the plucking of the strings of a musical instrument such as a harp. Hence, a psalm (ψαλμός, a noun derived from the verb ψάλλω) came to mean a poem recited or chanted to musical accompaniment.
- 39 Psalms (ψαλμοί) were poetic, though they did not follow the rhythm and rhyme of modern music. In the Hebrew Scriptures, various forms of parallelism identified a work as a psalm or even as a proverb.
- 40 That worship was geographically based in the Hebrew Scriptures is quite clear. The major aspect of worship, sacrifice, was to take place in no other location the Tabernacle, or later the Temple in Jerusalem. But the Lord changes that, for the relationship to the various members of the Trinity was about to undergo a change. Furthermore, the physical temple was soon to be destroyed, and a new program of worship was being instituted, based on the internal relationship of the believer with God. Hence Jesus states that "the true worshipers will worship the Father in spirit and truth."
- 41 Some take this to mean "for all people." Barnes promotes this view. However, the broader view seems preferable, given the nature of the context. Spirit filling brings about thankfulness for all situations in life, including for all people with whom one has contact.
- 42 A difference of opinion exists over a textual problem with the words *of Christ*. Some majority text manuscripts reads θεοῦ, *of God*, rather than χριστοῦ, *of Christ*. The Hodges/Farstad majority text reads θεοῦ, while the Robinson/Pierpont majority text reads χριστοῦ, as does the critical text.
- 43 Louw-Nida go so far as to prefer the idea "to bring something under the firm control of someone." Very little thought is given by lexicographers to the distinctions between the English meanings of *subordinating*, *subjecting*, and *submitting*, which depend on contextual forces. While the range of meaning expressed by ὑποτάσσω can include all those English ideas, the primary one is *subordinating*, especially in the contexts such as we have in Ephesians 5:21. The verb itself is made up of the preposition *hupo* (ὑπο), meaning *under*, and *tassō* (τάσσω), to arrange. It was used in classical Greek with a military meaning, to draw up in order of battle. Kenneth Wuest rightly says, "It speaks of soldiers marshalled in military order under a commanding officer." *Wuest's Word Studies*, under the verse.
- 44 For an example of *involuntary subjugation* see Romans 8:20. See also 1 Corinthians 15:28 and Philippians 3:21. Also, this participle is in the -ομαι conjugation. In this instance the force is not passive, though it is so parsed in many parsing guides. Rather, it is reflexive, what most grammarians incorrectly label "middle voice." It is actually an elliptical reflexive, hence correctly translated "subordinating yourselves," where the reflexive pronoun yourselves must be added to complete the meaning.
- 45 The verb -ω verb ὑποτάσσω is in the -ομαι conjugation here, both in verse 22 and in the previous verse. In each case, the verb could be either passive or reflexive by form, the ideas being closely linked to the Greek speaker's mind. The decision to make the verb reflexive in both verses is because of the contextual teaching concerning Spirit-filling resulting in subordinating oneself in the previous use in verse 21. Some grammars refer to this use as the "reflexive middle,"

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sometimes called the “direct middle” (Ray Summers in *Essentials of New Testament Greek*.) However, the concept of a “middle voice” is inaccurate. The use of the -ομαι form of ὑποτάσσω in verse 22 is best thought of as an intransitive complete verb, with the reflexive idea being inherent in the verb itself, with no reflexive pronoun required.

- 46 It is more common for wives to be abused by husbands, than for husbands to be abused by wives. But both do occur, and the comments here could be applied to a husband suffering at the hands of an out-of-control wife.
- 47 As one studies the concept of Christ as head of the body, it becomes clear that headship is not for the purpose of domination of the head over the body, but for the purpose of sustaining the body. Headship is primarily to indicate the responsibility of the head to nourish the body. This holds true in the husband/wife relationship, where the husband’s headship places great responsibility on him to sustain, protect, and support his wife.
- 48 As is often the case in the grammar of language, the subordinate clause is placed before the main clause upon which it is dependent. The reason is both grammatical and logical, with the logical reason the more important.
- 49 It seems to me that *nevertheless*, while superior to *therefore* as a translation of ἀλλὰ is still not strong enough, nor does it actually emphasize the true relationship between the sentence in verses 22-23 and the sentence in verse 24. English has several adversative expressions that indicate nuances that Greek lacks. For instance, δέ is often translated *on the other hand*, because the contrast expression μὲν...δέ is not generally strong enough if the δέ is translated *but*, its normal adversative translation. Likewise, there are times when ἀλλὰ must be translated by a stronger expression than *but*, since it takes on an even stronger contrast than δέ is able to.

So, here I have broken with all the traditional translations. The phrase “in fact” is a more accurate way to express the strong contrast that is taking place in this sentence. The argument is from the applicable statement of verses 22 and 23, to the fact that shows the basis for the application, that is from effect to cause.

- 50 τὰς is an article of possession, translated *your*.
- 51 The prepositional phrases “from His flesh and from His bones” (*ek tēs sarkos autou kai ek tōn osteōn autou*) is omitted in the critical text based on the Alexandrian text-type. It is likely that the phrases were original, and were left out by a scribal error. Metzger’s explanation of the omission is highly unsatisfactory. He says that “it is more probable that the longer readings reflect various scribal expansions derived from Gn. 2:23 (where, however, the sequence is ‘bone...flesh’), anticipatory to the quotation of Gn. 2:24.” This kind of specious reasoning, based on absolutely no physical evidence, is typical of the kind of thinking that many so-called textual scholars often express.
- 52 The prepositional phrase ἀντὶ τούτου appears to be causal.
- 53 Three future tense verbs occur in this sentence, καταλείψει, *shall depart*, προσκολληθήσεται, *shall be joined*, and ἔσονται, *will be*. Each is a gnomic future, indicating a settled state of affairs, that which will always be true.
- 54 This is a construction peculiar to Hellenistic Greek, which uses ἵνα clauses as objects of verbs of saying, exhorting, or praying. I supplied the verb say, as this clause is clearly an extension of the statement following λέγω in the previous verse. In this case the clause has an imperatival force, indicated by the subjunctive mood verb, φοβῆται, *should respect*.