

Ephesians

Chapter 5

The Purity of the Church

Eph 5:1 Therefore be imitators of God, as beloved children.

- According to the end of chapter 4, Paul wrote about what they were to imitate; God's forgiveness. Because of His forgiveness there are many other traits that Christians are to emulate because of the cost paid to receive it. But, to do so as beloved children who were at that time treated as non-citizens, and were by nature humble because of their status in life. That said, Paul's example gave the Ephesian brethren the "Who" they were to imitate and the "way" (*as beloved children per Jesus' statement in Mat 18*) in which they were to follow the ultimate example of forgiveness.

Mat 18:2 And calling to Him a child, He put him in the midst of them ³ and said, "Truly, I say to you, unless you turn and become like children, you will never enter the kingdom of heaven. ⁴ Whoever **humbles himself like** this child is the greatest in the kingdom of Heaven.

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Eph 5:2 And walk in love, as Christ loved us and gave Himself up for us, a fragrant offering and sacrifice to God.

- Christians are to strive to *live* lives of *benevolence* in comparison to the great amount of love that Christ showed us since He willingly *surrendered* His physical body to a Roman cross. We will never reach that same plateau of love but we are to daily make an attempt to "press on toward the goal for the prize of the **upward** call of God **in Christ Jesus**" (*Php 3:14*). Once again, that "prize" can only be obtained "**in Christ Jesus**".
- fragrant offering- Throughout the Old Testament, especially where it had to do with animal sacrifices, as the odor of the burning oblation ascended up with the smoke, it was understood as being what God required, in that it was sweet, because of the obedience to His word that produced it. Like when Noah built an altar and made an offering of "some of every clean animal and some of every clean bird and offered burnt offerings on [it]". "When the LORD smelled the pleasing aroma, the LORD said in His heart, "I will never curse the ground because of man..." (*Gen 8:20-21*). Jesus had that same affect through His obedience, in that His sacrifice stemmed the curse that sin brought on man, by removing sin with His shed blood as "like that of a lamb without blemish or spot" (*1 Pet 1:19*). As our "High Priest" (*Heb 3:1*) the sacrifice Jesus made of Himself (*Heb 8:3*) was the "body" that God had "prepared" for Him (*Heb 10:5*). We are to imitate the sweet scent that His ransom gave off, paid in blood, as proof (*like smoke being evidence of fire*) concerning our obedience to the Father that we are indeed His dear children.

2Co 2:15 For we are the aroma of Christ to God among those who are being saved and among those who are perishing, ¹⁶ to one a fragrance from death to death, to the other a fragrance from life to life. Who is sufficient (*Gk.2425- fit [in character]*) for these things? (*Paul here asked "who was able to understand how each, saved and un-saved, is influenced by the gospel?" This pertains to our influence as Christians on other Christians and on the world outside the body of Christ. By our conduct we*

can build others up who are saved, or discourage the brethren and dissuade those outside the church from even wanting to know how to be saved.)

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Eph 5:3 But sexual immorality and all impurity or covetousness must not even be named among you, as is proper among saints.

- Here begins a short list of, what should be, past behaviors that go against our being “the aroma of **Christ** to **God**”. To claim a relationship with **Christ** and do such would amount to hypocrisy. Sexual immorality- Gk.4202- harlotry (including *adultery* and *incest*), or as in the KJV, “fornication”. Impurity- Gk.167- (the quality), physically or morally. Covetousness- Gk.4124- avarice, extortion: -greediness.
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- not even be named- There is a certain etiquette that pertains to godly speech; things that **Christians** aren’t to even *utter* in conversation. Those sins of the past have been washed away but according to some brethren, you’d think they rather enjoy talking about the specifics of their former sinful behaviors, as if they yearned for those days again. Would they make such a “boast in the presence of **God**” (*1 Cor 1:29*)? Foul language, telling filthy jokes (*even if not telling them, enjoying them- Rom 1:32*), bragging about the sinful behavior of others, anything we *mention* that is out of character when it concerns living a godly lifestyle is something not *fit* or *right* among those who are *consecrated*.

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Eph 5:4 Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving.

- Filthiness- Gk.151- shamefulness, that is, *obscenity*. Foolish talk- Gk.3473- silly talk, that is, *buffoonery* [*Webster- one who is always trying to be funny; clown*], here as it pertains to a sinful behavior. There’s nothing wrong with joking around as long as it would be done “in the presence of **God** and of **Christ** and of the elect angels” (*1 Tim 5:21*). Crude joking- Gk.2160- witticism, that is, (in a vulgar sense) *ribaldry*. These are out of place, i.e., *not proper* and, as saints, sins that we should never *attain to*.
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- Since these are ‘spoken’ sins used as part of worldly speech, the opposite of such would be to use *grateful language*. Thayer: “*the giving of thanks, for God’s blessings*”. We either give the **Father** glory through our speech or we display who our father really is (*Jn 8:44*) when we don’t.

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Eph 5:5 For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous (that is, an idolater), has no inheritance in the kingdom of **Christ** and **God**.

- Interlinear: “*for this ye know*”. A reminder that they understood the repercussion of practicing such sinful behavior. Sexually immoral- Gk.4205- a (male) *prostitute*. Thayer: “*a man who prostitutes his body to another’s lust for hire, a male prostitute, a man who indulges in unlawful sexual intercourse, a fornicator*”. Impure- Gk.169- morally (*lewd*). Covetous- Gk.4123- *eager for gain*, as it concerns being an idolater- Gk.1496- an *image worshipper*. This is the greedy one who worships wealth, he never has enough. Not that money is sinful in itself, only when it is a craving that can’t be satisfied.

1Ti 6:10 For the **love of money** (*Gk.5365- avarice [greed]*) is a root of all kinds of evils. It is through **this craving** that some have wandered away from the faith and pierced themselves with many pangs.

- These things, along with other sinful behaviors, since this is not a comprehensive listing, will keep anyone who practices them out of Heaven. They either lost or never obtained the inheritance, having not been “sealed” with the **Spirit** of promise (*see notes- 1:13*), **Who** is the guarantee of it. These either were never baptized according to scripture, or were, but “became futile in their thinking, and their foolish hearts were darkened” (*Rom 1:21*).

- kingdom- *Gk.932*. Thayer: “*the kingdom of heaven*”, of Christ- **Jesus** rules over **His** church and, since washed sinners have been “transferred” into it (*Col 1:13*), it can be true that the church is the kingdom referenced here. Adding to this is the phrase of God denoting a co-ownership which adds to the meaning of which kingdom we’re talking about. Here, a **specific** part in **God’s** dwelling place (*Heaven*) for the bride of **Christ**.

Joh 14:3 And if I go and prepare a place for you (*generally speaking of His bride*), I will come again and will take you to Myself, that where I am you may be also.

1Co 15:24 Then comes the end, when **He** delivers the kingdom (*the church*) to **God** the **Father** after destroying every rule and every authority and power.

Rev 3:21 The one who conquers, I will grant him to sit with Me on My throne, as I also conquered and sat down with My Father on His throne.

Eph 5:6 Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.

- There were those that went about attempting to *delude* or cheat the brethren out of their inheritance through empty words, words that excused and actually promoted the sinful behavior found in the above list.
- these things- speaking of the above list, were practiced by the sons of disobedience (*2:2*), the children of *unbelief*. They were an *abhorrence* to **God** and would suffer **His** vengeance. Out of their unbelief they practiced such sinful behaviors because they were able to ignore any consequence of disobedience from the **God** they didn’t even believe in, or that they felt was a god of love without judgment. Sound familiar?

Eph 5:7 Therefore do not become partners with them;

- partners- *Gk.4830- a co-participant*. Because of their disbelief and the influence they could have had on the Ephesian brethren, the church was warned against becoming “birds of a feather” in their immoral behavior since, if they did, they too would suffer the wrath of God. The true story of a man who raised deer comes to mind. Some of the herd was attacked by dogs who gathered in a pack. By themselves those domesticated canines would not have done such a thing, but once they came together their natural instinct kicked in and they became the wolves they were descended from. If we were to hang

with those of our old worldly associates the same would happen where we would return to going by the human nature we left behind.

2Co 6:16 What agreement has the temple of **God** with idols? For we are the temple of the living **God**; as **God** said, "I will make My dwelling among them and walk among them, and I will be their God, and they shall be My people."

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Eph 5:8 for at one time you were darkness, but now you are light in the **Lord**. Walk as children of light

- Before they were introduced to, thus illuminated by, the **light** (*Gk.5457- luminousness*), or truth via the gospel, these Ephesians participated in all the above *errors (and possibly more)* because they had not yet, at that time, come into an understanding between dark and light, ignorance and knowledge . Before they were “qualified” (*Col 1:12*) to “drink of the cup of the **Lord**” they drank “the cup of demons” (*1 Cor 10:21*).

2Co 4:3 And even if our gospel is veiled (*Gk.2572- to cover up*), it is veiled only to those who are perishing. 4 In their case the god of this world has blinded the minds (*Gk.3540- a perception, the intellect*) of the unbelievers (*Gk.571- without Christian faith*), to keep them from seeing the light of the gospel of the glory of **Christ**, Who is the **Image** (*Gk.1504- a likeness, profile, representation*) of **God**.

- Once **in the Lord** they now represented “the light of the gospel of the glory of **Christ**” and, as **He** represented the **Father** having done all that **He** was told (*Jn 17:4*), **we**, as the people of the cross (*Mk 8:34*), are to live such lives, as **His** “*representation*”, that would bring glory to our risen **Savior**. Remember, we are to imitate the sweet aroma of **His** sacrifice (*Rom 12:1*).

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Eph 5:9 (for the fruit of light is found in all that is good and right and true),

- Interlinear: “*the fruit of the Spirit*”. This was added as a parenthetical statement, and everything done according to what the **Spirit** communicates is *virtuous, just and verifiable*. Those who emulate the **Spirit** in these virtues are recognized by their manner of living.

Gal 5:22 But the fruit (*Gk.2590- Thayer: “work, act, deed”*) of the **Spirit** is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control; against such things there is no law.

That there being no law against these acts is a testament to **Satan’s** inability to accuse us with them as he attempts to, in reference to our sin, before our **Advocate** (*Rev 12:10*).

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Eph 5:10 and try to discern what is pleasing to the **Lord**.

- This is to be added in conjunction with verse 8. Now that they weren’t living in ignorance, as their once fellow Pagans still were, and now having the understanding of

being representatives of **Christ**, they were to prove what was *fully agreeable*, i.e., acceptable, to the Lord. How?

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Eph 5:11 Take no part in the unfruitful works of darkness, but instead expose them.

- **Christians** are no longer to participate in the same shady acts of others since they are without the fruit that leads to godliness and will cause a believer to wander off “the path of righteousness [which] is life... [wherein] there is no death” (*Pro 12:28*).

1Pe 4:4 With respect to this they are surprised when you do not join them in the same flood of debauchery, and they malign you; 5 but they will give account to **Him Who** is ready to judge the living and the dead.

- But, that doesn't mean we are no longer to keep company with those outside the church either (*Else how would we then be able to evangelize the lost?*), only that we are not to take part in their sinful behaviors.

1Co 5:9 I wrote to you in my letter not to associate with sexually immoral people-- 10 not at all meaning the sexually immoral **of this world**, or the greedy and swindlers, or idolaters, since **then** you would need to go **out of the world**. 11 But now I am writing to you not to associate with anyone who bears the name of **brother** if he is guilty of sexual immorality or greed,...

Those we are **not** to associate with are fellow believers who participate in sinful behaviors, as though condoning their sin.

- expose- Gk.1651- to *confute, admonish*: -convict, convince, tell a fault, rebuke, reprove. In this context, **Paul** wrote that contrary to taking part in sinful behavior, a faithful saint who wears the name **Christian** has the responsibility of “calling a spade a spade”, so to speak, “calling something as it is” (*Wikipedia definition*). Obviously in order to *confute* a sinful practice one needs to be familiar with the **Spirit** guided, “trustworthy word as taught, so that he may be able to give instruction in sound doctrine and also to rebuke those who contradict” (*Titus 1:9*).

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Eph 5:12 For it is shameful even to speak of the things that they do in secret.

- How can we criticize sinful behavior if we talk openly about what goes on behind closed doors. Of course these days, everything is “coming out of the closet” as being accepted by animal-like thinking reprobates in Hollywood (*a.k.a., the Screen Actors Guild*) and even from within our once godly government. (*What happened to ‘censorship’?*) Such is being pushed on the moral few who suffer as did **Lot** (*Gen 19*) who “was tormenting his righteous soul over their lawless deeds that he **saw and heard**” (*2 Pet 2:8*). So for **Christians** to speak openly on such things is *filthy* and undignified. It's bad enough that we have to “see and hear” such sin as it is displayed on magazine racks in the public market and in commercials that use near nakedness to appeal to human nature, “as brute beasts” since “in those things they corrupt themselves” (*Jude 10- KJV*). And that applies also to continually watching the majority of so called “chick flicks” (*actually porno flicks*) being veiled as modern love stories. They promote homosexuality as ‘love’ between two people of the same gender so often that people who were once against such

behavior are slowly being desensitized to it as it becomes the norm to them, “whose consciences are seared... through the insincerity of liars” (1 Tim 4:2). What was once shielded from our children is now shamelessly pushed by the minority and now accepted by the majority being displayed on prime time. What was once rated ‘R’ (and even now ‘X’) in theatres can now be viewed in the “privacy” of the home at any time of the day or night. “Sex Ed” is now being pushed in our public **grade schools** (*teaching children the ‘art’ of masturbation*), along with the acceptance of inappropriate lifestyles, creating a generation that is ignorant of its **Maker**. Have they no shame? “*Garbage in, garbage out!*” A nation that degenerates into this type of debauchery is one that is ignorant of her fate.

Jdg 2:10 And all that generation also were gathered to their fathers. And there arose another generation after them who **did not know the LORD** or the work that **He** had done for Israel. 11 And the people of Israel did what was evil in the sight of the **LORD** and served the Baals.

Psa 33:12 Blessed is the nation whose **God** is the **LORD**, ... 18 Behold, the eye of the **LORD** is on those who fear **Him**, on those who hope in **His** steadfast love, 19 that **He** may deliver their soul from death and keep them alive in famine.

Jer 6:15 Were they ashamed when they committed abomination? No, they were not at all ashamed; **they did not know how to blush**. Therefore they shall fall among those who fall; at the time that **I** punish them, they shall be overthrown," says the **LORD**.

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Eph 5:13 But when anything is exposed by the light, it becomes visible,

- The Psalmist wrote that the word of **God** was what lighted his path (119:105). According to the letter to the Hebrews (4:12) it “is living and active... discerning the thoughts and intentions of the heart”. It exposes the mindset of man “that every intention of the thoughts of his heart [is] only evil continually” (Gen 6:5). It plainly teaches the difference between “good and evil” (Gen 3:22) and through it sin “[becomes] sinful beyond measure” (Ro 7:13). Therefore, everything that is sinful can be understood as such when exposed under the “light of the gospel of the glory of **Christ** (2 Cor 4:4).

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Eph 5:14 for anything that becomes visible is light. Therefore it says, "Awake, O sleeper, and arise from the dead, and Christ will shine on you."

- The first part of this verse belongs at the end of the prior verse. Interlinear: “*for that which makes everything manifest is light*”. Here speaking of a specific and not in general anything, but of the word of **God** which exposes sin as per the notes of verse 13.
- Therefore **He** says (*as per Interlinear instead of “it says”*) speaking of **God** through Isaiah (60:1 according to the end of chapter 59). This is a call to arms to those who aren’t paying attention, as a kid in a classroom daydreams while gazing out a window. Sometimes more than not, **Christians** mingle among the dead, those still “dead in the trespasses and sins”(2:1), who are in a state of separation from **God**. **Paul** has been warning them of their association among the Pagans and here backs his thoughts with scripture (Isa 60:1). It was the same thing with the Corinthians in using Isa 52:11.

2Co 6:17 Therefore go out from their midst, and be separate from them, says the Lord, and touch no unclean thing; then I will welcome you,

Some Christians don't realize that we "are a mist that appears for a little time and then vanishes" (Jas 4:14).

Rom 13:11 Besides this you know the time, that the hour has come for you to wake from sleep. For salvation is nearer to us now than when we first believed. 12 The night is far gone; the day is at hand. So then let us cast off the works of darkness (*slumber*) and put on the armor of light.

- **Christ will shine on you**- This has to do with their continual walk. We can allow the light to either grow dim or go out completely. It is a privilege and a choice. That's why it is imperative to "walk in the light, as He is in the light" (1 Jn 1:6). He will always be there. Our duty is to follow Christ and not the former desires of our past darkness (*ignorance*).

Joh 8:12 Again Jesus spoke to them, saying, "I am the light (*Gk.5457- luminousness*) of the world. Whoever follows Me will not walk in darkness (*Gk.4653- obscurity*), but will have the light of life."

Eph 5:15 Look carefully then how you walk, not as unwise but as wise,

- **carefully**- *Gk.199- exactly: -circumspectly, diligently*. After coming out of sleep there's a brief time of drowsiness when a person is not quite in tune with their surroundings (*not a good time to make decisions*). The saints of God are to live, as it pertains to waking up, with diligence, paying close attention lest we sin. It would be **unwise** to make decisions according to an understanding that we have, hopefully, evolved out of since becoming children of God. Once we understand spiritual things (1 Cor 2:15) we are better fit to discern what is **wise**.

Pro 1:7 The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction.

Pro 8:11 for wisdom is better than jewels, and all that you may desire cannot compare with her.

Eph 5:16 making the best use of the time, because the days are evil.

- **Interlinear**: "ransoming the time". *Gk.1805- to buy up, that is, ransom; figuratively to rescue from loss (improve opportunity)*. There's a certain sense of urgency when it comes to the time Christians have, to create the opportunities to do right. How many of us would like to buy back those times past when we weren't in Christ? What would we do with it to *improve* the opportunity for good, if such were possible? Would we spend the time wasted in front of a television or on improving our Bible knowledge? This is a call many need to hear since **the days are evil**. There are many things that the devil uses to allure us from doing what we need to do to improve either our own or some else's spiritual health.

Jas 4:17 So whoever knows the right thing to do and fails to do it, for him it is sin.

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Eph 5:17 Therefore do not be foolish, but understand what the will of the Lord is.

- foolish- Gk.878- *mindless, ignorant, (morally) unbelieving*. In order to erase any ignorance about anything, a person needs to *comprehend* what they are ignorant of. Here it has to do with being *ignorant of the purpose* as it pertains to the Lord. What is His desire for His creation? It is His *determination* to save mankind but first mankind has to (*mentally*) *comprehend* that, especially when speaking of the child of God who is to “do [his] best to present [himself] to God as one approved, a worker who has no need to be ashamed, rightly handling the word of truth” (2 Tim 2:15).
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Eph 5:18 And do not get drunk with wine, for that is debauchery, but be filled with the Spirit,

- drunk- Gk.3182- *to intoxicate*. There will always exist those, even within the body of Christ, that will say that it’s okay to imbibe as long as you don’t become intoxicated. That **is not** what the Bible teaches, and if these folks would humble themselves to listen to reason, they would change their collective minds. A faithful saint is to “abstain from every form of evil” (1 Thes 5:22) and if consuming alcohol is not a “form of evil”, then why not consume it at a church function? Of course the argument concerning “much wine” (1 Tim 3:8; Titus 2:3) is brought up meaning, in their minds, one can sip a little bit of wine as long as they don’t get drunk. Using this argument, how does that square with the original text? Consider what Solomon wrote concerning being wicked.

Ecc 7:17 Be not overly (*Heb.7235- to increase [in whatever respect]*) wicked, neither be a fool. Why should you die before your time?

Was Solomon writing that a little wickedness was okay? When the ‘negative particle’ is employed, the opposite of the word it pertains to is to be practiced. If, in this case, the negative was not employed (*i.e., be overly wicked*) it would be considered a command to be wicked ‘*in whatever respect*’. The word for “much” (1 Tim 3:8; Titus 2:3) means similarly the same thing, (*Gk.4183*) *much* (in any respect). If there were no negative added to Paul’s instructions to Timothy and Titus about consuming wine, all Christians would then be **commanded** to consume it ‘*in any respect*’. But since the negative **was** employed (*as it has in truth*), no **faithful Christian** would **think** of consuming even a drop of alcohol with a clear conscience. Paul warned the Ephesian brethren to not get drunk since it would lead to their debauchery (*Gk.810- unsavedness*). He was concerned for their relationship with Christ and even when a brother or sister states that they don’t get drunk when they drink in moderation, they are fooling themselves by not understanding (*or even wanting to*) that Christians are **not, in any respect**, to consume alcohol, **period!** Drinking will dull the mind and those who do will not be in a state of watch, they are asleep, not making wise use of their time, and are in a state of loss.

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- Contrariwise, we are to be filled (*Gk.4137- to make replete, that is, [literally] to cram*) with the Spirit. Since alcohol tends to influence the mind in the negative, the opposite is true when we consume the Spirit. How is that accomplished? Verses 19-21 give a partial list on how we can be *influenced* by Holy Spirit. Compare Col 3:16.
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Eph 5:19 addressing one another in psalms and hymns and spiritual songs, singing and making melody to the Lord with your heart,

- addressing- Gk.2980- *utter words*. These words are to be in the form of singing as it applies to the context here, accompanied only with your heart. One of the five acts of assembled worship God has sanctioned is singing praise to Him. The following define what is acceptable when doing so in song. Psalms- Gk.5568- *a set piece of music, that is, sacred ode (accompanied with voice, harp or other instrument)*. The accompaniment of this is specific, as it pertains to the context of this verse. Hymns- Gk.5215- *to celebrate*. Thayer: “in the Scriptures of God, a sacred song, hymn”. Singing is to be celebratory in worship as it pertains to the Sacrifice given to redeem us. Spiritual- Gk.4152- *non-carnal, religious*. Thayer: “divinely inspired, and so redolent [Webster: sweet smelling] of the Holy Spirit”, songs- Gk.5603- *a chant or “ode”*. Singing- Gk.103- *to sing*. Making melody- *to twitch or twang, that is, to play on a stringed instrument (celebrate the divine worship with music and accompanying odes)*. Thayer: “to sing a hymn, to celebrate the praises of God in song”. The singing and making melody are here combined, and the ‘instrument’ used to accomplish this is your heart (Gk.2588- *the thoughts or feelings [mind]*), the instrument that fits the context. This is contrary to what many brethren believe to the point of it dividing the church that Jesus died for (1 Cor 1:10). Context demands that the instrument is the heart (Gk.2588) since there is a **command** that exists that **all Christians** are to take part. Most brethren don’t even know **how** to play a guitar or other stringed instrument thus the argument for inclusion of mechanical instruments in worship is “according to human precepts and teachings” (Col 2:22), “teachings of demons” (1 Tim 4:1) and are “diverse and strange teachings” (Heb 13:9) which cannot be found in or even added to (Rev 22:18) the word of God, if a Christian really wants to please God.
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- to the Lord- The focus of our praise, celebration and adoration in song is to God the Father (v. 20) for all He has done in sending Jesus to be “the propitiation for our sins” (1 Jn 2:2). Our singing, in accordance to what He requires, serves as a sweet smelling savor of the Spirit (see notes v. 2).

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Eph 5:20 giving thanks always and for everything to God the Father in the name of our Lord Jesus Christ,

- Along with the above (*actually through the above*) we are (Gk.2168) *to be grateful*, that is, (actually) *to express gratitude* to God the Father for “every good gift and every perfect gift” (Jas 1:17) but also for the power of Christ “**made perfect in weakness**”. Thus we are to be “content with weaknesses, insults, hardships, persecutions, and calamities. For when [we are] weak, then [are we] strong” (2 Cor 12:9-10). Being thankful for everything includes those things we might not like but that strengthen our faith.
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- name- Gk.3686- *authority*. Jesus gave us the authority to “**come to the Father**” (Jn 14:6) and it is by that “right to become children of God” (Jn 1:12) we return to Him the praise and honor due that *authority* because of the atonement through which He saved us.

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Eph 5:21 submitting to one another out of reverence for Christ.

- Submitting yourselves- Gk.5293- to subordinate. Thayer: “to subject one’s self, to obey; to submit to one’s control; to yield to one’s admonition or advice”. This carries a sense of discipline, especially where it concerns humility and reason. “I am not over you nor are you over me.” There are times when even the wisest among us can still learn from those new to the faith (*and vice versa*). Where discipline is concerned there are some (*if not many*) who are of the impression they can do no wrong and when approached on something, whether a doctrine or something else that doesn’t hold to Biblical truth, they forget this passage as if it didn’t exist. It is very difficult to submit to authority within the church, even if that authority is backed by scripture, but to do such is..
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- out of reverence for Christ- Interlinear: “in the fear of God”. To submit in this manner is to fear (*Gk.5401- [to be put in fear] alarm or fright*) God. The reason so much immorality exists is because immoral people don’t fear God or the consequences of their sinful behavior. Warning them by trying to instruct them of the truth becomes futile.

Pro 1:7 The fear of the LORD is the beginning of knowledge; fools despise wisdom and instruction.

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Eph 5:22 Wives, submit to your own husbands, as to the Lord.

- The reason for this follows the creation order “for Adam was formed first, then Eve” (*1 Tim 2:13*). His responsibility was to protect Eve but failed by submitting to her in eating the forbidden fruit. Thus the first sin was attributed to Adam, the consequence of which is mortality (*1 Cor 15:22*). Either because of Political Correctness or the feminist movement, men and women have abandoned this concept of order as it pertains to authority out of foolish pride and/or insubordination. Roles have been blurred or even reversed where it concerns the scriptural authority given to this union. And we wonder why things are the way they are in our homes and how that affects society and the world as a whole. The notes on verse 21 explain how we are to yield to others in the church as it pertains to humility and authority. As applied to marriage, the wife of one man has no business being in subjection, as it pertains to acts associated with that union, to anyone other than her husband. Like everyone else though, she (*along with her husband*) is to submit to one another as it pertains to everything else in discussion here. What is the model for this submission to her husband?
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- as unto the Lord- This will be explained further in the following verses. The question a godly Christian wife needs to ask herself is, “Am I submitting to my husband in the same manner that I’m subordinate to my Lord?” In other words, how you show respect for the relationship with your husband reveals how you respect your relationship with Christ. If you don’t honor your husband, you can’t say you honor Christ. Would it be any different knowing the repercussions (*or rewards*) now that we understand the nature of this passage? Can we name the couples in which this is practiced within the congregations each of us are associated with? This is the duty of the wife that the inspired apostle said was necessary in order to emulate the relationship between Christ and His bride, the church. As the marriage between a Christian husband and wife goes, so goes the church. How many congregations do we know of, that are not subordinate to Christ as the wives are to be to their husbands?

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Eph 5:23 For the husband is the head of the wife even as Christ is the head of the church, His body, and is Himself its Savior.

- Here we have the extent of importance to which this relationship is to yield. The 'headship' the husband is to have over the wife is to emulate that which Christ has over the assembly, Christ being the Deliverer of the church (1:22). Notice the order of 'headship'.

1Co 11:3 But I want you to understand that the head of every man is Christ, the head of a wife is her husband, and the head of Christ is God.

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

- This verse summarizes the authority between the church and Christ and between wives and their husbands. When we think of a congregation that isn't submitting to everything that Christ has commanded, "teaching a different doctrine [that] does not agree with the sound words of our Lord Jesus Christ" (1 Tim 6:3) as an example, how does this differ to the relationship between husband and wife? Everything- Gk.3956- all, any, every, the whole. Yes. We are to submit to Christ in everything He has commanded, but how then can a wife "pursue righteousness, godliness, faith, love, steadfastness, gentleness" and "fight the good fight" (1 Tim 6:11-12) if her husband makes demands of her to do things that are not "proper for women who profess godliness—with good works" (1 Tim 2:10)? Obviously, Christ would never ask us to sin. Peter and John answered this in Acts 4:20.

Act 4:19 But Peter and John answered them, "Whether it is right in the sight of God to listen (Gk.191- Thayer: "to yield to, hear and obey") to you rather than to God, you must judge, 20 for we cannot but speak of what we have seen and heard."

As we are all to "be subject to governing authorities" (Rom 13:1), there are laws that a Christian, out of keeping "a good conscience, through the resurrection of Jesus Christ" (1 Pet 3:21), cannot abide by (*as in China where the unborn are aborted by edict to control population*). This is where the wife is to do what "is right in the sight of God" and not "listen" (Gk.191) to her husband. In other words, what the husband asks of the wife she is to comply with as long as it isn't against the faith and she is physically (*or otherwise*) able to do it. In this, she shows her loyalty as it pertains to Christ, especially, but not necessarily, if her husband loves her as Christ did His bride. If he doesn't, she is not to repay his "evil for evil, but give thought to do what is honorable in the sight of all" (Rom 12:17). Christ's love for the church "showed His disciples that He must go to Jerusalem and suffer many things... be killed, and on the third day be raised" (Mat 16:21). Therefore, in the same way...

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Eph 5:25 Husbands, love your wives, as Christ loved the church and gave Himself up for her,

- How can a wife not submit to a husband who loves (Gk.25- [*much; or compare Heb.5689- to breath after, that is, to love [sensually]: -dote*]) her to the point of dying for her if necessary? Thayer: "of the person (*here concerning the husband's love for his wife*), to have preference for, wish well to, regard the welfare of". He 'prefers' her over all other women as Christ 'prefers' His bride over the world religions and denomination-

alism (see notes on 1:4). He didn't die for them which shows His devotion for His only bride, the church. This is the love husbands are to emulate, as it regards dying for their wives. Husbands need to ask ourselves "Is the love I have for my wife strong enough that I would give my life to prove it?" If the answer is "yes", that should positively affect the reason for the wife to submit to her husband in everything as she would to Christ.

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Eph 5:26 that He might sanctify her, having cleansed her by the washing of water with the word,

- Why did Christ die for the church, "which is His body, the fullness of Him Who fills all in all" (1:23)? He paid the ransom in His blood, thus *demonstrating* His love for His bride by that death on the cross, *resulting* in her *purification*. How did His death make possible the cleansing of the church? Through *water baptism* according to the scriptures! (with- Interlinear-"*by*".) The church is "the body of Christ and [Christians are] individually members of it" (1 Cor 12:27). When believers are "baptized into Christ [they] put on Christ" (Gal 3:27), so together, "though many, [become] one body in Christ, and individually members one of another" (Rom 12:5).

Rom 6:5 For if we have been united with Him in a death like His, we shall certainly be united with Him in a resurrection like His.

- The church, as a whole, is sanctified since, in order to become part of her, one needs to "repent and be baptized... in the name of Jesus Christ for the forgiveness of sins, [in order to] receive the gift of the Holy Spirit" (Act 2:38), "Who is the Guarantee of our inheritance" (see notes 1:14).

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Eph 5:27 so that He might present the church to Himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.

- Once His bride is purified she is able to *stand beside Him*, in splendor- Gk.1741- Thayer: "*free from sin*". Without spot- Gk.4695- to *stain* or *soil* (literally or figuratively): -defile. This is what Jude (v. 23) refers to as "the garment stained (*spotted*) by the flesh" (Gk.4561- *human nature*). Wrinkle- This is with reference to her garment, along with being stained, in which she is clothed. To have a wrinkle, as with being stained, would show an imperfection, thus not in a purified gown (Gal 3:27). Such thing- Gk.5108- Thayer: "*such as this, this kind or sort*", anything that would soil a washed garment.
- Contrariwise, the church of Christ is to be holy- Gk.40- *sacred* (physically *pure*, morally *blameless* or *religious*, ceremonially *consecrated*). From this is derived the word saint.

1Pe 1:15 but as He Who called you is holy, you also be holy in all your conduct,

- and without blemish- Gk.299- *unblemished*: -without blame (blemish, fault, spot). The above are attributes found only **in Christ**. Having them is the only way we will ever be able to *stand beside Him* in "the end, when He delivers the kingdom (*His bride*) to God the Father" (1 Cor 15:24).

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Eph 5:28 In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself.

- Referencing verse 25 as to the manner (*as Christ died for the church*) in which husbands are to love their wives. Here, as pertaining to their own bodies. This has to do with Gen 2:20-24 and the relationship between a man and woman in marriage. Adam said of Eve when he first met her, knowing of “the rib that the LORD God had taken” that “He made into a woman”, he said “This at last is bone of my bones and flesh of my flesh”. Thus becoming the ‘one (*Heb.259- united*) flesh’ that he and his wife became through holy matrimony. Why, if a man loves his wife is that the same as loving himself? Obviously because they are ‘one’ flesh, a union that only death is supposed to part (*Rom 7:2*). So anything that affects her (*physically, emotionally, financially, etc.*) affects him.

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Eph 5:29 For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ does the church,

- It has been thought that men (*or women*) who take their lives in an act of suicide must obviously hate themselves. More than likely, that is not true. Suicide is a way of ending life but not because of hating the self, only hating the life they wish to escape. People who hurt themselves (*via cutting their flesh for instance*) aren’t thinking suicidal thoughts as much as they feel numb and need pain as evidence of the desire to ‘feel’ alive. Again, the pain is not, to them, a form of hating themselves but, on the contrary, it is a way to experience something good (*to them, the way pain can take away numbness*). (*Thoughts from Psychology Today website; [www.psychologytoday.com] Understanding Suicide and Self Harm*) As it applies here to the one who loves his wife loves himself, it has to do with the ‘one’ body idea. As she is part of his flesh now, he not only pampers her, he nurtures her growth as he himself grows (*emotionally, spiritually*). The example of love that husbands are to follow is as Christ does the church. Husbands are to emulate the same desire Christ has as it pertains to His bride in her freedom from sin and her spiritual growth and maturity. Why?

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Eph 5:30 because we are members of His body.

- Interlinear adds: “*of His flesh and of His bones*” as do several English versions. Spiritual growth and maturity should be a given as goals for every member of the body of Christ. The nourishing and cherishing the husband is to give the wife, along with her being in subjection to him, are to be common place since we all, husbands, wives, sons, daughters, and all other members, are to understand the importance of knowing our place in His body. Adding this phrase validates the teaching of their being many body parts (*members, not denominations*), together making up the “one body in Christ”.

Rom 12:4 For as in one body we have many members, and the members do not all have the same function, 5 so we, though many, are one body **in Christ**, and individually members one of another.

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Eph 5:31 "Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh."

- With reference to **Gen 2**, the apostle now is able to explain the relationship that has been since the beginning as it pertains to **Christ and the church**. The ultimate purpose for marriage, was not, as per **Gen 1:28** to “be fruitful and multiply” concerning man and the population of the earth, but for a greater relationship revealed in the next verse. This is another **mystery Paul** revealed in this epistle, the former that the Gentiles had always been in mind to be a part of what only the Jews once thought they could, spiritual Israel.

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

- This particularly profound- **Gk.3173- big**, **mystery- Gk.3466- a secret** or “mystery” (through the idea of *silence* imposed by *initiation* into religious rites) refers to **Christ and the church**, as it is a union with **Christ as Husband (2 Cor 11:2)** and the church as “the wife of the **Lamb**” (**Rev 21:9**). The relationship between **God** and Israel in the O.T. was a similar marriage but it wasn’t a mystery to Israel (**Isa 54:5**). As in all the mysteries **Paul** wrote about that were “kept for long ages” (**Rom 16:25**), they were “according to **God**, to bring about the obedience of faith” (*v. 26*) “**Who** desires all people to be saved and to come to the knowledge of the truth” (**1 Tim 2:4**).

Mat 13:34 All these things **Jesus** said to the crowds in parables; indeed, **He** said nothing to them without a parable. **35** This was to fulfill what was spoken by the prophet: "I will open My mouth in parables; I will utter what has been hidden since the foundation of the world."

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

- Even though the mystery of the relationship between **Christ** and the church was revealed to pattern the first union between man and woman, **Paul** still reminds us how the importance of the **God** ordained marriage between husband, who is to **love his wife**, and wife, who is to be honored and **respects** (**Gk.5399- to be in awe of**) her husband, will be when each understands their place.

Updated March 9, 2021

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