

220116-1 Eph 5, 22-33, Be Followers of God (Husbands & Wives)–CThurman

The thought that was raised in Eph.5.1 continues, *Be followers of God as dear children, and walk in love as Christ has loved us and given himself for us an offering and a sacrifice to God for a sweet-smelling savour.* The first division under this topic ends at v. 21 with being filled with the Spirit. The idea is that being filled with the Spirit we should *speak* to ourselves in the language of praise and worship. One man refers to this as the 5-fold characteristic of worship: speaking to ourselves in psalm, hymns, spiritual songs, singing and making melody in our hearts to the Lord. Then, being so filled with the Spirit, we should *give thanks* always to God for all things. And finally, being so filled with the Spirit we should *subject ourselves* to one another, and this being regulated by the fear of God.

On this last point it is important for us all to learn to listen, to hear, to give audience to our brothers and sisters in Christ so that when the times come that the Lord chooses to speak through them things we must hear, then we can receive it from them. The rest of chapter 5 is before us.

So, being *followers of God as dear children, and walking in love as Christ has loved us ...* There are two prominent persons in this part; a man and his wife. There are two things each are commanded to do. The man is to love and the wife is to be subject. It is not difficult to understand. Paul doesn't need to go into psychology to help a man and his wife to continue in marriage. These two most basic elements says it all. Marriage is an unconditional covenant. Husband – love; wife – be subjected. If this is done the marriage will strengthen and be properly maintained.

22 Wives, *submit yourselves unto your own husbands, as unto the Lord.*
bring yourselves to be subject to your own husbands
voluntariness

submit, ὑποτάσσεσθε, 2ppl. **imper. mid.** of verb ὑποτάσσω, ὑπό under + τάσσω *to appoint, to obey, to set, to ordain, to determine, to addict; ὑποτάσσω, tss. to subject, to submit, to be under, to be under obedience, to be subdued.*

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husbands, ἀνδράσιν, dat. pl. of the noun ἀνὴρ, tss. husband, man, sir, fellow; vss.22-25, 33, husband/s, v.28 men.

'... it is the deference of a loving wife, conscious that home (just as any other institution) must have a head ...

...

The thought is that the deference given to her husband is a duty which she owes to the Lord.' *The Letter to the Ephesians*, W. Curtis Vaughan, p.116

The commandment of Christ to the wives is that they be subject, submitted, that they put themselves under their own husbands. The Lord also led the apostle Peter to touch upon this subject. This idea falls under the topic begun in 1Pe.2.11, *Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; 12 Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation.* This idea, that the wives which have faith in Christ submit themselves to their own husbands, is a good work. And in the day of the judgment of the unbelieving they will confess to the glory of God that it was the right thing to do.

Then Peter begins with several imperatives: be in subjection to authority, honor all of them, love the brotherhood, fear God, honor the king, servants be subject (a noun form of the same verb ὑποτάσσω) to your masters with all fear, and then addresses the wives.

1Pe.3.1 ¶ Likewise, ye wives, be in subjection (ὑποτάσσω) to your own husbands; that, if any obey not the word, they also may without the word be won (κερδαίνω, to gain, to win) by the conversation of the wives;

2 While they behold your chaste (ἀγνός, adj., clear, chaste, pure, sincere) conversation coupled with fear.

This text is not speaking to the issue of *winning* unsaved husbands to Christ. No man can be converted to Christ apart from preaching the necessity of repentance and faith in Jesus Christ. Peter assumes what should be the norm, that Christians

marry Christians. We know nothing more than that the husband has disobeyed Christ. Perhaps he is unfaithful to meet with the saints. Perhaps he had questionable business practices. Perhaps he is a sluggard or wasteful. Perhaps he is flirtatious or ill tempered. But whatever it is it is such that she should continue in subjection to him.

We have two imperfect, sinners, saved by grace. Both Paul and Peter emphasize that the wife is to be subject and the husband is to love. Neither one of them shall do it perfectly. But both are to fulfil their role. Marriage is an unconditional covenant between a man and his wife. When mama fails to be subject papa continues to love. When papa fails to love mama continues to be subject. Yes, it's all commanded, but it is voluntary. Will each do his part? This is the ingredient for maintaining and building strong marriages.

Whatever this husband's disobedience is the wife is to win him to repentance by following Christ's program for her, rather than applying her own, or the psychology in some book. Without the word, through her chaste behavior coupled with fear he is to be turned. The Lord uses her quietness, subjection to him to convince him to be obedient. It is not only in this instance that in our weakness He is made strong. The power of Christ rests upon those that will lay aside their way for the Lord's way.

2Co 12:9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me.

3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

The reference is to dressing up the outward man.

4 But let it be (let the focus be upon) the hidden man of the heart (the inward man), in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

It is not that the Lord is not concerned with the appearance of His people. But it all begins in the heart. If the heart is right everything else will be right.

5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves (beginning with the inner man ...), being in subjection unto their own husbands:

What's this say? It says, that the *holy* women of the OT, which trusted in God adorned themselves with this kind of behavior.

6 Even as Sara obeyed Abraham, calling him lord:

obeyed, the verb is ὑπακούω, ὑπό to be under + ἀκούω to hear; tss. *to obey* (20), *to hearken* (1).

One text says it all: Ge.18.12. Sarah put herself under Abraham to hear, obey what he said.

whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

are ... afraid, φοβούμενοι, nom. pl. masc. part. pres. mid. of the verb φοβέω, *to fear, to be afraid, to reverence.*

amazement, πτόησιν, acc. sing. of the noun πτόησις, only this once [as a noun]; see the verb πτοέω, only twice in the NT and tss. *to be terrified* (2, [Lk.21.9; 24.37, in both of these cases an event so profound could overwhelm the disciples, respectively ... hearing of wars and commotions, and the sudden appearance of the

risen Lord in the midst of the gathered disciples was *terrifying*.)

Them that are truly counted Sarah's daughters do as Sarah did.

with any amazement – is to become *terrified* or perhaps *intimidated* to draw back [peer pressure, social intimidation] from obedience. This idea appears to be derived from the instance when Sarah laughed at what the angel said and was called into question for it. She heard what the angel said, laughed in unbelief, but DID NOT DISHONOR HER HUSBAND. She revered even in this thing that was unbelievable, that they would have a child being both so aged. The text says that *she was afraid*, terrified when the angel inquired of her laughing. But in all of it she was not so intimidated or terrified to forget her place of subjection to her husband. (cf. Ge.18.12-15)

22 Αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε, ὡς τῷ κυρίῳ

23 For the husband is the head of the wife,

Because

head, κεφαλή, a noun always tss. *head*, and can refer to a physical head of the body, a chief, first, one that is preeminent.

To be head refers to a superior function. The husband has a superior role in the marriage covenant than his wife before the Lord. The Lord subordinated his wife to him. She is not inferior to him, a lesser person than her husband, but her role before the Lord is to be subject to him.

1Co.11.3 But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God. (Subordinate roles.)

even as Christ is the head of the church:

So, a marriage that is arranged according to the word of God parallels Christ headship over the church. Christ is head of His churches and if they are arranged according to the word of God they are subject to Him in all things.

and he is the saviour of the body.

Deliverer

church, ἐκκλησία, a noun tss. *church* (112), *assembly* (3, Ac.19.32, 39, 41, of the illegal assembly of the Ephesians).

saviour, σωτήρ, a noun tss. *savior*, *Savior*; another noun, σωτηρία, is tss. *salvation*, *that should be saved*, as a verb, *to deliver* (deliverance); the verb σώζω, is tss. *to save*, *to make whole*, *to heal*, *to do well*, *to preserve*.

'[T]he word *church* gives us the truest sense of the nature of the Lord's body: an assembly belonging to the Lord. The Greek ἐκκλησία (congregation), with the English word, church or kirk from the Greek κυριακόν (the Lord's) gives us the full meaning: a church belonging to the Lord. The words *congregation* and *assembly* can mean a gathering of any group. The KJV Bible is extremely clear on this point. See Acts 19.32 where those congregants (ἐκκλησία), are rightly called, not a church, but an assembly. The use of the word church specially dedicates the assembly which belongs to the Lord. The words congregation and assembly fall short of that great and essential distinction. *Church* is so readily understood by everyone to be a people that belong to the Lord.' *The King James Version, The Bible and the Versions*, p.43, Craig A. Thurman,

The Story of the English Language, p. 24, "church" (*kuriakon*, a Greek word meaning "pertaining to the Lord").

The only kind of church that has existed since Jesus Christ began the first church on the shores of Galilee is a local NT church.

First of all, the church in the wilderness (Ac.7.38) is a reference to the nation of Israel and the church of the NT is a reference to believers from among the Jews and Gentiles not associated with the nation of Israel.

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Ac 7:38 This is he, that was in the church in the wilderness with the angel which spake to him in the mount Sina, and with our fathers: who received the lively oracles to give unto us:

In this period of the NT, there is no such thing as a universal church, visible or invisible. The Catholics believe that the church is one large visible body that is made up of as many as will be baptized by the Catholic church. The Protestants believe that the church is one large invisible body that is made up of as many as will be baptized by the Protestant church. Others believe that the church is one universal, invisible body that is entered into either when one is born again or after the new birth submits to baptism. None of these are correct.

A church is a local, spiritual body of regenerated, baptized believing disciples agreed together to follow Jesus Christ. This church Christ Himself organized during His earthly ministry. After Christ was baptized by John the Baptist, proved to be the Son of God following the 40-day testing of the devil he came into Galilee and began calling upon ONLY baptized disciples to follow Him. In the beginning these disciples were only of the disciples of John the Baptist. When we read of Christ's calling these disciples to follow it was not to salvation, but rather to become His disciples. (cf. Mt.4.17-22; Jn.1.35-49) When Jesus called two of these disciples to follow after him this was the the constitution of the very first true, NT church.join with Him that was the day the church originated. (cf. Mt.18.20) The number of these disciples increased. It was from these disciples that the Lord Jesus called twelve men to serve in the apostolic office. (cf. Lk.6.13-17) So, the apostles were called to serve from a greater number of disciples.

Lk.6.13 And when it was day, he called unto him his disciples: and of them he chose twelve, whom also he named apostles;
14 Simon, (whom he also named Peter,) and Andrew his brother,
James and John, Philip and Bartholomew,
15 Matthew and Thomas, James the son of Alphaeus, and Simon called Zelotes,
16 And Judas the brother of James, and Judas Iscariot, which also was the traitor.

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17 And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judaea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases;

The point is, a church existed before the appointment of the apostles in it.

1Co 12:28 And God hath set some in the church, first apostles ...; the order of the offices, apostles, prophets, evangelists, and pastor-teachers, Eph.2.2.20; 4.11.

And yes, this means that a NT church existed before the day of Pentecost. Pentecost was the day the Holy Spirit empowered the already existing church. (comp. Mt.26.30; He.2.12)

he is the saviour of the body – the point being that the church should be subject to Christ because He gave Himself for her. From this Paul shows that the wife is to be subject because her husband should be giving himself for her. My opinion is that as she subjects herself to her husband he will begin to understand her reliance on him to provide for her the things she needs and are good for, a blessing to her. The importance of aged sisters in the Lord to live by example is shown in Titus chapter 1.

Tit.2.3 The aged women likewise, that they be in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be sober (be of a sound understanding), to love their husbands, to love their children,

5 To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

may teach ... to be sober, σωφρονίζωσιν, 3ppl. pres. subj. of the verb σωφρονίζω, σῶς to be sound, whole, entire + φρήν mind, understanding; this verb form is only in Tit.2.4; see the verb σωφρονέω, tss. to be in a right mind, to be sober. The difference in these verbs might be that the former is to train by example, and the latter, to live so.

Does this mean this church should have classes in which some of our aged women should instruct the younger women how to do these several things? The word is *training*. The aged women to 'lead by example.'

23 ὅτι ὁ ἀνὴρ ἐστὶν κεφαλὴ τῆς γυναικὸς ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας καὶ αὐτὸς ἐστὶν σωτὴρ τοῦ σώματος

24 *Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.*

In every thing that pertains to the realm of their marriage.

Col.3.18 ¶ Wives, submit yourselves unto your own husbands, as it is fit in the Lord.

24 ἀλλ' ὡσπερ ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ οὕτως καὶ αἱ γυναῖκες τοῖς ἰδίοις ἀνδράσιν ἐν παντί

25 *Husbands, love your wives, even as Christ also loved the church, and gave himself for it;*

love, ἀγάπατε, of ἀγαπάω.

Col.3.19 Husbands, love your wives, and be not bitter against them.

Both *love and bitter* are imperatives.

Husbands love your wives in the same, sacrificial way that Christ loves His church and gave Himself up for it.

*1Pe 3:7 Likewise, ye husbands, dwell
cohabituate, house together*

dwell, nom. pl. masc. part. pres. of the verb συνοικέω, cohabitare, 'house' together.

with them according to knowledge, giving honour unto the wife,

knowledge, γνῶσις, tss. *knowledge* (28), *science* (1); there is a science to living with the wife. They are not men, they are women. They like to be pampered, to be treated like they are special, gently handled, and so many of the things men think are little and insignificant; opening the doors, gifts, dinners, little notes, the little reminders that they are the love of our lives, yes year after year.

as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

vessel, σκεύει, dat. sing. of the noun σκεῦος, tss. *goods, stuff, vessel* [i.e., carried through the temple, a chosen vessel of Christian service; of gold or silver; the wife in a marriage]; referring to the wife as the weaker vessel in comparison to the man perhaps in his strength, determination, will.

that your prayers be not hindered – when the husband and wife are out of sync it seems like everything falls apart. Even our prayers and hindered.

hindered, ἐκκόπτω, a verb, tss. *to hewn down, to cut off, to cut down, to cut out, and hindered.*

Christ loved and gave himself for us. This is a special love that He has for His church. Yes, He loves all of the elect of God. But here He mentions His love and sacrifice for *us*. It is a discriminating love for them that deny themselves and take up His cross daily to follow Him through the course of this life. These He loves with a special love.

25 Οἱ ἄνδρες ἀγαπᾶτε τὰς γυναῖκας ἑαυτῶν, καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν καὶ ἑαυτὸν παρέδωκεν ὑπὲρ αὐτῆς

ἵνα

26 That

he might sanctify and cleanse it

purpose for loving & giving Himself

might sanctify, ἀγιάση, 3ps. aor. subj. act. of ἀγιάζω, to hallow, to sanctify, to make holy.

cleanse, καθάρισας, nom. sing. masc. part. aor. act. of the verb καθαρίζω, tss. to clean, to cleanse, to purge, to purify.

Christ loved and sacrificed Himself for us so that His baptized, believing church-related disciples might be holy, specially separated to God and pure from all the filthiness that is in this present evil world.

2Co 7:1 Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting (ἐπιτελέω, part. pres. act., accomplishing) holiness in the fear of God.

with the washing of water by the word,

washing, λουτρῶ, dat. sing. of the noun λουτρόν, twice in the NT and tss. washing (Eph.5.26; Tit.3.5)

word, ῥήματι, dat. sing. of the noun ῥῆμα, tss. word, saying; the verb ῥέω, is tss. to speak, to say, to command, to make.

The word of God, the word of Christ, washes the heart and mind and resets our thinking. The word of God washed the heart and mind.

26 ἵνα αὐτὴν ἀγιάση καθάρισας τῷ λουτρῶ τοῦ ὕδατος ἐν ῥήματι

27 That

he might present it to himself a glorious church,

purpose for sanctifying

present, παρασθήση, 3ps. aor. subj. of the verb παρίστημι, παρά by, near + ἵστημι *to establish, to set, to stand*; παρίστημι, *to commend, to present, to presently give, to come, to stand, to stand before, to stand by, to stand here, to show, to yield.*

not having spot, **or wrinkle,** **or any such thing;**
[with reference to the body] drawness [caused by the flesh]

having, ἔχουσάν, acc. sing. fem. part. pres. of the verb ἔχω, *to have, to possess, retaining, etc.*

spot, σπίλον, acc. sing. of the noun, σπῖλος, and the noun form is only twice in the NT and tss. *spot* (Eph.5.27; 2Pe.2.13); the verb σπιλώω, is twice found in the NT, tss. *to defile* [the body] (Ja.3.6), **[the garment] spotted [by the flesh]** (Jude 23)

wrinkle, ρυτίδα, acc. sing. of the noun ρυτίς, only this once in the NT.; the verb ρύω, is helpful in that it is always tss. *to deliver* (18) and with the noun considered gives the idea of *being drawn away*.

So the picture is that the Lord Jesus' *purpose* for setting His church apart is so that He might present to Himself a beautiful bride with beautiful, white, clean garments, *drawing back* the *excesses* of the flesh which removes the *wrinkles* of carnality in the church.

but that it **should be holy and** **without blemish.**
[church] faultless, unblamable

it should be, ἦ, 3ps. pres. subj. of the verb εἶμί, *to be.*

holy, ἁγία, nom. sing. fem. of the adj. ἅγιος, tss. *holy, an holy one, holy, an holy thing, and a saint.*

unblemished, ἄμωμος, an adj. ἄ a negative particle + μῶμος *blemish*; ἄμωμος, is tss. *without blame* (Eph.1.4), *without blemish*

(Eph.5.27; 1Pe.1.19), *unblameable* (Col.1.22), *without spot* (He.9.14), *faultless* (Jude 24); *without fault* (Re.14.5)

Implying that the church might be found ready for His coming.

27 ἵνα παραστήσῃ αὐτὴν ἑαυτῷ ἔνδοξον τὴν ἐκκλησίαν μὴ ἔχουσαν σπίλον ἢ ρυτίδα ἢ τι τῶν τοιούτων ἀλλ' ἵνα ᾖ ἁγία καὶ ἄμωμος

28 **So** **ought** **men** **to love their wives as their own bodies.**
must needs husbands
vss. 22-25, 28, 33

ought, ὀφείλουσιν, 3ppl. pres. ind. of the verb ἀφείλω, tss. *to owe, to be in debt, to be a debtor, to be guilty, to have duty, ought, must needs, to need, to be bound, to behoove.*

to love, ἀγαπᾶν, pres. infin. of the verb ἀγαπάω, tss. *to be beloved, to love*; ἀγαπάω like ἐρός, is a most dedicated love. But where ἐρός is dedicated to the object loved for *selfish* interests/motivations ἀγαπάω is dedicated to the object loved for its best interest. ἐρός would willingly sacrifice the object loved for selfish interest, where ἀγαπάω would sacrifice itself for the good of the beloved.

bodies, σώματα, acc. pl. noun of σῶμα, tss. *body, bodily* (2Co.10.10), *slaves* (Re.18.13).

Ge 2:23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

*1Co 11:8 For the man is not of the woman; but the woman of the man.
9 Neither was the man created for the woman; but the woman for the man.*

...

11 Nevertheless neither is the man without the woman, neither the woman without the man, in the Lord.

He that loveth his wife loveth himself.

that loveth, ἀγαπῶν, nom. sing. masc. part. pres. of the verb ἀγαπάω.

loveth, ἀγαπᾷ, 3ps. pres. ind. act. of the verb ἀγαπάω.

28 οὕτως ὀφείλουσιν οἱ ἄνδρες ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας ὡς τὰ ἑαυτῶν σώματα ὃ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα ἑαυτὸν ἀγαπᾷ

29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it,
broods over

flesh, σάρκα, acc. sing. of the noun σάρξ, tss. *flesh, carnal, carnally.*

hated, ἐμίσησεν, 3ps. aor. ind. act. of μισέω, *hateful* (41), *hateful* (1).

‘μισέω, to hate, usually implying active ill-will / words and conduct, or a persecuting spirit. (In antithesis to ἀγαπάω ...’ E. W. Bullinger

nourisheth, ἐκτρέφει, 3ps. pres. ind. act. ἐκτρέφω, ἐκ of, from, out, out of + τρέφω, to bring up, to feed, to nourish; ἐκτρέφω, tss. to bring up, to nourish.

cherisheth, θάλπει, 3ps. pres. ind. act. of the verb θάλπω, only twice in the NT, tss. both times to cherish, (Eph.5.29; 1Th.2.7).

LXX – in Deu.22.6, refers to the mother bird upon her nest, to be brooding over her eggs or chicks; 1(3)Ki.1.2, referring to the young maiden that was to cherish the aged king David to help him be warmed; Job 39.14, referring to the ostrich which leaves her eggs in the dust to be warmed.

even as the Lord the church:

The Lord watches over His church. He broods over the membership to keep them from becoming filthy, wrinkled, spotted, and blemished. And the husbands, a good husband broods over his wife to provide for her all the things that will be a blessing to her.

29 οὐδείς γάρ ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν ἀλλ' ἐκτρέφει καὶ θάλπει αὐτὴν καθὼς καὶ ὁ Κύριος τὴν ἐκκλησίαν

30 For we are members of his body, of his flesh, and of his bones.

Because

members, μέλη, acc. pl. of the noun μέλος, and always tss. with the English word *member* and refers to members of a physical body, or members of a church (and so members of Christ, members of His body, members of one another).

bones, ὀστέων, gen. pl. of the noun ὀστέον, always tss. with the English *bone* (4).

At the least the mention of flesh and bones speaks of oneness. (2Sa.19.12-14). *bones* – strength, Job 40.18; *flesh* – nature.

Ge 2:23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.

The church certainly has available to it the nature and power of Jesus Christ to walk through this world to the glory of God.

The analogy is that we are joined to Christ as a man and a woman are joined together in marriage. This is a specially, covenanted relationship of His people to Christ. Which brings Paul back to considering the husband and the wife.

30 ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ ἐκ τῆς σαρκὸς αὐτοῦ, καὶ ἐκ τῶν ὀστέων αὐτοῦ

ἀντὶ τούτου

31 For this cause shall a man leave his father and mother, and shall be
Against this [truth] forsake

joined unto his wife, and they two shall be one flesh.

shall ... leave, καταλείπει, 3ps. sing. fut. ind. act. of the verb καταλείπω, κατά after, down + λείπω, to lack, to want, to be destitute; καταλείπω, tss. to leave, to reserve, to forsake.

shall be joined, προσκολληθήσεται, 3ps. sing. fut. ind. pass. of the verb προσκολλώ, πρὸς at, to, toward, unto + κολλώ to cleave, to join; προσκολλώ, tss. to cleave to, to join, to join [them]selves.

Paul almost verbatim quotes the words of Moses at Gen.2.24 as they are recorded in the Septuagint (Greek version of the OT).

Ge.2.24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

LXX reading – **ΕΝΕΚΕΝ** τούτου καταλείπει άνθρωπος τον πατέρα αυτου και την μητέρα **αυτου** και προσκολληθησεται προς την γυναικα αυτου και εσονται οι δυο εις σαρκα μιαν

It is sad to see a man take a wife and fail to receive her to his side as his most beloved companion through life, but it does happen. Some men are weak. To them father and mother, even others take precedence of their wives. That is so wrong and hurtful. She is hardly more than servant in the house. Few marriages like this will last.

31 ἀντὶ τούτου καταλείπει ἄνθρωπος τὸν πατέρα αὐτοῦ καὶ τὴν μητέρα καὶ προσκολληθήσεται πρὸς τὴν γυναῖκα αὐτοῦ καὶ ἔσονται οἱ δύο εἰς σάρκα μιαν

32 This is a great mystery: but I speak ^{εἰς} concerning Christ and the church.

to [the issue of]

mystery, μυστήριον, a noun always tss. *mystery* (27). **See Eph.1.9; 3.3, 4, 9; 5.32; 6.19; Col.1.26, 27; 2.2; 4.3.**

The mystery is that from the very beginning of time the marriage of a man and his wife pictured Christ and His love for the church. It explains why what is called the tradition marriage has been attacked through the history of mankind. By diminishing the marriage, the devil tries to conceal the truth of Christ's special love for a special people.

32 τὸ μυστήριον τοῦτο μέγα ἐστὶν ἐγὼ δὲ λέγω εἰς Χριστὸν καὶ εἰς τὴν ἐκκλησίαν

33 Nevertheless let every one of you in particular so love his wife

However
In contrast

nevertheless, πλὴν, adv. is tss. *but, but rather, except, nevertheless, notwithstanding, save, than*; Moulton, *however*.

every one, ἕκαστος, a pronoun, tss. *every man, every one, every, each one*.

of you in particular, καθ' ἕνα, means *by one*.

his, ἑαυτοῦ, reflexive pronoun tss. *yourselves, themselves, itself, himself, their, her, their own*; **v. 33, his [wife], himself.**

even as himself; and the wife [see] that she reverence [her] husband.

[take heed]

[be warned]

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reverence, φοβῆται, 3ps. pres. subj. mid. of the verb φοβέω, tss. to fear, to be afraid, to reverence.

husband, ἄνδρα, acc. sing. of the noun ἀνὴρ, tss. husband, man, sir, fellow; vss.22-25, 33, husband/s, v.28 men.

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