

Ephesians Chapter 5

1. Therefore be imitators of God as dear children.

A. Therefore

1. When it comes to exhortations for Christians to live according to godly standards it is prefaced by the word "therefore". We are holy, therefore live holy. We are righteous, therefore live righteous. We are beloved, therefore love one another. We are forgiven, therefore forgive others. Do you see that?

2. The first half of Ephesians give us the roots of grace. We are told who we are, what we have, and what we can do because we are in Christ. Therefore, we are to draw from these roots and produce the fruits of grace in our natural lives by faith. This is the second half of Ephesians.

B. **imitators**- Gr. **mimetes**- *to mimic, mime, copy, imitate*

C. of God

a. We can only imitate God by His grace working in and through us.

D. **dear**- Gr. **agapetos**- *loved ones*

E. **children**- Gr. **teknon**- *offspring, small children*

a. We can imitate our father because we have His DNA in our spirit. We have the same Spirit as the Father.

b. As we grow up we need to take notice how the Father treats us. We then are to treat others likewise in the same situations. He always treats us in love, patience, and grace. This is how we are to treat others.

2. And walk in love, as Christ also has loved us and given Himself for us, an offering and a sacrifice to God for a sweet-smelling aroma.

A. And walk in love,

1. **walk**- Gr. **peripateo**

a. To walk in love is a decision not a feeling. You don't walk around in your life because you feel like it, but because you decide to.

2. **love**- Gr. **agape**- God's love

B. as Christ also has loved us and given Himself to us,

1. **as Christ**

a. In accordance to how Christ...

2. **loved**- Gr. **agapao**

a. As we have received the love of Christ towards us we are to walk in the power of that love.

3. **given Himself-** Gr. **paradidomi heautou-** *to give into the hands (of another), to give over into (one's) power or use, to deliver up one to custody, to be judged, condemned, punished, scourged, tormented, put to death, to permit allow*

a. This shows that Jesus was not murdered. No one took his life. He freely handed over his life and handed it down for us.

b. No greater love is there but to lay down your life for another. Jesus taught this and then demonstrated it. It was not show and tell, but tell and show. [John 15:13](#)

c. He gave Himself over to redeem us from all iniquity and to purify us as a peculiar people to himself zealous for good works. [Titus 2:14](#)

4. **for us**

a. Jesus was our substitute and representative. In suffering and shedding His blood He was our substitute. We did not share in this.

b. In His death, burial, and resurrection He was our representative. We shared in all three.

C. **and offering and a sacrifice to God for a sweet smelling aroma**

1. **offering-** Gr. **prophora-** *to bring or bear forward to the altar*

a. This is non-blood offerings such as grain offerings.

b. These represented Jesus' perfect and sinless life given for us and offered up as us.

c. God demanded perfection from mankind but none could give it to Him. Jesus took on flesh to fulfill that demand of the Father for perfection. Jesus became our representative at the manger. He lived a sinless life and obtained a righteousness as a man. He gives each and every person who believes upon Him that righteousness as a gift. That is the basis for God blessing us righteously in our life.

2. **sacrifice-** Gr. **thusia**

a. This is blood offerings for sin and trespass.

3. **to God**

a. Jesus' offering was not to Satan. The ransom price of His blood was not paid to the devil. It was paid to God's holy justice that had to

be satisfied. The wages of sin is death.

4. sweet smelling aroma- Gr. euodia osme

- a. After the flood Noah sacrificed of the clean animals and God smelled a sweet smelling aroma and swore never to curse the land again. [Gen. 8:21](#)
- b. When Jesus died on the cross and took the fire of God's wrath for us, God smelled a sweet smelling savor of Christ, and swore never to curse those who believed upon Him.
- c. This kind of offering was a peace offering. Sin and Trespass offerings were not sweet smelling to the Lord. The peace offering represented the perfections of the life of Jesus Christ to the Father.

3. But fornication and all uncleanness or covetousness, let it not even be named among you, as is fitting for saints;

A. But fornication and all uncleanness or covetousness,

1. **fornication-** Gr. **porneia-** *illicit sexual intercourse, adultery, fornication, homosexuality, lesbianism, intercourse with animals etc., sexual intercourse with close relatives; prostitution, metaphorically the worship of idols.*
 - a. We get the word pornography from this word, which would be included in the meaning of this word.
 - b. This is an overarching word for sexual impurity of all kinds.
2. **all uncleanness-** Gr. **akatharsia-** *uncleanness, impurity; in a moral sense: the impurity of lustful, luxurious, profligate living, foulness, of a wound or sore, depravity, impure motives*
 - a. Uncleanness often comes from a wound or sore in the soul.
 - b. An unclean mindset or way of thinking produces an unclean life.
 - c. Having an unclean mindset of our identity will cause us to live that out.
3. **covetousness-** Gr. **pleonexia-** *greedy desire to have more, covetousness, avarice, assumption, arrogance, excess, a larger share of a thing*
 - a. This is a greedy desire for more. It comes from arrogance in thinking one deserves a larger share of a thing to excess.
 - b. Gluttony and excess in all things would fall under this word.
 - c. These three things proceed out of the heart before they manifest

in action. **Matt. 15:19**

- d. The fountain head of these three- fornication, uncleanness, and covetousness is unrighteousness. **Rom. 1:29, 1 Cor. 6:9** These are committed by those who do not believe or have accepted righteousness by faith.

B. let it not even be named among you,

1. named- Gr. **onomazo**

- a. Let alone to be practiced among you!

C. as is fitting for saints

1. fitting- Gr. **prepo-** *to stand out, to be conspicuous, to be eminent, to be becoming, seemly, fit, to be conspicuous among a number, to be clearly seen, (be conspicuous), to be suitable or proper, right*

- a. As saints we should stand out, be conspicuous, and be clearly seen as living holy lives.

2. saints- Gr. **hagios-** *holy ones, set apart ones*

1. 60 times we are told in the New Testament that all believers are saints- holy ones.
2. If you believe you are holy, you will live holy.
3. We have grace to live holy by the Holy Spirit.
4. As saints we have been given grace to put off fornication, uncleanness, and covetousness. We have grace to put on love, purity, and self-control. We put off and put on by faith.

4. neither filthiness, nor foolish talking, nor coarse jesting, which are not fitting, but rather giving of thanks.

A. neither filthiness,

- 1. filthiness-** Gr. **aischrotes-** *obscenity, filthiness, shamefulness, that is, obscenity, ugliness, deformity, baseness*

B. nor foolish talking,

- 1. foolish talking-** Gr. **morologia-** *foolish or silly speech*

C. nor course jesting,

- 1. course jesting-** Gr. **eutrapelia-** *well turned, that is, ready at repartee, jocose; witticism, ready wit, liveliness, versatility, coarse jesting, ribaldry*

D. which are not fitting,

- 1. fitting-** Gr. **aneko-** *to pertain to what is due, duty, as was fitting, belong, appertain, to be fit or proper, it is due, it is befitting*

- a. These behaviors of the old man are not fitting for the new

creation. Those things just don't fit a Christian any longer.

E. but rather giving of thanks

1. **giving of thanks**- Gr. **eucharistia**- *give good grace, thanksgiving*

a. Praise and thanksgiving are fitting for a man or woman of God. **Ps. 33:1, Ps. 147:1**

5. For this you know, that no fornicator, unclean person, nor covetous man, who is an idolater, has any inheritance in the kingdom of Christ and God.

A. For this you know,

1. **know**- Gr. **este ginosko**- *to be knowing by experience or by relationship*

a. As you grow in your knowledge of the Lord you will also grow in your knowledge of what is of the old man and has no part in the new.

B. that no fornicator,

1. **fornicator**- Gr. **pornos**- *a man who indulges in unlawful sexual intercourse, a fornicator*

C. unclean person- Gr. **akathartos**- *not cleansed, unclean; unclean in thought and life*

1. An unclean life begins with an unclean mind. A Christian who struggles with uncleanness struggles with a mindset of being unclean.

2. Our conscience can be purged by the blood of Christ and His finished work. **Heb. 9:14**

D. nor covetous man,

1. **covetous**- Gr. **pleonektes**- *one eager to have more, especially what belongs to others, greedy of gain, covetous*

E. who is an idolater,

1. **idolator**- Gr. **eidololatres**- *a worshipper of false gods, a covetous man as a worshipper of Mammon*

F. has any inheritance in the kingdom of Christ and God

1. **has**- Gr. **echo**- present tense- *is having or possessing*

a. Our inheritance comes by grace. However, it is always received by faith. Those who are living according to the flesh are not living by faith, therefore, by default can't be possessing what God has freely given in their inheritance.

2. **inheritance**- Gr. **kleronomia**- *what is given to one as a possession*

3. **kingdom**- Gr. **basileia**- *royal power, kingship, dominion, rule*

a. Unbelievers fornicate because they are fornicators. They live

unclean because they are unclean. They covet because they are covetous. They worship idols because they are idolators.

- b. Believers who do these things are not those things in their new identity. They are living with unrenewed minds. They do not know that they were washed, justified, and sanctified by the blood of Jesus and the Holy Spirit. [1 Cor. 6:11](#)

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

A. Let no one deceive you with empty words,

1. **deceive**- Gr. **apatao**- *cheat, beguile*

- a. The NT warns about getting deceived concerning false teaching [Col 2:4](#), [Col 2:8](#), [Col 2:18](#), and immorality.

2. **empty**- Gr. **kenos**- *empty, vain, devoid of truth*

3. **words**- Gr. **speech**

B. for because of these things the wrath of God comes upon the sons of disobedience

1. **wrath**- Gr. **orge**- *anger exhibited in punishment*

- a. The church is not destined for wrath. [1 Thess. 5:9](#)

2. **sons**- Gr. **huios**- *mature sons*

- a. These are those who are mature in disobedience. We are to be mature in obedience.

3. **disobedience**- Gr. **apeitheia**- *unpersuasion*

7. Therefore do not be partakers with them.

A. partakers- Gr. **summetochos**- *joint-sharer in*

- a. Not the wrath, but the practices mentioned above.

8. For you were once darkness, but now you are light in the Lord; walk as children of light

A. For you were once darkness

- 1. **Once**- Before we were saved
- 2. **Darkness**- of darkened eyesight or blindness

B. But now you are light in the Lord

- 1. **Now**- As believers

2. **Light**- that which is exposed to the view of all, openly, publicly, the power of understanding especially moral and spiritual truth

3. **In the Lord**- everything we have is because we are in Christ. Christ is light.

C. Walk as children of light

1. **Walk**- to make one's way, progress; to make due use of opportunities

2. **Children**- offspring, children

3. **Light**- that which is exposed to the view of all, openly, publicly, the power of understanding especially moral and spiritual truth

9. (for the fruit of the Spirit is in all goodness and righteousness and truth),

A. **Fruit**- that which originates or comes from something, an effect, result

1. This comes by abiding and not self-effort. Some translations say fruit of the light. This would be the same of fruit of the Spirit because God is light.

B. **Goodness**- uprightness of heart and life, goodness, kindness

1. All of God's produce and effects are good in nature. Nothing evil comes from God.

C. **Righteousness**- in a broad sense: state of him who is as he ought to be, righteousness, the condition acceptable to God, integrity, virtue, purity of life, rightness, correctness of thinking feeling, and acting

1. All of God's produce and effects are right. Nothing wrong comes from God. Some do wrong things for a good result, but God never does. He is both good and right in all He does.

D. **Truth**- of a truth, in reality, in fact, certainly

1. All of God's produce and effects are true. Nothing false comes from Him.

10. proving what is acceptable to the Lord.

A. **Proving**- Gr. *dokimazo*-to recognize as genuine after examination, to approve, deem worthy

1. We prove what is well pleasing to God by our walk. When we do what God tells us then goodness, righteousness, and truth is

manifested for all to see. When we do not then we get evil consequences.

2. We also bear witness internally when we do something that pleases the Lord. There is a sense of satisfaction when we are doing the will of God. When we do not we will be unsatisfied, unfulfilled, sad, and empty.

B. Acceptable- Gr. **euarestos-** *well pleasing, acceptable*

C. To the Lord

1. The flesh seeks to do what is well pleasing in the eyes of man. This is called being a man pleaser. This is often opposite than what pleases God.

11. And have no fellowship with the unfruitful works of darkness, but rather reprove *them*.

A. And have no fellowship with the unfruitful works of darkness,

1. **fellowship-** Gr. **sugkoinoneo-** *to become a partaker together with others, or to have fellowship with a thing*

a. Our fellowship should be with the saints and works of light.

2. **unfruitful-** Gr. **akarpos-** *barren*

a. This comes from the flesh that is severed from the life of God. We are to produce fruit from the Spirit within us.

3. **works-** Gr. **ergon**

4. **darkness-** Gr. **skotos**

a. Their works do not pass the test of the light so they must be done in the secret of the dark.

B. but rather reprove them

1. **reprove-** Gr. **elegcho-** *to convict, refute, confute to find fault with, correct, to call to account, show one his fault, demand an explanation*

a. This is most effectively done by our lifestyle and not our sermonizing.

12. **For it is shameful even to speak of those things which are done by them in secret.**

A. **shameful**- Gr. *aischron-base, dishonourable*

B. **speak**- Gr. *lego*

1. It is shameful to speak of them let alone practice them!

C. **done**- Gr. *ginomai- come into existence*

D. **secret**- Gr. *kruphe- hidden, secret*

1. Addictions thrive in the darkness and in secret.

13. **But all things that are exposed are made manifest by the light, for whatever makes manifest is light.**

A. **But all things that are exposed are made manifest by the light,**

1. **exposed**- Gr. *elegcho- to convict, refute, confute, to find fault with, correct, to call to account, show one his fault, demand an explanation*

2. **made manifest**- Gr. *phaneroo- render apparent, evident, clear to see by all*

3. **light**- Gr. *phos*

B. **for whatever make manifest**

1. We are called to let our light shine. One thing about light is that light is seen and not heard. Our godly life will shine the light and expose and convict those in darkness. The world will not listen to our verbal rebukes but they will be impacted by our lifestyle. They will either turn to God or persecute the one living godly, in order to turn the light off.

2. Today the enemy is being successful in getting many Christians to turn off their light due to political correctness and pressure to conform to their beliefs and to accept their darkness.

2. **children**

14. **Therefore He says: "Awake, you who sleep, Arise from the dead, And Christ will give you light."**

A. **Therefore He says**

1. God the Father

B. **Awake**- Gr. *egeiro- to arouse, cause to rise, to raise up, produce, cause to appear, bring before the public*

1. When we live in the flesh we hide the life of Christ. A carnal Christian has a similar appearance to a dead unbeliever. If someone is sleeping you have to look closely for signs of life.
2. One way we sleep as a Christian is to hide our light in a carnal lifestyle. To awake is to cause to appear and be brought out into the public view. Our testimony should be such that if we were tried in court we could be convicted as a Christian!

C. you who sleep,

1. **sleep-** Gr. **katheudo-** *to sleep, to yield to sloth and sin*

D. arise from the dead,

1. **arise-** Gr. **anistemi-** *to stand up again*
 - a. They need to stand up for Christ again!

2. **dead-** Gr. **nekros**

E. and Christ will give you light

1. **light-** Gr. **phos**

- a. To walk and not stumble we need light. If we decide we will stand up for Christ we will be given sufficient spiritual light to do it effectively.

15. See then that you walk circumspectly, not as fools but as wise,

A. See then that you walk circumspectly,

1. **walk-** Gr. **peripateo**
2. **circumspectly-** Gr. **akribos-** *exactly, accurately, diligently, carefully*

B. not as fools but as wise

1. **fools-** Gr. **asophos-** *unwise*
 - a. These are those who do not build their life of the Word of God and do not spend time in communion with God.
2. **wise-** Gr. **sophos-** *skilled, expert, cultivated, learned forming the best plans and using the best means for their execution*
 - a. We are cultivated, learned, and get the best plans from the Word and the Spirit through communion with God.

16. redeeming the time, because the days are evil.

A. Redeeming the time,

1. **redeeming-** Gr. **exagorazo-** *to buy up, to buy up for one's self, for one's use; to redeem, ransom*
 - a. Time can be wasted and time can be redeemed. We all need to use

our time wisely.

2. **time**- Gr. **kairos**- *due measure, a measure of time, a larger or smaller portion of time, hence: a fixed and definite time, the time when things are brought to crisis, opportune or seasonable time, the right time, season,*

- a. There are different seasons. There is doors of opportunity in some seasons that are not present in others. We need to use the opportunities to do good when they are presented to us. [Gal 6:10](#); [Col 4:5](#)

B. because the days are evil

1. **days**- Gr. **hemera**

2. **evil**- Gr. **poneros**- *full of labors, annoyances, hardships, perils, good-for-nothing, painful*

- a. There comes a time when you do not have the same opportunities because of the presence of evil. [Ecc. 11:2](#)

17. Therefore do not be unwise, but understand what the will of the Lord is.

A. Therefore do not be unwise,

1. **unwise**- Gr. **aphron**- *without reason senseless, foolish, stupid, without reflection or intelligence, acting rashly, senseless, of statues, want of mental sanity and sobriety, a reckless and inconsiderate habit of mind*

- a. This is a Wordless Christian.

B. but understand what the will of the Lord is

1. **understand**- Gr. **suniemi**- *to set or bring together, to set or join together in the mind, to understand*

2. **will**- Gr. **thelema**- *will, choice, inclination, desire, pleasure*

- a. The only way we can know and understand God's will is through the Word of God. [Rom. 12:2](#)

18. And do not be drunk with wine, in which is dissipation; but be filled with the Spirit,

A. And do not be drunk with wine,

1. **drunk**- Gr. **methusko**- *to intoxicate, make drunk*

- a. This is a work of the flesh. [Gal. 5:21](#)
- b. Drunkards have no inheritance in the Kingdom of God. [1Co 6:10](#)

2. **wine**- Gr. **oinos**

- a. This is the same Greek word used in the gospel of John of the wine

just turned from water. [John 2:9](#) Some would say that it was a different kind of wine and it was not fermented and could not intoxicate. Here we see the same Greek word with the warning not to get drunk on it. God is not against drinking wine but against drunkenness.

B. in which is dissipation,

1. **dissipation**- Gr. **asotia**- lit. *unsaved lifestyle- an abandoned, dissolute life, profligacy, prodigality, wasteful*

a. A believer can live a life that resembles an unsaved person. The flesh of a believer and the flesh of an unbeliever are the same and equally corrupt. However, a believer has the resources an unbeliever does not have which is the Spirit of God. We can live in and by the Spirit and live on a higher plan than an unbeliever.

C. but be filled with the Spirit

1. **filled**- Gr. **pleroo**- present tense in the Greek- *be being filled*

2. **Spirit**- Gr. **pneuma**

a. Being filled with the Spirit is the answer to substance addiction. We are filled with the Spirit by praying in the Spirit, meditating on the Word of God, and receiving the love of God for us.

19. speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord,

A. speaking to one another in psalms and hymns and spiritual songs,

1. **speaking**- Gr. **laleo**

a. When we praise and worship God the words speak to us. They minister life, strength, and truth to us. We are singing to the Lord yes, but we also are speaking to ourselves and others truth.

2. **one another**- some manuscripts say *to yourselves*

3. **psalms**- Gr. **psalmnos**- Gr. *a striking, twanging of a striking the chords of a musical instrument of a pious song, a psalm, a sacred song sung to musical accompaniment*

a. To our friends who say that musical instruments should not be used in church because they are not mentioned in the N.T., here you go. Here we are to sing sacred songs sung to musical accompaniment.

b. The Psalms of the O.T. are great songs to sing in praise and

worship.

4. **hymns**- Gr. **humnos**- Gr. *a sacred song, hymn*

- a. Our modern worship as got away from singing hymns. This is sad because most of the hymns were more scriptural and uplifting of the person and work of Christ than our modern worship that focuses on us and our emotions. Often the modern songs are so empty that they need fillers like ooooo, whoooo, whoop-whoop.

5. **spiritual**- Gr. **pneumatikos**- *what is promoted and prompted by the Spirit*

6. **songs**- Gr. **ode**- *a song, lay, ode*

B. singing and making melody in your heart to the Lord

1. **singing**- Gr. **ado**- *to the praise of anyone, to sing*

2. **making melody**- Gr. **psallo**- *to cause to vibrate by touching, to twang to touch or strike the chord, to twang the strings of a musical instrument so that they gently vibrate, to play on a stringed instrument, to play, the harp, etc., to sing to the music of the harp*

- a. Again it is scriptural to use musical instruments in our worship services.

3. **heart**- Gr. **kardia**

- a. Notice this says in your heart and not in your mouth. Often we sing hymns and psalms and songs but they are not coming from our heart, just our lips.
- b. Often in a worship service we can just mechanically sing, especially if it is a familiar song. We need to focus on the Lord and the meaning of the words. We need not just sing, but the let the words speak to us.
- c. Singing is a by-product of and a means to being filled with the Spirit. Notice this verse is a continuation of the verse before which speaks of being filled with the Spirit speaking...

20. giving thanks always for all things to God the Father in the name of our Lord Jesus Christ,

A. giving thanks- Gr. **eucharisteo**- *to give good grace, give thanks*

B. all things

1. Clearly all things are all things that come from God. Some teach Calvinists teach that everything good and bad come from God and is His will. They say we need to thank God even for disasters and the evil in the earth. How stupid can you be and still breathe? Religion can really make as silly

as a stomped on duck. If all things included what the devil does then we should thank God for rape, murder, and torture. This would violate scripture that would teach us to hate evil. NO! We are to give thanks for each and every thing that comes from God to us.

2. We need take this verse in immediate context. This verse does not say give thanks for all things. It says giving thanks for all things **TO GOD THE FATHER AND OUR LORD JESUS CHRIST**. When you thank someone it is for what **THEY** have done, said, promised, or provided. You don't thank someone for something they have not done, said, promised, or provided. So we are to thank God for everything God the Father and our Lord Jesus Christ have done, said, promised, and provided.

C. God the Father

1. The Father is the source of all good things. [James 1:17](#) Nothing evil or bad comes from the Father. Therefore we are to thank God the Father for all good things.

D. our Lord Jesus Christ

1. All good things come to us through the Lord Jesus Christ. [John 10:10](#)

21. submitting to one another in the fear of God.

A. submitting- Gr. *hupotasso*- to arrange under, find proper rank, to subject oneself, to heed advice and admonition

1. Submission is never what one makes you do. That would be slavery. Submission is what you choose to do in order to honor God and to allow peace, unity, function, and blessing to flow.
2. Man was created to be covered by God's authority. There is not on human on earth that does not need to have a covering of authority over them and to submit to that authority. The fact is that we all have different layers of authority we are to submit to. The husband leaves the house and must submit to the police officer and his boss at work who is a woman. That woman has a boss she submits to and when she leaves work she is submitted to the police officer and then her husband at home. We often put on hats of authority and take them off and put on hats of submission.
3. We are to submit to the elder as younger.
4. We are to submit to those who have greater knowledge and ability in certain areas. We need to heed their advice and admonition. The Pastor can submit to the accountant when it comes to budget requirements.

The husband can submit in the financial realm to his wife is much more efficient and able to handle the finances. etc...

B. to one another

1. In this world there is authority and submission around us wherever we go. This goes for our governments both large and small. This goes for our work places and in our homes. We need to find our place or rank and operate there.

2. [Rom 13:1-5](#); [1Co 16:16](#); [Heb 13:17](#); [1Pe 2:13](#), [1Pe 5:5](#)

C. fear- Gr. **phobos**- *reverence*

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

A. Wives- Gr. **gune**- *a woman of any age whether a virgin, unmarried, or married*

B. submit to your own husbands,

1. **submit-** Gr. **hupotasso**- *to arrange under, find proper rank, to subject oneself, to heed advice and admonition*

2. **own**

a. women [wives] are not to submit to all men. They are to submit to their own husbands

3. **husbands-** Gr. **aner**- *a male, a husband*

C. as to the Lord

1. This is a very important phrase- as unto the Lord means that wives should not submit to their husbands if they are leading them into sin or to do what is wrong. They should submit themselves to their husbands as is fitting in the Lord. If the husband wants the wife to do something that is not fitting as a Christian or fitting towards the Lord then she must not submit. [Col. 3:18](#)

23. For the husband is head of the wife, as also Christ is head of the church; and He is the Savior of the body.

A. For the husband is head of the wife,

1. **husband-** Gr. **aner**

2. **head-** Gr. **kephale**

3. **wife-** Gr. **gune**

B. as also Christ is the head of the church,

1. **head-** Gr. **kephale**

2. **church-** Gr. **ekklesia**

- a. If we let the Lord Jesus function as the head much more would be accomplished by the church!

C. and He is the Savior of the body

1. Savior- Gr. soter

- a. Jesus is the Savior of the body both of the church on our physical bodies!

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

A. Therefore,

B. just as the church is subject to Christ,

1. just as

- a. Unfortunately the church often is not subject to Christ. Christ does not make the church submit to Him. Often wives are not submissive to their husbands but the husband is not to force or demand this upon the wives.

2. church- Gr. ekklesia- *called out ones*

3. subject- Gr. hupotasso- *to arrange under in order*

C. so let the wives be to their own husbands in everything.

1. wives- Gr. gune

2. husbands- Gr. aner

3. in everything

- a. in everything that is fitting in the Lord

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

A. Husbands- Gr. aner

B. love your wives

1. love- Gr. agapao- *to love sacrificially*

2. wives- Gr. gune

C. even as Christ also loved the church,

1. even as

- a. The husbands have a higher bar set for them than the wives do. The wives are told to be subject to their husbands as the church is subject to Christ. The church is not perfect in its being subject to Christ. The husbands however are told to love their wives just as Christ loves the church. Christ is perfect in His love for the church.

The wives have an imperfect example to follow, but the husbands have an absolute perfect example to model.

2. **Christ-** Gr. **Christos-** *the Anointed One- the Messiah*

3. **loved-** Gr. **agapao-** *sacrificial love*

4. **church-** Gr. **ekklesia-** *called out ones*

D. **and gave himself for it**

1. **gave-** Gr. **paradidomi-** *to give or hand over to the power of another*

2. **himself**

a. Jesus was not murdered. He freely gave up Himself to men to be crucified. He sacrificed Himself.

3. **for it-** the church

26. **that He might sanctify and cleanse her with the washing of water by the word,**

A. **might sanctify-** Gr. **hagiazō-** *to render or acknowledge, or to be venerable, or hallow, to separate from profane, consecrate, dedicate, to purify, to cleanse, to purify by expiation:*

B. **cleanse-** Gr. **katharizō-** *to make clean, cleanse, to free from defilement of sin and from faults, to purify from wickedness, to free from guilt of sin, to purify, to consecrate by cleansing or purifying.*

C. **washing-** Gr. **loutro-** *bathing, bath, the act of bathing*

1. Our spirit was sanctified and purified by the washing of regeneration through the Holy Spirit. [Titus 3:5](#)

2. Our soul is sanctified and purified by the washing of the rhema of God to us.

D. **water-** Gr. **hudor**

1. Water is a type of the Holy Spirit. [John 7:38-39](#) Here we have the water of the Word. It could be the Spirit of the Word. The Spirit works in conjunction with the Word of God. The Spirit will quicken to us from the Logos and it is rhema to our heart.

E. **word-** Gr. **rhema-** *the spoken word*

1. When facing temptation we need to go to God and ask for what He says about it. We often revert to formulas in dealing with it. They will all fail. God will not allow you to leave your personal relationship with Him for formulas even if you derived them from the Word.

2. When faced with similar situations Jesus rarely reacted and did the same thing about it. He went the Father to get His Word on it. We need to do

- the same. When tempted by the devil he answered back each time- It is written. I don't believe He just picked at random scriptures to speak to the enemy. I believe He asked the Father what He said about it, and then responded accordingly.
3. The tree of the knowledge of good and evil is acting independently of the rhema of God for us. It is based upon us coming up with our own course of action even if it is based upon formulas we derived from the written Word of God.
 4. We will experience sanctification of our souls by the Word of God. [John 17:17](#)

27. that He might present her to Himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.

A. that he might present her to Himself a glorious church,

1. might present- Gr. *paristemi*

- a. Many teach that Jesus is coming back for a bride that has no spot or wrinkle. This is not what this says. It says the church will be presented to Himself without spot or wrinkle. As long as we are in the earth the church will have spots and wrinkles.
- b. At the rapture the church will be taken to heaven and there all spots and wrinkles are removed at the Judgment Seat of Christ and the church is then presented to the Lord.

2. to Himself

- a. The groom

3. glorious- Gr. *endoxos- inglorious*

- a. [Ps. 45:13](#), [Rev. 21:9-11](#)

4. church- Gr. *ekklesia*

B. not having spot or wrinkle or any such thing,

1. spot- Gr. *spiloo- stain, soil, spot*

- a. [Song 4:7](#)

2. wrinkle- Gr. *rhutis- fold, wrinkle, place of duplicity*

3. any such thing

C. but that she should be holy and without blemish

1. holy- Gr. *hagios- set apart, hallowed*

2. without blemish- Gr. *amomos- without blame*

- a. From the Greek god Momus. He was the ultimate fault finder. Here we will be so pure and clean that not even old Momus himself

could find any fault with us in Christ. Col. 1:22, Col. 1:28, Jude 1:24, Eph. 1:4, 2 Cor. 11:2, 1 Thess. 5:23

28. So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself.

A. So husbands ought to love their own wives as their own bodies,

1. **husbands-** Gr. **aner**

2. **ought-** Gr. **opheilo-** *that which is due, the debt, the goodwill due, to be under obligation (ought, must, should)*

3. **love-** Gr. **agapao**

4. **own wives-** Gr. **heautou gune**

a. A husband is to love his own wife and not any other wives!

5. **own bodies-** Gr. **heautou soma**

a. It is possible to hate your body and thus not be able to fulfill this verse. We need to love our body even if it is not in the shape we would like.

B. he who loves his wife loves himself

1. **loves-** Gr. **agapao**

2. **wife-** Gr. **gune**

3. **loves himself**

a. As it is with loving your body, so it is with loving yourself. If you do not love yourself you can't love your wife or anyone else the way you should.

29. For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord *does* the church.

A. For no one ever hated his own flesh,

1. **hated-** Gr. **miseo-** *to hate, pursue with hatred, detest, to love less*

2. **own flesh-** Gr. **sarx**

a. This does not say body. There have been men who hated their body. However, no one has ever hated their flesh. The root of the flesh is self-love, self-preservation, self-promotion.

B. but nourishes and cherishes it,

1. **nourishes-** Gr. **ektrepho-** *to nurture, to nourish up to maturity*

a. It is natural to the world and to even Christians who have not learned to walk in the Spirit to nurture and nourish their flesh.

2. **cherishes-** Gr. **thalpoo-** *to warm, to incubate*

- a. It is natural to the world as well to incubate the flesh so it will conceive sin. **James 1:15**

C. just as the Lord does the church

1. just as

- a. Again husbands are given a perfect example of Christ while wives are given a lesser example of the church.
- b. Christ nurtures, nourishes, and incubates the church in order to give birth to His plans and purposes in the earth.

2. Lord- Gr. **kurios**

3. church- Gk. **ekklesia-** *called out ones*

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

A. For we are members of His body,

- 1. **members-** Gr. **melos-** *limb or part of the body*
- 2. **body-** Gr. **soma**

B. of His flesh and His bones

1. flesh- Gr. **sarx**

- a. This can mean the body or the carnal nature. Here it refers to the body.

2. bones- Gr. **osteon**

- a. We are part of Christ's body. This is not some mystical body. It goes on to say of his flesh and bones. This speaks of being one in marriage. **Gen. 2:23** The Word even says our bodies are members of Christ. **1 Cor. 6:15**

31. "FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH."

A. For this reason a man shall leave his father and mother and be joined to his wife,

1. For this reason- Gr. **anti toutou-** *because of this*

2. man- Gr. **anthropos-** Gr. *man in the generic sense*

- a. A single man [anthropos] gets married becomes a husband [aner]

3. leave- Gr. **kataleipo-** *to leave behind, to depart from, to forsake, to abandon, it is used of one who on being called away cannot take another with him, disregard*

- a. For a healthy marriage there needs to be a leaving and a cleaving. One must leave father and mother. This means to move out of the

basement and get a job and a place to live.

- b. Leaving implies being able to support yourself. This implies employment. Ladies the first requirement you should have in a future mate is that he have a job!
- c. Cleaving is the next step. The Hebrew means to glue to. Many men do not glue themselves to their wives. They stray outside of the marriage.
- d. Parents need to realize that the purpose for their role in their children's lives is to prepare them to do God's will for their life and get married, move out, and have children of their own. Parents need to cut the apron strings when a child gets mature enough to go to college. At 18 you should have prepared them for life. At 18 they need to either move out and go to college, move out and go into the military, or move out and get a job and their own place. Parents need to stay out of the marriage and personal life of their adult children. This includes grandparents!

4. father- Gr. **pater**

5. mother- Gr. **meter**

- a. Notice the use of both father **and** mother. It presupposes that a child is raised by a father and a mother. Divorce was never God's plan. Notice it is father and mother not father and father or mother and mother. God gives the definition of marriage- one man to one woman for life. [Gen. 2:24](#) Jesus re-established this definition in His ministry. [Matt. 19:5](#)

6. joined- Gr. **proskallao- *to be glued to***

- a. Glue means that if there is a separation or divorce then there will be a tearing. Divorce is hurtful and damaging to the heart. It takes time to heal after a divorce. I recommend not entering into a relationship soon after divorce. You must have time to heal.

7. wife- Gr. **gune**

B. and the two shall become one flesh

1. two- Gr. **duo**

2. one flesh- Gr. **mia sarx**

- a. Natural marriage makes one flesh until death. Marriage does not make two spirits one as some ministers and wedding ceremonies say. We are married to the Lord in our spirit. [1 Cor. 6:17](#) This union will be eternal. Natural marriage is a natural union that will

last until death parts the two. **Rom. 7:3** There is neither marrying or the giving in marriage in heaven. **Matt. 22:30**

- b. One flesh means that you become one is thought, purpose, and endeavor. This also of course has application to the two becoming one in the marriage bed and producing children.

32. This is a great mystery, but I speak concerning Christ and the church.

A. This is a great mystery,

1. **great-** Gr. **megas**
2. **mystery-** Gr. **musterion-** *hidden thing, secret, mystery a hidden purpose or counsel*
 - a. How God can take a man and woman who are so different and make them compatible and one is a great mystery.
 - b. God has a purpose, counsel, and divine wisdom in bringing such different individuals as man and woman together to bring unity, purpose, and fruitfulness.
 - c. I believe this mystery is the one and same great mystery of godliness. **1 Tim. 3:16**

B. but I speak concerning Christ and the church.

1. A greater mystery is how God can take sinful men and women and make them compatible and one with His Son Jesus!
2. There is purpose, counsel, and wisdom in bringing sinful man into unity with His Son in order to fulfill God's plan and to bring forth fruitfulness.

33. Nevertheless let each one of you in particular so love his own wife as himself, and let the wife *see* that she respects *her* husband.

A. Nevertheless let each one of you in particular so love his own wife as himself,

1. **love-** Gr. **agapao**
 - a. A wife needs to be loved and cherished. She needs to know that she is worthy of sacrifice and importance.
2. **own wife**
 - a. Again we are not to love another person's spouse.
3. **as himself**
 - a. Again if you do not love yourself you can't love anyone else and you can't love yourself unless you first receive God's love for you.

B. and let the wife see that she respects her husband.

1. wife- Gr. gune

2. respects- Gr. phobeo- *fear, reverence*

- a. One of the main needs of a man is to be respected. Women need to be loved and cherished, and men need to be respected. A man can know he is not like at work but he will be ok if he knows he is respected.
- b. Men and women are different and need different things. It takes putting the flesh down to minister what the other needs. The flesh is selfish. The flesh must be put under to minister to the needs of your spouse. Men need to sacrificially love and cherish their wives. Wives need to respect and honor their husbands. If these basic needs go unmet then there will be a problem in the marriage.
- c. Each partner wants the other to meet their needs first before they respond. No it is up to both partners to minister first without the need to receive it first.
- d. It takes mutual servanthood to have a successful and healthy marriage. Marriage is a team sport. What do you call a primidone in a marriage? A future divorcee.

3. husband- Gr. aner

