

***Mutual Submission in Marriage: Flying through Ephesians***

**Eph 5:22–28 (Overview)**

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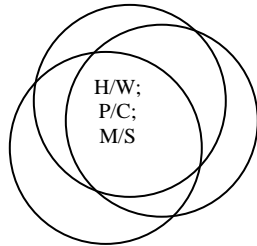
1:3–14	Gentile believers should praise the Father for what the Trinity did for Jews first
1:15–23	Paul [a Jewish bel] thankfully prays for enlightened EphGBels to know their calling in hope, their rich inheritance, & the Father’s powerful working for bels w/ His power that raised & seated Christ
2:1–10	Despite Jews & Gentiles being dead, God made alive, raised, & seated them together w/ Christ (saving separated – from – God - people by grace through faith) so they cannot boast but that His created Church would do the good works He prepared for it.
2:11–13	These now alive & near-to-God Gentiles are to remember their former alienation
2:14–22	Christ made peace between alienated JBels & GBels when he made both one & broke down the dividing Law & reconciled both to God, so Gentiles are no longer aliens, but fellow citizens w/ JBels, (both) having been built into a (God indwelt) holy temple—the Church.
3:1-7,13	Paul [requests that they not lose heart at his imprisonment] on behalf of the GBels, because he assumes that they know of the grace (spiritual gift) given to Paul, namely that God revealed the previously unrevealed mystery to the apostles and NT prophets [e.g., that some Gentiles would be fellow heirs, of the same body, and fellow partakers (with some Jews)]
3:8–13	Paul rec’d a grace (gift) to announce the Church’s inheritance & mystery dispensation—the Church—hidden from creation by the Creator— God’s great eternal plan accomplished thru Christ. Thus, Paul’s imprisonment should not discourage them, because (his message resulted in) imprisonment is their glory
3:14–19	In light of God uniting Jews & Gentiles Paul prays to the Church’s Father to strengthen the EphGBels that Christ might indwell their assembly in order that they (who were established in God’s love) would know the extent & depth of Christ’s love w/ goal that they would manifest God’s character in its fullness.
3:20–21	Believers should praise the Father forever who works exceedingly [on behalf of Christ’s body] doing for it what we never could have imagined, let alone, asked for.
4:1–6	[In light of God joining Jews and Gentiles in one body] bels ought to live in a way appropriate to the fact that God has called them into His Church by humbly bearing with one another in love, that is, by preserving the unity that the HS effected thru a jointly-bound peace [treaty, the peace-treaty that created the Church] is because the one body corresponds to the one triune God has called the church in one way
4:7–16	[In mild contrast w/ the body’s unity] the Spirit gave spiritual gifts in proportion to the gifted people given to the Church by the ascended Christ, based upon Christ (as the divine Victor who descended to earth before ascending to heaven) having the right to give them to the church; & (specifically) Christ gave apostles, prophets, evangelists, pastors, & teachers to equip the saints, so the saints will minister to edify the body until its maturity in faith matches Christ’s mature stature; & the purpose for the body maturing is that (rather than being childishly unstable & subject to trickery) its maturity (resulting from the body speaking doctrinal truth lovingly) would match its head (Christ) The whole body, because of being joined to Christ by every part effectively doing its role, causes the body to grow (into the head) in order that it edify itself in love
4:17–24	[In light of Christ designing each part of the positionally unified body to cause it to grow to a maturity matching that of its head, Christ] GBels ought not live within the futile mindset (unenlightened-alienated-ignorant-blindness causing lewd & greedy uncleanness) of GUnbels; but the EphBels did not learn Christ through a futile mindset, but learned Christ by Him teaching them [thru gifted APEPTs He gave] non-futile Christ-centered knowledge, namely that [when they were joined to Christ] (1) regarding their old conduct, they (corporately) put off their being-corrupted old-man position [in Adam], (2) their mind was renewed, & (3) they had corporately put on their new-man position (created according to God in righteousness & holiness)
4:25–32	Bels are to please the HS (because He sealed us); e.g. speak God’s truth w/ bels, because we are of the same body; resolving righteous indignation before it becomes sinful & allows Satan to divide the body; working laboriously to have something to give to needy bels (rather than stealing); speaking what edifies, rather than what destroys, to give grace to hearers; kindly forgiving rather than venting destructively because Christ thus forgave us.
(5:1–8a)	[Based on need to walk worthily (4:1)] bels should imitate God [by pleasing HS] & should love fellow-bels because JC died for us, but should not converse re immorality nor covetousness, nor speak filthily/foolishly, nor coarsely joke; but should thank (God & bels) because idolaters—e.g., immoral, unclean, & coveters—lose all reward, so bels should not think of rewards as guaranteed, because God’s wrath comes upon idolatrous unbels, so enlightened bels ought not link w/ unbels
5:8b–14	Bels should live as God’s enlightened children by showing <i>as approved</i> (to selves) what He likes; not fellowshiping w/ fruitless dark deeds (because the HS is source of all goodness) because unbels’ secret deeds are shameful conversation, but light exposes darkness as darkness], so lethargic believers should arise from he corpses, so Christ will shine [His word] on them
5:15–21	[Based on the fruitfulness of living as God’s enlightened children] bels should seek to live wisely & know God’s will; specifically, rather than being drunk, they ought to let the (Holy) Spirit fill them [with the Word] that they speak to one another in psalms, sing to and thank the Lord, & mutually submit to each other

**REVIEW****Relationship of 5:21 to 5:22–6:9**

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

The word translated *one another* (*allēlois*) is part of our word *parallel* (*para* = beside; *allel* = one another. Two parallel lines are lines that beside each other without intersecting one another, no matter how long they are)

Three sets of overlapping relationships



Mutual submission is bi-directional

- |                                      |  |
|--------------------------------------|--|
| 1A. Wives respect husband as head    | 1B. Husbands sacrificially loves wife            |
| 2A. Children honor & obey parents    | 2B. Parents train; not exasperate children       |
| 3A. Slaves serve from heart as to JC | 3B. Masters forsake threat; consider <i>bema</i> |

Does *submit to* equal *obey*? Does it mean something other than *to obey*?

**NEW EXPOSITION****5:22–24 How Wives Are to Submit to their Husbands as Part of Mutual Submission**

**5:22 Wives are to be in submission to their husbands as [part of] submitting to the Lord**

It is **a command** to submit to one's husband as part of a wife's submission to the Lord;

**not a command** to submit to one's husband *to the degree* as a wife submits to the Lord

Note: God (**not husbands**) has recourse, for wives who rationalize this verse away

Rather, the husband is to create an environment where she is comfortable submitting

**5:23 [The reason wives are to be in submission to their husbands as part of their submission to their husband is] because the husband is head of the wife as [a feature of] Christ being the head of the Church and Savior of the body**

Verse 23 explains verse 22, so it begins with *For*

Who created people? God.

Who instituted marriage? God.

Who sets the rules of marriage? God.

Who established the body? The Father.

Who saved the body (from being dead by making it alive)? Christ.

Who is the head of the body? Christ.

Who sets the rules of the body? God

The basis for verse 22 telling wives to be in submission to their own husbands as [part of their submission] to the Lord is that the Lord sets both marital rules (verse 23a) and rules for the Church [because He created both]

Christ as the body's Savior    The head saved the body by giving it life

Christ as head of the body    Thus, He is the head; we are the body

Husband as head of wife    Within the body He has appointed sub-heads

**5:24 [In light of the husband being the head of the wife as (a feature of) Christ being the head and Savior of the body] a correspondence exists between the church being in submission to Christ and wives being in submission to their husbands in all things**

**5:25–28 How Husbands Are to Submit to their Wives as Part of Mutual Submission (Part 1)**

**5:25 Husbands are to love their wives in the same manner as Christ loved the church and gave Himself for her**

Christ was in submission to our best interests when He went to the cross

The husband is to submit to the best interests of His wife, even if his death results

**5:26 [The purpose for Christ loving the church and giving Himself for her is] that He {by the word} might sanctify and cleanse her with a water-type-of-washing**

Note that both verse 26 and verse 27 start with *that*. However, they are sequential.

Christ's love for us motivated Him to die for us on the cross (25)

His purpose for dying for us is that He might cleans us now (26)

His purpose for cleansing us now is to prepare us as His bride (27)

The instrument of cleansing is the word, not water. It is a water-type of cleansing.

The word for word is *rhēma*. We should not sharply distinguish it from *logos*.

**5:27 [Christ's purpose for sanctifying and cleansing the body with the word is] that He may present to Himself a glorious church—a holy and unblemished bride**

Revisiting Ephesians 1:4

**5:28 [In light of how Christ, the head of the church (first) died for His bride that He might (second) cleanse His bride in preparation for it being His holy and unblemished bride] each husband (as head of his wife under Christ's headship) ought to love his own wife as he loves himself—indeed, loving one's wife is a way of loving oneself**

**CONCLUSION**