

## Eph 5:22-33 mws

### v. 22

γυναῖκες

a married woman, wife

a woman who is married to a man, wife

ἀνδράσιν

an adult male, man, husband

a man who is married to a woman, husband

ὡς

a comparative particle, marking the manner in which something proceeds, as, like  
relatively weak markers of a relationship between events or states, as, like

κυρίῳ

one who is in a position of authority, lord, master, of God and Christ

title for God and Christ, One Who exercises supernatural authority over mankind, Lord, Ruler,

One Who commands

### v. 23

ὅτι

marker of causality, because, since

markers of cause or reason, based on an evident fact, because, since, for in view of the fact that

κεφαλή

a being of high status, head, to denote superior rank, of the husband in relation to his wife, of  
Christ in relation to the Christian community, cf. 1:22

one who is of supreme or pre-eminent status, in view of authority to order to command, one who  
is the head of, one who is superior to, one who is supreme over, cf. 4:15, 1 Cor. 11:3

γυναικὸς

see above

ἐκκλησίας

the global community of Christians, universal church, cf. 1:22, 3:10, 21, 5:23ff, 27, 29, 32

the totality of congregations of Christians, church

σωτήρ

one who rescues, savior, deliverer, preserver, of Christ as savior of the church

one who saves, Savior

σώματος

a unified group of people, body, of the Christian community or church, as the body of Christ, which He fills or enlivens as its Spirit  
believers in Christ who are joined together as a group, with the implication of each having a distinctive function within the group, congregation, Christian group, church

**v. 24**

ὡς

see above

ὑποτάσσεται

PPI3sg

fr. ὑποτάσσω

to cause to be in a submissive relationship, to subject, to subordinate, passive, subject oneself, be subjected or subordinated, obey, cf. 1:22, 5:21ff., submission in the sense of voluntary yielding in love

to submit to the orders or directives of someone, to obey, to submit to, obedience, submission

οὕτως

referring to what precedes, in this manner, thus, so, with reference to what precedes with reference to that which precedes, so, thus, in this way

**v. 25**

ἀγαπᾶτε

PAImp2pl

fr. ἀγαπάω

to have a warm regard for and interest in another, cherish, have affection for, love

to have love for someone or something, based on sincere appreciation and high regard, to love, to regard with affection, loving concern, love

καθὼς

of comparison, just as

markers of similarity in events and states, with the possible implication of something being in accordance with something else, just as, in comparison to

παρέδωκεν

AAI3sg

fr. παραδίδωμι

to convey something in which one has a relatively strong personal interest, hand over, give over, deliver, entrust, hand over, turn over, give up a person, hand over to suffering, death, punishment, esp. in relation to Christ, cf. v. 2

to hand over to or to convey something to someone, particularly a right or an authority, to give over, to hand over

ὑπὲρ

a marker indicating that an activity or event is in some entity's interest, for, in behalf of, for the sake of someone/something, after expressions of suffering, dying, devoting oneself, so especially of the death of Christ, for, on behalf of humanity

marker of a participant who is benefited by an event or on whose behalf an event takes place, for, on behalf of, for the sake of

**v. 26**

ἀγίαση

AAS3sg

fr. ἀγιαζω

include a person in the inner circle of what is holy, in both cultic and moral association of the word, consecrate, dedicate, sanctify, of the Christian community or church  
to cause someone to have the quality of holiness, to make holy

καθαρίσας

AAPtcpMSN

fr. καθαρίζω

to purify through ritual cleansing, make clean, declare clean, cleanse, purify, of Christ and the community of Christians, cf. Titus 2:14  
to cleanse from ritual contamination or impurity, to cleanse, to purify, purification

λουτρῶ

bath, washing, of baptism, ‘the washing in water’, cf. Titus 3:5  
ceremonial washing referring to baptism, washing, baptism, generally interpreted as reference to baptism, since the literal washing of an object by means of water would not be a means of ritual purification in the sense in which the church would be dedicated or consecrated to God

ὕδατος

water

ῥήματι

that which is said, word, saying, expression, or statement of any kind, generally the singular brings together all the divine teachings as a unified whole, with some such meaning as gospel or confession  
that which has been stated or said, with primary focus upon the content of the communication, word, saying, message, statement, question

**v. 27**

παραστήση

AAS3sg

fr. παριστημι

to cause to be present in any way, present, represent, almost equivalent to make, render, ‘that (Christ) might render the church glorious before himself’, cf. 2 Tim 2:15, Col. 1:22  
to cause something to be or to serve as, to cause to be, to cause to serve as, to make something to be

ἔνδοξον

pertaining to possessing an inherent quality that is not ordinary, glorious, splendid, of the church, brilliant in purity  
pertaining to being splendid or glorious, glorious, splendid, wonderful, in splendor, ‘in order that he might present to himself the church in all its splendor’

ἔχουσαν

PAPtcpFSA

fr. ἔχω

to experience something, have, of conditions, characteristics, capabilities, emotions, inner possession  
to experience a state or condition, generally involving duration, to experience, to have

σπίλον

spot, stain, blemish

that which constitutes an unwanted spot or stain upon something, cf. Jude 12

ρυτίδα

wrinkle

lines or creases in the skin, wrinkle, used symbolically as a type of imperfection

τοιούτων

pertaining to being like some person or thing mentioned in a context, of such a kind, such as this, like such, substantive, such or similar things, things like that

pertaining to being like some identified entity or event, such, like such, like that, a reference to that which is of such a kind as is identified in the context, of such a kind, of a kind such as this

ἁγία

pertaining to being dedicated or consecrated to the service of God, dedicated to God, holy, sacred, reserved for God and God's service, of human beings consecrated to God, holy, pure, reverent, cf. 1:4

pertaining to being holy in the sense of superior moral qualities and possessing certain essentially divine qualities in contrast with what is human, holy, pure, divine

ἄμωμος

pertaining to being without fault and therefore morally blameless, blameless, of the Christian community, cf. 1:4

pertaining to being without fault and hence morally blameless, faultless, perfect, blameless

## v. 28

ὀφείλουσιν

PAI3pl

fr. ὀφείλω

to be under obligation to meet certain social or moral expectations, owe, be obligated, with infinitive following, one must, one ought

to be obligatory in view of some moral or legal requirement, ought, to be under obligation

ἀγαπᾶν

PAInf

fr. ἀγαπάω

see above

σώματα

body of a human being or animal, body, living body, the instrument of human experience and activity

the physical body of persons, animals, or plants, either dead or alive, body

ἀγαπῶν

PAPtcpMSN

fr. ἀγαπάω

ἀγαπᾷ

PAI3sg

fr. ἀγαπάω

see above

## v. 29

ποτε

pertaining to generalization of time, at some time or other, after negatives, not ever, never  
an indefinite point of time or occasion, ever, at any time, at some time

ἐμίσησεν

AAI3sg

fr. μισεω

to have a strong aversion to, hate, detest, with acc. of thing hated  
to dislike strongly, with the implication of aversion and hostility, to hate, to detest

ἐκτρέφει

PAI3sg

fr. ἐκτρέφω

to provide food, nourish, nourish and cherish  
to provide food for, with the implication of a considerable period of time and the food being  
adequate nourishment, to provide food for, to give food to someone to eat

θάλπει

PAI3sg

fr. θαλπω

cherish, comfort, of a wife, whom her husband is to care for as his own flesh, cf. 1 Thes. 2:7  
to take care of, with the implication of cherishing and concern for, to take care of

## v. 30

μέλη

a part as member of a whole, member, of the many-sided organism of the Christian community,  
the individual Christians are members of Christ, and together they form his body, cf. v. 25, 4:16  
part as a member of a unity, member, we are members of his body

σώματος

see above

## v. 31

ἀντι

indicating the reason for something, because of, for the purpose of, for this reason  
marker of reason, with the possible implication of purpose, because, for this reason, for the  
purpose of

καταλείψει

FAI3sg

fr. καταλειπω

to cause to be left in a place, leave, behind, by leaving a place  
to cause a particular relationship to cease, to leave, to no longer relate to

προσκολληθήσεται

FPI3sg

fr. προσκολλαω

to adhere to closely, be faithfully devoted to, join  
to begin an association with someone, whether temporary or permanent, to join, to join oneself  
to, to become a part of

## v. 32

### μυστήριον

the un-manifested or private counsel of God, God's secret, a secret or mystery, too profound for human ingenuity, a unique great mystery is revealed where the relationship between Christ and the Christian community or church is spoken of on the basis of Gen 2:24

the content of that which has not been known before but which has been revealed to an in-group or restricted constituency, secret, mystery

### μέγα

pertaining to being relatively superior in importance, great, of things, great, sublime, important the upper range of a scale of extent, with the possible implication of importance in relevant contexts, great, greatly, greatness, to a great degree

### εἰς

of actions or feelings directed in someone's direction in hostile or friendly sense markers of content as a means of specifying a particular referent, concerning, with respect to, with reference to, about

## v. 33

### πλήν

marker of something that is contrastingly added for consideration, only, in any case, on the other hand, but, breaking off a discussion and emphasizing what is important markers of contrast, implying the validity of something irrespective of other considerations, but, nevertheless, except

### ἀγαπάτω

PAImp3sg

fr. ἀγαπάω

see above

### ἵνα

ἵνα with subjunctive as a periphrasis for the imperative, 'the wife is to respect her husband' marker of the content of discourse, particularly if and when purpose is implied, that, an expression of command is implicit in this passage, and therefore one may interpret this clause as being a matter of content

### φοβῆται

PPS3sg

fr. φοβέω

to have a profound measure of respect for, have reverence, respect, with special reference to fear of offending persons who command respect

to have such awe or respect for a person as to involve a measure of fear, to fear, to show great reverence for, to show great respect for