

EPHESIANS 5

In **vs. 1-17** Paul is basically saying Christians should “Walk in Love” (**vs. 1-7**); “Walk as Children of the Light” (**vs. 8-14**); and “Walk in Wisdom” (**vs. 15-17**). If we are children of God, then we should imitate our Father. And we can know how our Father acted and expects us to act based on His word and lifestyle and teachings of Jesus the Christ.

Walk in Love (vs. 1-7)

Vs. 1-2 – First of all with the word “*Therefore*” Paul concludes the thought from *Ephesians 4*, where he described how Christians should relate to one another. Just as children imitate their parents, we should follow God’s example. God loved us all the way to the Cross called Calvary; God loved us even when we did not know Him and were sinners (**Romans 5:8**). We can’t be content with ourselves by merely comparing ourself to other men...Jesus is the Christians standard. We must heed the idea of *1 Peter 1:15-16*: **as He who called you is holy, you also be holy in all your conduct, because it is written, “Be holy, for I am holy.”** We can also offer a pleasing sacrifice (a sweet-smelling aroma) as we give ourselves in love to others.

Vs. 3-4 – The city of Ephesus with its pagan temple dedicated to the Roman goddess Diana (*Acts 19:23-31*) was similar to modern day American society in that sexual immorality and greed ran rampant...these things were not

considered sin then and a majority in America today don't see sexual immorality and greed as sin today – they see them as private and personal decisions and its okay to indulge in them if its consensual. *The fact that sexual immorality may be consensually engaged in, that does not mean it's not sinful.*

In this text Paul cautions the Believer against improper language, obscene jokes and gestures that are so common they are accepted as the norm. How can we praise God and remind others of God's goodness and holiness when we are speaking coarsely? We have been called out of darkness into the marvelous light; we are set apart; we've been bought with a price we don't belong to self anymore; we represent God. If you say you are a Christian but yet, you engage in unrepentant and consistent sinful living especially in the realm of sexual immorality and improper language in public...you need to change your name or your lifestyle. We must notice Paul's theme here of a moral appeal. Paul is not saying "avoid these things so that you can be a saint." Rather, it is "you are a saint; now live in a manner fitting for a saint." And for the record a "saint" is a redeemed sinner who then he/she sins, is convicted of the Holy Spirit, they confess the sin and repent striving to live Holy in order to not consistently repeat the sin. The constant moral appeal of the New Testament is simply this: be who you are in Jesus. *(Get a reader to read 1 Peter 4:3).* There is nothing that highlights the Christian life better

than striving to live holy (*I say striving*) because Christians make mistakes; we fall short; but we are ever striving to live better today than we did yesterday. And when we tell people we are not perfect, but serve the perfect God who will forgive us and cleanse us if we sin but we confess and repent. The church will grow and we will attract more unrepentant sinners to share the Gospel with.

Vs. 5 – In this verse Paul is not forbidding all contact with unbelievers; if Christians don't associate with unbelievers with a primary purpose being to witness to them; to model the Christian life before them; and to pray with and for them, then how will unsaved people have the Gospel shared with them. Paul is speaking against condoning the lifestyle of people who make excuses for immoral behavior and recommend its practice and acceptance to others. Paul cautions the church to be wary of those who are viciously evil, immoral, or openly opposed to the Christian life because such people are more likely to influence others for evil than for good. Additionally, Paul is basically repeating what he wrote in **1 Corinthians 6:9-11** (*get a reader to read and let's discuss*). If God's kingdom is alive in them, a transformation has occurred so that they cannot rest in the habitual practice of these things. Paul is speaking of people who engage in these sins as a lifestyle – they are unrepentant and see no need to repent because they don't think their lifestyle is sin.

Vs. 6-7 - We cannot allow empty words to excuse or minimize the judgment due to the practice of these sins. It is certain that because of these things the wrath of God comes upon the sons of disobedience. The Bible determines what is sin; and man cannot overturn or overrule God's word. The Supreme Court says a man can marry a man and woman can marry a woman but God's word does not confirm that - **(Genesis 2:23-24)**. Roe v Wade says a woman can abort a child; but God's word does not affirm that - **(Proverbs 6:16-17)**. And let me throw this out for lagniappe...I get many responses to some of my post that say, how can you support a Democratic president who approves abortion...my response is abortion is sin; I pray that God will transform the hearts of people who do not believe in the sanctity of life. And we need to be aware that Roe vs. Wade did not make abortion mandatory, it made abortion legal. And since it's legal, it's a law that can be amended...and for all of those especially, in the Republican Party why has there been no real effort on their behalf to repeal Roe v Wade. Name one so called Christian Republican who has drafted a bill to repeal Roe vs. Wade? And even more important as a Christian...our job is to pray for God to touch the heart and mind of those who are considering abortion to have a change of heart and mind...we must from time to time go on sight with insight at Planned Pregnancy centers and pray for God to help pregnant mothers see there is a

better way out. Our government must create laws that social programs that help a pregnant mother see there is a viable option to take care of the baby. Yes, she sinned and committed fornication in having a baby; but if all we are going to do is throw the Bible at her; then we will see abortions continue at the same rate they are now! In [vs. 6](#) regarding the phrase, *"let no one deceive you with empty words"* this is very similar to what Paul said in [2 Timothy 3:1-7](#) and [4:3-5](#) (*get a reader to read it and discuss it*). I hope you recognize what Paul wrote then is exactly where we are in America today. Covid-19 has helped expose the flaws of the church as much as it has exposed the inequity in healthcare service – the poverty in America (food and financial) – the racism in America – the greed in America. A fundamental reason I believe God has allowed Covid-19 to be a reality in America is to call America to repent before it's too late. If the Rapture occurs in our lifetime it's a country like America that will suffer greatest. In [vs. 7](#) – regarding the phrase *"Therefore do not be partakers with them"* - Paul assumes that Christians will not have their lives habitually marked by fornication, uncleanness or covetousness. Yet we should not even occasionally be partakers with them who are. We must not yield to temptation because yielding is sin. [1 John 4:4](#) and [1 Corinthians 10:13](#) tells us we have a power in us to overcome this type of sin and temptation.

[Walk in Light \(vs. 8-14\)](#)

Vs. 8-10 – In these verses Paul reminds the believer there has been a seismic shift; the believer’s position has changed from darkness (unrepentant sin) to light (righteousness). As people filled with the light, our actions should reflect our faith (we must become doers of the word and not just hearers as stated in *James 1:21-22*. Additionally, *read 2 Corinthians 6:14-7:1 for a parallel reading of the same major point*). Closely note the exact verbiage Paul uses here in **vs. 8** - Paul does not only say that we were *once in darkness*. He says *we were once darkness itself*. Conversely, we are *not only in the light, we are light in the Lord*. We were born in sin and shaped in iniquity...but once we accepted the effectual call of Jesus and exercised **Romans 10:9** we were saved...and now we have become a new creation so we live like we are saved and we’re the righteousness of God. Paul mentions 3 fruits of the Spirit here from **Galatians 5:22-23** in **vs. 9**. And in **vs. 10** note the phrase “*acceptable to the Lord*” – the Christian life need to be lived not trying to please man but to be acceptable and pleasing to the Lord.

Vs. 11 – Regarding the phrase, “*And have no fellowship with the unfruitful works of darkness, but rather expose them*” - instead of associating with ungodliness, we are to *in a spirit of love* expose the unfruitful works of darkness. We are not to be silent when there is obvious sin before us; sometimes our speaking out is praying for the situation and other times

confronting the sin peacefully and out of love. Since this is Black History month a great quote from Rev. Dr. Martin Luther King Jr. that he may have been inspired to write his quote from this text he said: *The ultimate tragedy is not the oppression and cruelty by the bad people but the silence over that by the good people.*” And Paul was careful to say that we should *avoid the unfruitful works of darkness, not the people* who are in darkness. How else will they hear the Gospel if we don’t share it with the drunkard, prostitute, addict, homosexual person etc.

Vs. 12-14 – Paul instructs us to expose these deeds of darkness and sin because our silence may be interpreted as approval. God desires for His people to take a stand for what is right. Christians must lovingly speak out for what is true and right. Rev. Dr. Martin Luther King Jr. said it like this: *“He who passively accepts evil is as much involved in it as he who helps to perpetrate it. He who accepts evil without protesting against it is really cooperating with it.”* And since God makes it clear He want Christians to look out for the poor, widows, elderly, those homeless, in need of food/water/sustenance; God want all people to be treated with dignity and respect therefore, the believer must speak up for the “least of these” to ensure they have their needs addressed by the Government and the church. In **vs. 14** most scholars believe this is not a direct quote but was probably taken from a well known hymn known to the

Ephesians whose lyrics were based on *Psalm 26:19; 51:17; 52:1; 60:1;* and *Malachi 4:2*... what should make the hymns a staple of the church is they ooze Scripture; they never get old and they have lasting meaning.

Walk in Wisdom (vs. 15-21)

Vs. 15/16 – Paul begins a new but connected thought in **vs. 15-21** to the previous verses...as the believer goes out into the world imitating Christ, we are to “Walk in Love” (**vs. 1-7**) – “Walk in Light” (**vs. 8-14**) and here in **vs. 15-21** we are to “Walk in Wisdom.” The *Greek* word translated for *circumspectly* carries the idea of “*to walk carefully*” – *to walk precisely - to be on alert at all times.*” Christians cannot live in this dark and evil world underestimating the power of darkness. When you become a Christian, *you stop chasing sin* but now *sin chases you*. Peter said in **1 Peter 5:14**, “*Be sober, be vigilant; because your adversary the devil walks about like a roaring lion, seeking whom he may devour.*” To *walk circumspectly* or wisely means to live imitating Jesus as we are commanded to do...it means to allow the Word of God to be your blueprint – your final authority on all matters of life. And the phrase “*not as fools*” – note **Psalm 14:1** says *the “Fool” has said in his heart, there is no God*” and **Proverbs 1:7** says *a fool is one who despises wisdom and instruction.*”

When Paul says in **vs. 16** “*Redeeming the Time*” he means seizing the moment - taking advantage of the opportunities we have to do kingdom advancement

work right now – The idea is that God gives us choice moments to seize for His purposes so we should take advantage of them. (Remember what Mordachi told Esther in *Esther 4:14* - “*For if you remain completely silent at this time, relief and deliverance will arise for the Jews from another place, but you and your father’s house will perish. Yet who knows whether you have come to the kingdom for such a time as this?*” We all have a limited amount of time on this earth. Therefore, there comes a time when professing Christians must stop talking about what we should be doing and start doing it – and that time is NOW! James says in *James 4:14* says, “Whereas you do not know what will happen tomorrow. For what is your life? It is even a vapor that appears for a little time and then vanishes away.” Ephesians chapter 5 seems like it was written yesterday not around 60 AD.

Vs. 17 – Understanding the will of God for your life is not done by emotion or feeling and remember *Jeremiah 29:11* assures us God has a purpose for our life. To understand God’s will for your life you must dedicate time to prayer, reading/studying/meditating on Scripture, witnessing, and worship (*Jeremiah 29:12-13*). The *Greek* word for *time* in this verse is “*Kairos*” which references a season – a specific moment that is especially significant. The way we spend our time demonstrates what and who we love and care about. The latter part of *vs. 16* says “*because the days are evil.*” It is interesting to note the *Greek*

word for *evil* in *vs. 16* is *poneros* from which we get our English word *pornographic*. We live in a highly sexually charged and pornographic society and you don't have to watch an Xrated movie to see it...regular TV and cable channels now have programs that would have been rated R 20 years ago...The most recent Barna Group studies available suggest that 50% of the people sitting in our pews or viewing worship on due to Covid-19, are looking at and/or could be addicted to internet pornography. *Dr. Charles Swindol calls pornography the #1 secret problem in the church*. You hardly need to be reminded that fallen pastors and priests did not “suddenly” fall. More often than not, pornography played an initial role in their downward spiral. The way to keep our minds free from this world's pollution is to “redeem the time” by using our spare time for kingdom advancement instead of it being the devil's playground. When we use our “spare time” to go for a prayer walk – to read our book(s) of the month – to check up on sick and shut in members – or volunteer some time at your local church – it will help you achieve victory. (And always keep *1 Corinthians 10:13* in your mental rolodex).

Vs. 18 - Paul first says, “*do not be drunk with wine*” - he intentionally used the phrase drunk with wine because drinking wine in and of itself is not a sin; but being drunk is sin. (*When is it alright for Christians to drink and when is it not alright for Christians to drink*)? Just because we have the freedom to do

something we are still our brother's keeper (**read 1 Corinthians 6:12**)...so if drinking – even a glass of wine with dinner in the company of a new believer would cause the new believer to stumble; *then we should not drink in their presence for their sake.* The phrase “*in which is dissipation*” the word **dissipation** carries the idea of an evil thought process bent on doing wrong with no regard of changing especially, as it relates to drinking in excess. In other words, *you leave the house or the job on Friday or Saturday evening with the explicit purpose of I'm gonna get drunk and whatever happens after that...happens after that.* Paul is really using the wine statement for contrast – Paul's primary point he is trying to make is “*Do not be drunk with wine, BUT instead, be filled with the Spirit of God.*” A universal will of God is for His people to be filled with the Holy Spirit. The **Greek** construction of this verse is **imperative** meaning *it's a command* from God and the verb is **present tense** which in essence means “*be filled now and keep on being filled.*” This verb is also **passive** which means *it is not something that we do but it's something done to us or in us by the Holy Spirit as we yield to Him...*the word “filled” is derived from a **Greek** word which means “*controlled by.*” So to be filled with the Holy Spirit means to be constantly led and guided by the Spirit in our mind, heart, and our will. But to be led and guided by the Spirit we have to *submit to the Holy Spirit...*we are not human robots; we have “free will” to obey God or

disobey God – this means a person can be filled with the Holy Spirit one moment and then grieve the Holy Spirit the next moment if they sin. An example of this is in our speech - the Apostle James said in *James 3:9* we can bless God with our tongue one moment and with the very same tongue we curse men. When we sin - the indwelt Holy Spirit is grieved so He convicts us of our sin...and then we pray for forgiveness seeking the cleansing power of the blood of Jesus and then we can seek a fresh filling.

Vs. 19 – Paul is saying based on this text the Spirit Filled Life is characterized first of all by *“speaking to one another in psalms and hymns and spiritual songs.”* So is Paul saying when you greet someone in the church parking lot or at the grocery store you should start singing Amazing Grace...or How Great thou art? No, you speak to them by sharing with them the words and the life lessons derived from the meaning of the psalms/hymns. The psalms, hymns, and true spiritual songs are steeped in deep theology and doctrine. A spirit filled person is always talking about the essence of hymns...we talk about God’s goodness - His mercy - His grace and His forgiveness to a perishing world. In addition to ”Speaking” to others about the goodness of God we are to Sing...notice in *Psalms 100* it says come before His presence with what - singing. If you begin listening to more spiritual songs and hymns you can get a refilling of the Holy Spirit. And notice since the text says *“make*

melodies in your heart” that means not all of the singing has to be out loud...sometimes you can just hum the song in your heart and soul...God will put a constant tune and melody in your heart that can last for days, weeks, or even months...if you begin listening to more psalms, hymns, and spiritual songs consistently, the Holy Spirit would start changing you for the better.

Vs. 20 – Paul is teaching us in these verses a characteristic of one living the spirit filled life will be they have come to the place in their life they are grateful no matter what they are currently going through or what their current situation in life is...they are grateful in knowing God is in total control and they are a branch connected to the “True Vine.” When we truly understand just who God is – we can’t help but be grateful to God for His grace and mercy...because even if you are in a severe storm...it could be much worse than what you are currently dealing with. God knows the start date of your trial and He knows when He will give you release and victory from it...so gratitude can be shown even in the midst of a storm because the disciple of Jesus knows trouble don’t last always. We can grateful to God for the promises He has made to us in the midst of trouble...promises like *Isaiah 26:3* which says, *He will keep you in perfect peace whose mind is stayed on Him...or Isaiah 41:10* which says, *Fear not, for I am with you, be not dismayed*

for I am your God. Yes, I will strengthen, you; I will help you, and I will uphold you with my righteous right hand.

Spirit Guided Relationships: Wives and Husbands (vs. 21-31)

Vs. 21 - The Spirit-filled life is marked by “mutual submission” when we are filled with the Spirit, it will show by our mutual submission to each other; and the submission will be done in the fear of God, not the fear of man. The word submitting here is a military term; it literally means, “to be under in rank.” And ‘rank’ has to do with order and authority, not with value or ability.” The idea of submission here doesn’t have anything to do with someone being smarter or better or more talented. It has to do with a God-appointed order. We submit to one another in the fear of God.

Vs. 22 - highlights a wife should submit to her own husbands, as to the Lord. Paul addressed wives and their responsibility in the Christian marriage first. This isn't because they are the bigger problem or because they need special attention. The reason is that the apostle was particularly concerned about this question of submission. That was the principle that he introduced in vs. 21. This aspect of submission has a particular application to wives in a Christian marriage. When the wife submits to her husband it signifies she recognizes that there is an order of authority, and that she is a part of a unit - a team. A

wife submits to a husband who is submitting to God. Whether or not one believes the husband is worthy of being submitted to or not is not what the Scripture says – wives submit to their husband as to the Lord. When we submit to God, we recognize God's authority and act accordingly. When we submit to the police, we recognize the authority of the police and act accordingly. When we submit to our employer, we recognize the authority of our employer and act accordingly. Submission does not mean inferiority. Nor does submission mean silence. Submission means "sub-mission." There is a mission for the Christian marriage, and that mission is obeying and glorifying God. The wife says, "I'm going to put myself under that mission. That mission is more important than my individual desires. I'm not putting myself below my husband, I'm putting myself below the mission God has for our marriage, for my life." The phrase "to your own husbands" defines the sphere of a wife's submission. *The Bible never commands a general submission of women unto men in society. This order is commanded only in the spheres of the home and in the church.* God has not commanded in His word that men have exclusive authority in the areas of politics, business, education, and so on. Regarding the last phrase of **vs. 21** – "as to the Lord" is a crucial phrase. It colors everything else we understand about this passage. It would be erroneous to think the phrase "as to the Lord" means that a wife should submit to her

husband as if he were God himself. The wrong idea is "*you submit to God in absolutely everything without question, so you must submit to your husband in the same absolute way.*" Just as there are limits to the submission your employer can expect of you. There are limits to the submission the government can expect of you. There are limits to the submission parents can expect of children. In no place does the Scripture teach an unqualified, without exception, submission - except to God and God alone. To violate this is to commit the sin of idolatry. If you want to please Jesus, if you want to honor Him, then submit to your own husband as to the Lord.

Vs. 23-24 – discusses the reasons for a Christian wife's submission. Just as the church is subject to Christ, so let the wives be to their own husbands in everything. The command given in **vs. 22** is difficult. God knows this, so He also includes reasons for His command. He wants us to understand the principle behind the command. The first reason for a Christian wife's submission to her husband is found in here is **vs. 22**, in the words *as to the Lord*. This means that the primary motive of her submission must be obedience and respect to Jesus, instead of obedience and respect to her husband only. The phrase "*for the husband is the head of the wife*" - Paul states another reason for a wife's submission. It is because the *husband is the head of the wife*. In its full sense the word "*head*" has the idea of headship and

authority. It means to have the appropriate responsibility to lead and the matching accountability. It is right and appropriate to submit to someone who is our head based on God's divine order for marriage. The Scriptures also emphasize the fact that the woman was made out of the man, taken out of the man to show a connection to him, and that she was meant to be a help for man...and a help for man that was fitting for him. In **vs. 24** regarding the phrase *"Just as the church is subject to Christ, so let the wives be to their own husbands"* - Paul says the wife should submit because the relationship of the husband and wife is a model of the union between Jesus and the Church. Perhaps the Christian wife doesn't want a "head" or a leader of the team between husband and wife. If that is the case, the wife does not understand a Biblical marriage, and will always work against it in one way or another. It is the same dynamic as a Christian saying he doesn't want Jesus to be his "head." Look closely at **Genesis 3:16** (read verse from Bible and discuss it especially the phrase *"Your desire shall be for your husband, and he shall rule over you."*)

Vs. 25 - the simple command to Christian husbands: *love your wife*. Husbands, love (agape) your wives - Paul's words to Christian husbands safeguards his previous words to wives. Though wives are to submit to their husbands, it never excuses husbands acting as tyrants over their wives. According to **2**

Timothy 1:7, God has given us the spirit of power - but also of love. *Power, in their Christian life, is always to be exercised in love.* "It is not naked power, it is not the power of a dictator or a little tyrant who tramples upon his wife's feelings and so on, and sits in the home as a dictator...No husband is entitled to say that he is the head of the wife unless he loves his wife...So the reign of the husband is to be a reign and a rule of love; it is a leadership of love."

Vs. 25b-27 – These verses highlight the standard and example of a Christian husband's love. Just as Christ also loved the church and gave Himself for the church, that He might sanctify and cleanse her with the washing of water by the word, 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. Just as Christ also loved the church: Jesus' attitude towards the church is a pattern for the Christian husband's love to his wife. This shows that the loveless marriage doesn't please God and does not fulfill His purpose.

In **vs. 26** – the phrase “that He might sanctify and cleanse her with the washing of water by the word” when Jesus gave Himself for the church on the cross, it also provided cleansing from every stain sin makes. Since the work of Jesus on the cross comes to us through the Word of God and the preached word, it can be said that we are washed of water by the word. When Paul wrote the washing of water by the word, he used the ancient Greek word

“rhema” – a spoken word for that time.” There is something cleansing about being under the teaching of the Word. Regarding the phrase in **vs. 27** - “that He might present her to Himself a glorious church” - this means that Jesus Himself shares His prospects, His future with His bride. A Christian husband should also share his prospects and future with his wife. Even as a wife will share in the husband's future, so we will share in the glorious future of our Lord.

Vs. 28-32 - No one in their right mind will hate his own flesh, but nourishes and cherishes it, just as the Lord does the church. The wife is the one who is kept, preserved, guarded, shielded, provided for by the husband – the husband key roles are priest, protector, and provider. As Christ nourishes and cherishes the church, so the husband should nourish and cherish his wife. And the wife should realize that is her position in this relationship." Paul in **vs. 22-24** provided reasons for the Christian wife to submit to her husband. And in **vs. 28-32** he provides reasons the Christian husbands should love his wife: (First), the husband should love his wife because this is what love is. Paul indicates this in ***Ephesians 5:25***: Husbands, love your wives. (2nd), husbands should love their wife because the relationship between husband and wife has a pattern: the relationship of Jesus and His church. Paul indicates this in **Ephesians 5:25-29**: Just as Christ also loved the church; so husbands ought to

love their own wives. (3rd) reason the Christian husband must love his wife is because you are one with her, just as Jesus is one with the church. So husbands ought to love their own wives as their own bodies: The single word “as” is very important. The meaning is, "So ought men to love their wives because they (the wife) are their own bodies." In **1 Corinthians 7:2-5** Marriage provides God’s way to satisfy natural desires and to strengthen the partners against temptation. Married couples have the responsibility to care for each other; therefore husbands and wives should not withhold themselves intimately/sexually from one another, but should fulfill each other’s needs and desires (but these desires must be Godly – you cannot have lived the life of a “rascal” and engaged in certain sexual acts that are not natural male and female actions and expect your spouse to perform them just because you did it with other ungodly people). Sexual love is a beautiful tool to build with, not a weapon to fight with; it’s not a bargaining chip. To refuse each other is to invite Satan to tempt the spouse to seek their satisfaction elsewhere. The phrase “Affection due” – means if a husband or wife is engaged in sexual relations with their spouse without true affection being rendered he/she is not giving his spouse what he/she is due. When God made man and woman and brought them together in His divine institution of marriage God said in **Genesis 1:28** – “Be fruitful and multiply (fruitful means enjoy intimacy)

multiply of course means have children to populate the earth. In this verse Paul is stressing be “fruitful.” In **1 Corinthians 6:20** Paul said (read **1 Corinthians 6:20**) – Paul is saying spiritually, our bodies belong to God when we become a Christian. We’ve been bought at a price and we must act like it. In marriage “physically” our bodies belong to our spouse because God designed marriage so that through the union of husband and wife the two become one flesh (**Genesis 2:24**). The wife’s body belongs to the husband and the husband’s body belongs to the wife – and each must be considerate of each other. This does not justify a husband abusing or coercing his wife, sexually or otherwise. Paul's point is that we have a binding obligation to serve our partner with physical affection. On the practical level, therefore, the whole of the husband's thinking must include his wife also. He must never think of himself in isolation or detachment. In **vs. 32** the “great mystery” is the fundamental Biblical meaning of marriage was a great mystery. First, the relationship between Jesus and the church spoke to us about the husband-wife relationship. Now the marriage relationship speaks to us about the relationship between Jesus and His people. For this reason a man shall leave his father and mother and be joined to his wife, and the two shall become one flesh: Paul quoted this essential passage from **Genesis 2:24**. Relevant to marriage, it shows that just as the first man and the first woman were one -

she was taken from him, and then brought back to him - so it could be said of every married man today that he is joined to his wife. God did the joining. It shows a fundamental principle for promoting oneness in marriage: there must be a leaving (of former associations) and a cleaving (joining together as one).

Vs. 33 – this verse teaches us the number one need of both the husband and the wife in marriage: Wife – to be loved and the husband to be respected.