

Block Diagram of Haustafeln

Ephesians 5:22-6:9

- 5:22 **Αἱ γυναῖκες**
- (1) *(ὑποτάσσεσθε)¹ τοῖς ἰδίοις ἀνδράσιν*
 ὡς τῷ κυρίῳ,
 5:23 ὅτι ἀνὴρ ἐστὶν κεφαλὴ τῆς γυναικὸς
 ὡς καὶ ὁ Χριστὸς κεφαλὴ τῆς ἐκκλησίας,
 αὐτὸς σωτὴρ τοῦ σώματος·
 5:24 ἀλλὰ
 ὡς ἡ ἐκκλησία ὑποτάσσεται τῷ Χριστῷ,
 οὕτως καὶ
- (2) *αἱ γυναῖκες (ὑποτάσσονται) τοῖς ἀνδράσιν*
 ἐν παντί.
- 5:25 **Οἱ ἄνδρες,**
- (3) *ἀγαπᾶτε τὰς γυναῖκας,*
 καθὼς καὶ ὁ Χριστὸς ἠγάπησεν τὴν ἐκκλησίαν
 καὶ
 ἑαυτὸν παρέδωκεν
 5:26 ὑπὲρ αὐτῆς,
 ἵνα αὐτὴν ἀγιάσῃ
 καθαρίσας
 τῷ λουτρῷ τοῦ ὕδατος
 ἐν ῥήματι,
 /—————|
 5:27 ἵνα παραστήσῃ αὐτὸς ἐαυτῷ ἑνδοξὸν τὴν ἐκκλησίαν,
 μὴ ἔχουσαν σπίλον
 ἢ
 ρυτίδα
 ἢ
 τι
 τῶν τοιούτων,
 | ἀλλ'
 ἵνα ᾗ ἁγία καὶ ἄμωμος.
- 5:28 οὕτως
- (4) *ὀφείλουσιν καὶ οἱ ἄνδρες*
ἀγαπᾶν τὰς ἑαυτῶν γυναῖκας
 ὡς τὰ ἑαυτῶν σώματα.
- ὁ ἀγαπῶν τὴν ἑαυτοῦ γυναῖκα*
- (5) *ἑαυτὸν ἀγαπᾷ.*
- 5:29 γάρ
- (6) *οὐδεὶς ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν*
 ἀλλὰ
- (7) *ἐκτρέφει*
 καὶ
- (8) *θάλπει αὐτήν,*
 καθὼς καὶ ὁ Χριστὸς τὴν ἐκκλησίαν,
 5:30 ὅτι μέλη ἐσμὲν τοῦ σώματος αὐτοῦ.
- 5:31 ἀντὶ τούτου
- (9) *καταλείπει ἄνθρωπος τὸν πατέρα καὶ τὴν μητέρα*
 καὶ
- (10) *προσκολληθήσεται*

- πρὸς τὴν γυναῖκα αὐτοῦ,
καὶ
- (11) ἔσονται οἱ δύο
εἰς σάρκα μίαν.
- (12) ^{5:32} τὸ μυστήριον τοῦτο μέγα ἐστίν·
δὲ
- (13) ἐγὼ λέγω
εἰς Χριστὸν
Καὶ
εἰς τὴν ἐκκλησίαν.
- ^{5:33} πλήν
καὶ
- (14) ὑμεῖς... ἕκαστος τὴν ἑαυτοῦ γυναῖκα οὕτως ἀγαπάτω
οἱ καθ' ἓνα, ὥς ἑαυτόν,
δὲ
- (15) ἡ γυνὴ ἵνα φοβῇται τὸν ἄνδρα.
- ^{6:1} **Τὰ τέκνα,**
- (16) ὑπακούετε τοῖς γονεῦσιν ὑμῶν
ἐν κυρίῳ·
γάρ
- (17) τοῦτο ἐστὶν δίκαιον.
- (18) ^{6:2} τίμα τὸν πατέρα σου καὶ τὴν μητέρα,
ἥτις ἐστὶν ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ,
- ^{6:3} ἵνα εὖ σοι γένηται
καὶ
ἔσῃ μακροχρόνιος
ἐπὶ τῆς γῆς.
- ^{6:4} Καὶ
οἱ πατέρες,
- (19) μὴ παροργίζετε τὰ τέκνα ὑμῶν
ἀλλὰ
- (20) ἐκτρέφετε αὐτὰ
ἐν παιδείᾳ
καὶ
νουθεσίᾳ κυρίου.
- ^{6:5} **Οἱ δοῦλοι,**
- (21) ὑπακούετε τοῖς κατὰ σάρκα κυρίοις
μετὰ φόβου
καὶ
τρόμου
ἐν ἀπλότητι τῆς καρδίας ὑμῶν
ὡς τῷ Χριστῷ,
^{6:6} μὴ κατ' ὀφθαλμοδουλίαν
ὡς ἀνθρωπάρεσκοι
ἀλλ'
ὡς δοῦλοι Χριστοῦ
ποιοῦντες τὸ θέλημα τοῦ θεοῦ
ἐκ ψυχῆς,
^{6:7} μετ' εὐνοίας
δουλεύοντες

ὡς τῷ κυρίῳ
καὶ
οὐκ ἀνθρώποις,
6:8 εἰδότες
ἐάν τι ποιήσῃ ἀγαθόν
ὅτι ἕκαστος... τοῦτο κομίζεται
παρὰ κυρίου
εἴτε δοῦλος
εἴτε ἐλεύθερος.

6:9 Καὶ
οἱ κύριοι,
(22) τὰ αὐτὰ ποιεῖτε
πρὸς αὐτούς,
ἀνιέντες τὴν ἀπειλήν,
εἰδότες
ὅτι καὶ αὐτῶν καὶ ὑμῶν ὁ κύριός ἐστιν
ἐν οὐρανοῖς
καὶ
προσωποληψία οὐκ ἔστιν
παρ' αὐτῷ.

Colossians 3:18-4:1

- 3:18 **Αἱ γυναῖκες,**
(1) ὑποτάσσεσθε τοῖς ἀνδράσιν
ὡς ἀνῆκεν ἐν κυρίῳ.
- 3:19 **Οἱ ἄνδρες,**
(2) ἀγαπᾶτε τὰς γυναῖκας
καὶ
(3) μὴ πικραίνεσθε
πρὸς αὐτάς.
- 3:20 **Τὰ τέκνα,**
(4) ὑπακούετε τοῖς γονεῦσιν
κατὰ πάντα,
γὰρ
(5) τοῦτο εὐάρεστόν ἐστιν
ἐν κυρίῳ.
- 3:21 **Οἱ πατέρες,**
(6) μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν,
ἵνα μὴ ἀθυμῶσιν.
- 3:22 **Οἱ δοῦλοι,**
(7) ὑπακούετε... τοῖς κατὰ σάρκα κυρίοις,
κατὰ πάντα
μὴ ἐν ὀφθαλμοδουλίᾳ
ὡς ἀνθρωπάρεσκοι,
ἀλλ'
ἐν ἀπλότητι καρδίας
φοβούμενοι τὸν κύριον.
- 3:23 ὁ ἐὰν ποιῇτε,
(8) ἐκ ψυχῆς
ἐργάζεσθε

3:24

ὡς τῷ κυρίῳ
καὶ
οὐκ ἀνθρώποις,
εἰδότες
ἀπὸ κυρίου
ὅτι... ἀπολήμψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας.

(9) τῷ κυρίῳ Χριστῷ δουλεύετε.
3:25 γὰρ

ὁ ἀδικῶν
(10) κομίζεται
ὁ ἡδίκησεν,

καὶ
(11) οὐκ ἔστιν προσωποληψία.
4:1 Οἱ κύριοι,

(12) τὸ δίκαιον
καὶ
τὴν ἰσότητα τοῖς δούλοις παρέχεσθε,
εἰδότες
ὅτι καὶ ὑμεῖς ἔχετε κύριον
ἐν οὐρανῷ.

¹Note the efforts of copyists to insert a verbal form here to make the statement clearer:

The reason for this is the ellipsis of the imperatival verb for this admonition to wives. 5:21 contains the participial ὑποτασσόμενοι which sets up mutual submission and respect to members of the believing community, since it comes as the final modal participle of five defining what it means to be 'filled with the Spirit' (πληροῦσθε ἐν πνεύματι) in the sentence in 5:18-21. Remember that no paragraph breaks existed in the original text; they flowed without even spacing between words. Thus this participle ὑποτασσόμενοι sets up the tone of mutual submissiveness and respect as a manifestation of the Spirit's presence and fullness in the community of faith. This contextual meaning for the community of faith then establishes the tone next applied to the family units inside that community of faith. Thus, how we are to relate within the community of faith becomes a model for relationships within the believing family.

With the earlier Colossian description of the Haustafeln as a model, copyists then attempted to insert the verbal expression in verse 22 in order to make the syntax balanced and correct. The struggle over the first few centuries was exactly how to make this work right; thus a variety of textual variants:

ὑποτάσσεσθε [Pres - Dep - Imp (Com) - 2 - Pl] in D G K 181 326 614 629 630 1984 1985 Byz Lect I⁵⁵ it^{e,c,(g?)} syr^{p,h} Chrysostom [γυναικες becomes vocative];

ὑποτασέσθωσαν [1 Aor - Dep - Imp (Perm) - 3 - Pl] in x A I P Ψ 33 88 104 330 436 451 1241 1739 1877 1881 1962 2127 2492 2495 it^{ar,c,dem,f,(g?),mon,x,z} vg syr^{pal} cop^{sa,bo} goth arm eth Clement^{1/2} Origen Ambrosiaster Victorinus-Rome Basil Jerome Euthalius Theodoret John-Damascus [γυναικες becomes nominative];

Omission of verbal expression in P⁴⁶ B Clement^{1/2} Origen Greek mss^{acc to Jerome} Jerome Theodore.