

THE BOOK OF EPHESIANS
"Husbands: Love Your Wives"
Ephesians 5:25-33

INTRODUCTION

1. To be filled with the Spirit (v. 18) has some very personal interrelationships (vv. 19, 20). It surely advocates mutual submission of the saints (v. 21).

2. The woman's role in marriage is really impossible without the energy of the Holy Spirit (vv. 22-24). Her basic responsibility is to take the place of submission to her own husband as a spiritual duty (v. 22). Doing this, she demonstrates: a) Christ as superior (Head) in the church (v. 23). b) Christ as Saviour of the church (His Body) (v. 23). c) Christ a Sovereign over the church (v. 24).

3. But the woman's role is balanced by that of her husband. This is not Jewish or Greek culture, but Bible (Christian) culture. The husband is urged to "love" his wife. The verb "love" is present imperative. It enjoins a deliberate self-devotion (not self-satisfaction) as its dominant trait. This love is described:-

1. COMPARATIVELY v. 25

This lifts a husband's love for his wife to the highest plane. It is to be as Christ loved the church. That was supreme affection (Gal. 2:20).

2. SACRIFICIALLY v. 25 (Past)

To "give" means to hand over. So Christ gave "Himself" for the church (1 Pet. 2:24). It was on her behalf that He gave Himself. Such unutterable love. It was unstinting. Men must be prepared to die for their wives.

3. PURPOSEFULLY vv. 26-27.

a. To sanctify v. 26 (present)

To "sanctify" means to set apart or consecrate. "Cleanse" signifies to remove defilement. The major issue is sanctification, as it is the main verb. The participle "washed" is aorist and is probably simultaneous with "sanctify." It is accomplished by the Word (John 15:3; 17:17).

b. To present v. 27 (future)

The second main verb is "present." This verb

is used of "yielding" to the Lord (Rom. 6:11-13; 12:1). The reflexive "Himself" is used ("might Himself to Himself present"). The personal action of Christ is stressed. "Glorious" means a church which excites admiration. The church will be without anything to mar her beauty and will be free from every indication of age (1:4). All is a picture of the coming marriage feast (Rev. 19:7-10).

4. INTIMATELY v. 28-30.

Here is a clear statement that Christ's love is a model and an incentive for the husband. The point is not that the husband is to love his wife as much as he loves his own body, but rather because she is his own body. They are complements one of another. This is why Christ loves the church--it is His own Body. Four reasons are advanced: A man a) never hates his own body v. 29, b) but nourishes his body (brings to maturity and on) v. 29, c) and cherishes his body (warms or fosters with tender care) v. 29, d) because he is vitally in union with his body. Christ and His body are the standard v. 30.

5. EXCLUSIVELY vv. 31-33.

a. Separation v. 3. The husband and wife relationship transcends parental ones. They become "one flesh."

b. Mystery v. 32. Of the many mysteries in the Bible, the one mentioned here is between Christ and His church. That is the great archetype of the passage.

c. Conclusion v. 33. The main point is here summarized: Husbands--love. Wives--fear.

CONCLUSION

Essential to the well-being of the marriage bond is for a husband to have that form of love which cherishes and protects his wife as being himself. So be it.