

## Ephesians Lesson 05

Ephesians Chapter 5

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Memory verses for this week: *2 Pet 3:17 Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. 2 Pet 3:18 But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen.*

**Introduction:** Chapter 4, we discussed how we should have the same mind when it comes to the fundamentals of the faith. We also covered about the spiritual gifts that God gives each believer, and how we should use those for the glory of the Lord. This week we get into chapter 5 of Ephesians which primarily deals with the conduct of the believer. We should walk circumspectly before the world and the church that we might be a positive influence to see others come to know Christ. This chapter continues with an extensive assortment of the practical outworking of the Christian walk and culminates with the beautiful comparison of the marriage relationship and the church.

### I. The Walk of the Believer as God's Dear Child

*Ephesians 5:1 Be ye therefore followers of God, as dear children; Eph 5:2 And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour.*

The preceding chapter ended on the note that God for Christ's sake has forgiven us. With that setting in mind, we are enjoined to be "followers of God." We are the objects of God's love and now are His children. It is incumbent upon us to allow that love which results in the forgiveness of others to flow through us.

The section beginning in chapter 4:30 culminates with the injunction to "walk in love as Christ also hath loved us." This is the third 'walk' (mentioned in Ephesians) and certainly in agreement with what our Lord so frequently taught (see John 13:34, 15:12, 17). We are directed to not only love, but to walk in love. The implication is that love ought to permeate every aspect of our daily living.

As we walk about our daily tasks, we ought to do so with the kind, considerate, thoughtful, helpful, merciful, patient spirit which emanates from God's love. As Christ loved us, we ought to that love to direct our attitude towards others. The

Apostle adds an illustrative definition of agape-love. Its ultimate expression is how that “Christ also hath loved us, and hath given himself for us.”

The essential definition of agape-love is ‘a giving of oneself for another.’ That Jesus did on Calvary. (See also Galatians 2:20 and II Corinthians 12:15.) He then used an Old Testament account familiar to the Jews. The mention of “an offering and a sacrifice to God for a sweetsmelling savour” likely hearkens back to the sweet-savor offerings defined in Leviticus 1-2.

The basic thought is that the several sweet-savor offerings (offered at the Tabernacle/Temple) were pleasing to God. What Jesus did at Calvary was the ultimate sweet-savor offering of which God was well pleased. It also was the ultimate expression of love. Gods agape-love that was manifested toward us ought to be presented by us toward others. In short, we should point others to Christ.

God is our leader, and we should follow Him. The biggest battle we have at times is the fact that we don’t want Jesus in the pilot seat, we want to fly the plane. But we’ll be much more successful if we let Jesus be the pilot in the front seat, and we take a position of co-pilot in the back seat. Satan doesn’t want the child of God to let the Holy Spirit direct our life. But it is the best and only way to have the most fulfilling life possible.

*Psalm 23:1 The LORD is my shepherd; I shall not want.*

*John 10:14 I am the good shepherd, and know my sheep, and am known of mine.*

In verse 2 we are commanded to walk in love. When we talk of love, there is no greater love than the love God showed to us when He sent His son, Jesus Christ to die for us. And he loved us when we were truly unlovable, in our lost condition.

*Romans 5: But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.*

*John 15:13 Greater love hath no man than this, that a man lay down his life for his friends.*

There is no greater love than to lay down your life for your friend. That makes Christ’s sacrifice even that much greater, since we were God’s enemies at that time.

*Rom 5:10 For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.*

*Rom 5:11 And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.*

*Eph 5:3 But fornication, and all uncleanness, or covetousness, let it not be once*

*named among you, as becometh saints; Eph 5:4 Neither filthiness, nor foolish talking, nor jesting, which are not convenient: but rather giving of thanks. Eph 5:5 For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.*

The next walk is noted in verse 8—“walk as children of light.” However, the Apostle now begins leading up thereto. The antithesis of light is, of course, darkness. Paul begins by addressing the moral darkness which then and now permeates the world around us. He notes a broad description of sexual sin which ought not be “once named among us.” These includes fornication. The word so translated (porneia porneia) in its more narrow sense refers to sex between unmarried people. In its broader scope, it refers to sexual immorality of any kind.

Uncleanness is translated from (akayarsia) akatharsia and is more abstract than the word fornication. Where fornication refers to immoral sexual acts, uncleanness refers to the more or less abstract matters of impure thinking, discussion, jokes, and perhaps pornography. As the word implies, it refers to that which is morally ‘dirty.’ Covetousness in this context likely refers to the lust or avarice of the above-mentioned impurity.

The greater truth is that these ought not once be named among God’s people “as becometh saints.” The idea is, as saints, we are called into His holiness and it is only becoming to not have such impurity charged to us.

In verse 4, the inspired writer continues in the same vein. Likewise, there ought not be *filthiness named among us*. To these he adds, “*nor foolish talking, nor jesting.*” In the context, it is clear he speaks of dirty words and their expression. Such ought not be heard from God’s people.

Finally, his reference to jesting is not an injunction against humor in general. The context makes clear the thought is of lewd speech or dirty jokes. These ought not be uttered by God’s people. We are enjoined unto the giving of thanks. Thanksgiving is on an entirely different channel and that is the point.

Paul goes on to remind his readers, For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater hath any inheritance in the kingdom of Christ and of God. Before looking into the vocabulary involved, the greater thought is that those involved in such sexual immorality will not receive an inheritance in the coming kingdom.

The thought is that such will lose their reward at the Bema seat for such activity. The thought is not that one guilty of sexual sin will lose their salvation. Of interest is that this is the only place in the Bible where the kingdom is at the same place called of Christ and God. It simply refers to the day when Christ returns and establishes His kingdom.

The word translated as whoremonger (pornov pornos) literally means a fornicator and as noted above is one who participates in sexual sin. Of note is that Paul

defines covetousness as idolatry. One given to sexual lust, as the context clearly alludes, is likened to making a god of the same and as such is an idolater. He says the same in Colossians 3:5. Again, the greater truth is that sexual sin will neutralize reward and inheritance in the coming kingdom.

These sins are often very difficult in that they become a habit and eventually a way of life. One who truly repents will receive forgiveness.

God wants our lives to be pure and without sin as much as is humanly possible. We see there are four classes of people who have no inheritance.

1. Whoremongers
2. Unclean persons
3. Covetous men
4. Idolaters

We know that only Christ can cleanse us from these sins and make us acceptable to God. In our recent study of Corinthians, Paul spoke of how many would not inherit the kingdom of God, and how that many in the church had been like those.

*1 Cor 6:9 Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind,  
1 Cor 6:10 Nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.  
1 Cor 6:11 And such were some of you: but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God.*

*Eph 5:6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Eph 5:7 Be not ye therefore partakers with them.*

Paul warns the true saints of being deceived. It is for these very things aforementioned that God's wrath is poured out upon a sinful world. Nations (and individuals) are given to sexual impurity. God very well may deal with them in wrath, therefore, we are enjoined to be not "partakers with them." This statement in no way embraces the mid tribulation or post tribulation theological stands. The word translated as disobedience (apeiyeia apeitheia) literally has the sense of 'unbelief.'

God's people should always be on the alert. People can be deceived when they let down their guard. This also happens when we don't study our bibles and grow in wisdom and grace that we can truly know the truth. We can really be deceived when we don't take God at His Word, and I'll add when we don't let God's Word be

the final authority on right and wrong. So many want to decide what is right and wrong themselves. God sets the rules, and when we want to know if something is right or wrong, we need to simply look to scripture for clarification.

We are warned to not be partakers with the children of disobedience.

*1 Timothy 5:22 Lay hands suddenly on no man, neither be partaker of other men's sins: keep thyself pure.*

*Eph 5:8 For ye were sometimes darkness, but now are ye light in the Lord: walk as children of light: Eph 5:9 (For the fruit of the Spirit is in all goodness and righteousness and truth;) Eph 5:10 Proving what is acceptable unto the Lord.*

He reminds them that in the past they were in spiritual and moral darkness. The word translated as sometimes (pote pote) has the sense 'in time past.' It refers to before we were saved. Though we may have lived that way then, "now are ye light in the Lord." The apex of this section is arrived at. We accordingly are enjoined to "walk as children of light." It is the fourth 'walk' in Ephesians. Light throughout the Scripture is identified with holiness. It is the antithesis of darkness which universally refers to sin.

Verse 9 is an adjunct to the primary thought being developed. In the context of light, he refers to the fruit of the Spirit. It obviously is the converse of the darkness just elaborated upon. Implied is that the fruit of the Spirit is of light. It here is defined as "in all goodness and righteousness and truth." Though the fruit of the Spirit as defined in Galatians 5 enumerates nine elements, here three others are mentioned. Neither list is exclusive. Both are typical and both apply.

The three elements mentioned here are more generic in nature. They certainly are in contrast to the works of the flesh dealt with in this chapter so far. These three are the opposite of the moral darkness described above.

The flow of thought picks up in verse 10 where it left off at the end of verse 8. There, we were enjoined to "walk as children of light." That thought continues with the addition of proving what is acceptable unto the Lord. The thought is of testing whatever to see if it is pleasing to God. Thus, we are directed to always be discerning of that which is impure, off-color, and of the darkness which so abounds.

*Eph 5:11 And have no fellowship with the unfruitful works of darkness, but rather reprove them. Eph 5:12 For it is a shame even to speak of those things which are done of them in secret. Eph 5:13 But all things that are reprov'd are made manifest by the light: for whatsoever doth make manifest is light. Eph 5:14 Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.*

Moreover, we are further instructed to have no fellowship with the unfruitful works of darkness. But rather reprove them. The thought is clear. Have nothing to do with such works of darkness, mentioned above. It is described as unfruitful. Such activities will neutralize the fruit of the Spirit as well as any other kind of spiritual fruit. We rather are enjoined to “reprove them.” That is speak against them.

The doing of such works is not only prohibited, but even the talking about them.. The idea likely is of gossip, or unnecessary discussion of such behavior. For it is a shame even to speak of those things which are done of them in secret. Though such sin certainly abounds in the world, as God’s people, it ought not be the subject of our conversation.

The truth is that all such things will be reprovved by God. Paul indicates that all such sin is made “manifest by the light.” As Jesus noted in John 3:19-20, men living in such sin hate the light of God because it reproves their sin. Indeed, the true light manifests impurity. He then quotes from the Old Testament. Some think the quotation is from Isaiah 9:2, others 26:19, and others from Isaiah 60:2.

The passage in question, “Awake thou that sleepest, and arise from the dead, an Christ shall give thee light,” is both a conclusion and an instruction. Implied is the relationship of darkness and spiritual sleep. Of all people, God’s people ought to be spiritually awake and walk as children of light.

We are called children of light, and we should let the light show in our lives to honor the Father. If no one can see any difference in us, there will be no attraction to the lost sinner. But when Christ’s love radiates from us, we truly are magnetic and others have a desire to be near us and like us.

*Matthew 5:16 Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.*

God’s desire is for us to walk in light, and to turn from sin and the darkness of this old evil world. We are commanded to have no fellowship with those who live in sin because their deeds are displeasing in God’s sight. God is angry with the wicked every day the bible says, and we should love what God loves (goodness and righteousness) and hate what He hates. (Sin and evil)

In the King James Version Commentary, the author comments on verse 11 & 12.

**Have no fellowship with the unfruitful works of darkness.** The Greek present imperative means stop having joint-participation with the barren works of darkness. These works yield no profit and no reward. They do produce bitterness, pain, and disgrace. Darkness suggests action and habits characteristic to a life of sin. **But rather reprove them.** Not just abstain, but expose them by a consistent life. We are to express our disapproval by word and action, by the light of right living and loving example, thus attracting them from the destruction of darkness to

the light of salvation in Christ (Jn 3:19–20).

*John 3:19-21 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. 20 For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. 21 But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.*

*Eph 5:15 See then that ye walk circumspectly, not as fools, but as wise, Eph 5:16 Redeeming the time, because the days are evil. Eph 5: 17 Wherefore be ye not unwise, but understanding what the will of the Lord is. Eph 5:18 And be not drunk with wine, wherein is excess; but be filled with the Spirit;*

The next major thought flows therefrom. This fifth 'walk' is of interest. We are enjoined to be ever so careful in our Christian walk. He adds further insight with the comment, "not as fools, but as wise." We are to walk wisely and carefully in our Christian life.

Further insight is added with the warning of redeeming the time. The thought is of not wasting the time God has given us. Its efficient use is pleasing to God. It is the function of walking wisely. Moreover, we are reminded of the urgency thereof, because the days are evil.

Paul, even as we, lived in evil times. There is urgency in wisely using the time God has given us while we have time.

*"Only one life 'twill be soon be past. Only what's done for Christ will last."*

The inspired writer thus continues with the logical conclusion, "Wherefore be ye not unwise, but understanding what the will of the Lord is." There is great wisdom in so ordering our lives by (1) knowing the will of God, (2) understanding the will of God, and (3) doing the will of God.

Part of such circumspect living is being "not drunk with wine wherein is excess." A careful point of distinction is at hand. The Apostle was not saying, 'don't drink to excess so that you get drunk.' Many a compromising Christian has so interpreted this to justify social drinking.

Rather the thought is don't be intoxicated at all which leads to all sorts of excess (i.e., unseemliness). The greater and contrasting truth is that we are to "be filled with the Spirit." The apposition is not coincidental. Rather than being filled with intoxicating spirits, we rather are commanded to be filled with the Holy Spirit of God. That high spiritual level comes only as we are surrendered to the Spirit of God, have purged sin from our lives.

Christ is light and He will give us light if we will but arise and walk in the leadings of

the Holy Spirit. We are to walk circumspectly in this life, meaning to be cautious and watchful. We have more at stake than what many understand.

*1 Peter 5:8 Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour:*

We need to use our time wisely, knowing that we have only 'today' in which to serve God and accomplish His Will in our lives. Many people want to either live in the future (which never gets here), or dwell in the past where we can never return. Today is the day of the Lord, and we should rejoice in it, and redeem the time. I heard a young lady singing a song on the radio yesterday, and she said that we need to realize the choices we make to do good or evil affect not only ourselves, but all generations that follow after us. Sounds a bit intimidating, but consider that each person makes up the world.

So if we live Godly, we affect those around us in a positive manner. Likewise if we do evil. As that little saying goes, we will either be remembered for the problems we helped to solve or the problems we created. If I know my heart, I want to be part of the cure, not the problem. And to be effective, we have to understand the will of the Lord and be led by the Holy Spirit.

## **II. The Inner Life of the Spirit-Filled Believer**

*Eph 5:19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; Eph 5:20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;*

Paul proceeds to mention spiritual aspects which are related to being filled by the Spirit of God. These involve "speaking to yourselves in psalms, hymns and spiritual songs." He touches upon the greater spectrum of Christian music. The word translated as psalms (qalmov psalmos) literally refers to the playing of a stringed instrument and presumes instrumental accompaniment. Here the thought is of speaking such which may imply the quoting of the Psalms.

The word translated as hymns ('umnov hymnos) literally means 'a song of praise to God.' What clearly is implied is that the focal point of Christian music is praise to God. It is He to whom the music is directed and not human ears. Then, he also mentions spiritual songs. Implied is a spiritual character to Christian music in distinction to a carnal or worldly style. The Apostle then adds, "singing and making melody in your heart to the Lord."

The phrase "making melody" has the sense again of making praise to God. Hence, Christian music should be primarily addressed to God for His praise and not our religious entertainment. It is directly related to being filled with the Spirit. Moreover, it ought to emanate from our heart which the Spirit of God fills.



A further matter related to being filled with the Spirit is of giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ. The overwhelming object of thanks in the Bible is to God. Moreover, we are enjoined to so thank Him for “all things” and it is to be in the name of Christ. If there is a hampering sin amongst Christian people, it is the lack of thanks to God for His manifold blessings.

God wants us to speak to ourselves in psalms and hymns and Spiritual songs. Some religious groups use this verse to prove that instrumental music should not be used in our services. But that is not in harmony with all the rest of scripture.

*Psalm 150:1 Praise ye the LORD. Praise God in his sanctuary: praise him in the firmament of his power. 2 Praise him for his mighty acts: praise him according to his excellent greatness. 3 Praise him with the sound of the trumpet: praise him with the psaltery and harp. 4 Praise him with the timbrel and dance: praise him with stringed instruments and organs. 5 Praise him upon the loud cymbals: praise him upon the high sounding cymbals. 6 Let every thing that hath breath praise the LORD. Praise ye the LORD.*

Here in Psalms we are clearly taught to praise God in His sanctuary with stringed instruments such as the psaltery and the harp. Since this is the Word of God and given by inspiration of the Holy Spirit, we can certainly accept it with confidence and know it is profitable for our instruction. Verse 20 says we should give thanks for all things in the name of the Lord Jesus Christ.

### **III. Analogy of Husband and Wife with Christ and the Church**

*Eph 5:21 Submitting yourselves one to another in the fear of God. Eph 5:22 Wives, submit yourselves unto your own husbands, as unto the Lord.*

The Apostle uses the matter of submission as a transition into a new major area of discussion. That is domestic relationships. Through the remainder of the chapter he presents the intricate relationship between husband and wife. He finishes his instruction in relating all said to Christ and the church. The first element in this text is the relationship of the wife to her husband.

In one of the most concise yet profound teachings on the marriage relationship, the Apostle sets forth the basic axiom for a wife: wives, submit yourselves unto own husbands, as unto the Lord. The word translated as submit (‘*upotassw hypotasso*’) is set forth in the imperative mode. It has the sense to ‘submit,’ ‘subordinate oneself,’ and ‘obey another.’

It originally was a Greek military term meaning to arrange troop divisions in a military fashion under the command of a leader. It came to have a nonmilitary sense of ‘a voluntary attitude of cooperating, giving in, assuming responsibility,

and carrying a burden.' The greater thought is not one of male chauvinism. Rather, it is the manifestation of God's divine order.

God has given authority to the several basic institutions of society. In the marriage relationship, that authority flows through the husband. In God's sovereign wisdom, He has so ordained the husband to be the head of the home. That does not mean the wife is in anyway inferior. It simply means that the husband is the senior partner in the marriage relationship. Happy are both marriage partners when the wife willingly accepts and obey this truth. It ultimately is "as unto the Lord" as we shall soon see.

*Eph 5:23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Eph 5:24 Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.*

The sacred author proceeds from this injunction to illustrate a doctrinal truth. For even as the husband is the head of the wife, even so "Christ is the head of the church: and he is the savior of the body." A two-fold truth is present. The husband is the head of the home and Christ is the head of the church. When such a principle is operative in a marriage, happy is that marriage.

The Apostle reverts back to the marriage relationship. In setting forth the obvious that Christ is the head of the church, and the church is subject to Christ, "so let the wives be to their own husbands in every thing." Moreover, the principle of submission is for every area of life.

We are to submit ourselves one to another in the fear of the Lord. A wives first duty is to her husband. He is to be the head of the wife and home. Popular teachings and psychologists of today want to restructure the family unit, but there has never been a better plan than God's for how a family should be structured. He relates the home being patterned after the church.

As the man looks to Christ who is the head of the church, the woman is to look to the man to guide the family. Many men do not want the responsibility and try to push this off on their wives, but God is not pleased when we do not follow His plan. Christ is the savior of the body verse 23 says, and the wife is to subject to the husband in all things.

Christ loves His church.

*Acts 20:28 Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*

The church was no after thought with the Lord, and the family was ordained of God

even before there was a record of man worshipping the Lord. If God so loved the church, and ordained the family even before it, how much should we honor the Lord by following His plans for how it should be designed and operated. Men are commanded to love their wives. While women are to be subject to their husbands, it is interesting that they were not directly commanded to love their husbands. But a true marriage is based upon mutual love between husband and wife.

*Col 3:18 Wives, submit yourselves unto your own husbands, as it is fit in the Lord.*

*Col 3:19 Husbands, love your wives, and be not bitter against them.*

*Eph 5:25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; Eph 5:26 That he might sanctify and cleanse it with the washing of water by the word, Eph 5:27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. Eph 5:28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.*

The object of discussion now turns to the husband. They are commanded, husbands, love your wives. With the prerogative of leadership comes the concomitant responsibility to love one's wife. Even as the basic biblical injunction for the wife is to submit to her husband, the basic injunction for the husband is to love his wife. Most problems of submission on the part of a wife would be greatly mitigated by a husband who truly loves her.

The word translated as love is (agapaw) agapao and has the sense of 'a giving oneself for the other.' It is sacrificial in nature. To that end, the Apostle notes even as Christ also loved the church, and gave himself for it. Clearly implied is that a husband ought to have the same sacrificial love for his wife. The essential definition of such love is found in how Christ gave Himself for us.

The focus shifts back to the work of Christ in how He gave Himself for the church that he might sanctify and cleanse it with the washing of water by the word. Christ gave Himself in order that He might sanctify the church. That sanctification is through His shed blood. See Hebrews 13:12. His sacrificial death was to cleanse the church "with the washing of water by the word." Implied is that the ongoing cleansing of the church comes in part through the preaching of the Word.

Our ultimate and positional purification is by the shed blood of Christ. The ongoing, day by day cleansing is through prayer and the preaching of the Word (instruction, guidance). That should give some pause for the consideration of faithfulness.

Our Lord has planned this all for the church in order that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing. The analogy lends itself to clothing which is splendid, clean, pressed, having no stain, and thus glorious. The shed blood of Christ coupled with the ongoing preaching of

the Word is God's plan to present a pure bride to His Son—that it should be holy and without blemish.

In verse 28, Paul returns to the duty of the husband. "So ought men to love their wives as their own bodies." Even as we have an instinctive determination of self-preservation, so ought we to love our wives. The imperative of the husband is clearly and simply to love his wife.

Christ sanctified the church by paying the penalty for sin. The church will one day be the bride of Christ, and it will be presented unto Himself as a glorious church not having spot nor wrinkle. Verse 28 speaks of how husbands should love his wife as his own body. We know that when a man takes a wife, the two of them become 'one flesh' in the eyes of the Lord.

*Gen 2:22 And the rib, which the LORD God had taken from man, made he a woman, and brought her unto the man.*

*Gen 2:23 And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man.*

*Gen 2:24 Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh.*

*Gen 2:25 And they were both naked, the man and his wife, and were not ashamed.*

*Mark 10:6 But from the beginning of the creation God made them male and female.*

*Mark 10:7 For this cause shall a man leave his father and mother, and cleave to his wife;*

*Mark 10:8 And they twain shall be one flesh: so then they are no more twain, but one flesh.*

*Mark 10:9 What therefore God hath joined together, let not man put asunder.*

We see parallel teaching as we see how Christ was willing to leave His father to come and pay the price for His church. A man should be willing to leave his father and mother for his wife.

*Eph 5:29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: Eph 5:30 For we are members of his body, of his flesh, and of his bones. Eph 5:31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.*

Continuing in the vein of self-preservation, Paul notes how that no one hates his own flesh, but instinctively takes care of it. The Lord likewise nourishes and cherishes the church. The tender love and care for the church by our Lord is made evident.

The thought is here made personal, For we are members of his body, of his flesh, and of his bones. Here he again returns to the marriage relationship describing that for this very cause—the cause of a husband loving and cherishing his wife—does a “man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.”

The unity of the marriage relationship is based upon the love of the husband for his wife. Moreover, that unity is more than just physical union. It is a union and unity of their entire being until death parts them.

*Eph 5:32 This is a great mystery: but I speak concerning Christ and the church.  
Eph 5:33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.*

The thought reciprocates one more time to the relationship between Christ and the church. Paul notes it as a “great mystery” and he makes clear he is referring to the bond between Christ and the church. We, as members of His body, ought therefore take great comfort in the love and care our great Husband has for us both now and forever.

The subject returns finally to the husband and wife relationship. He summarizes the section by reiterating the command for the husband to love his wife. For the third time (and by implication the fourth time), the command for the husband to love his wife is restated. Its repetition should emphasize its importance. The injunction for the wife is restated in slightly different fashion. She is enjoined to “reverence her husband.”

The word translated as reverence (fobew phobeo) has the sense to ‘fear’ or ‘respect.’ In this case, it is in the context of obedient submission as noted in verse 21. That notwithstanding, the injunction for the husband to love his wife is stated twice as many times for that of the wife to submit. This is not to diminish the wife’s duty. Rather, it is to emphasize the husband’s duty as leader. He will set the tone of the marriage relationship by his love to his wife.

The lesson on the husband and wife is a lesson on not only how we should live, but how the church will one day be the bride of Christ. God expects us to be faithful to our church like we are to our wife. You come home to be with your wife at the close of a day. Do you come to the services when your church meets. We recently signed up for digital service on our cable service for the television, and while we don’t subscribe to movie channels, we now have like over 200 channels of every thing you could imagine.

One of the new channels is called the game show channel which replays old game shows of the sixties and seventies. We were watching an old re-run of Family Feud

where people have to match the answers of the audience. One of the questions during the show was “How many times do you go to church each year?” The first lady guessed 52. If my memory is accurate, 3 people out of 100 agreed. Her husband guessed 12, and 13 people agreed with that answer. What was the number one answer to how many times do you go to church in a year. The number one answer was 2. We’ve fell far short of what God’s desires are for his people when we show up at Easter and Christmas. God help us to be faithful to God’s church in this upcoming year.

*Heb 10:24 And let us consider one another to provoke unto love and to good works:*

*Heb 10:25 Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching.*

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*Prov 4:18 But the path of the just is as the shining light, that shineth more and more unto the perfect day.*

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**Practice Random Acts of Kindness. Each act spreads, and many will be blessed.**