

Ephesians 5

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Tape # 8174
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The fifth chapter of Ephesians actually begins with the thirty-second verse of the fourth chapter. They are definitely tied together. Be ye kind one to another, tender hearted, forgiving one another even as God for Christ's sake has forgiven you. God is our standard and our example of forgiveness. We are to be kind, tender hearted, forgiving. God is kind to us. He is tenderhearted towards us. He is forgiving through Christ Jesus. And so we are to be to each other.

So he goes on to say, *Be ye therefore followers of God*, Be followers or imitators of God. The Greek word is *mimetes*, the word from which we get our word, mimic. Copiers. Copy God. He was kind. He was tenderhearted. He is forgiving. And thus we are to be kind, tenderhearted, forgiving as we copy the example of God.

Be ye imitators or followers of God, *as dear children*; He is our Father. And let's follow after the example that has been set by our Father in our relationship with each other.

²*And walk in love*, Now, as we have mentioned when we came to the fourth chapter in the Book of Ephesians, we came to the second section. The first section of the Book of Ephesians dealt with our position in Christ, seated with Christ in heavenly places. And all of the Spiritual benefits that God has given to us, all of the resources that we have as children of God, God has provided amply for our every need, Spiritual, physical. God has taken care and provided for our needs.

Having then an understanding of the provisions that God has made, then Paul enters into the second section of the Book of Ephesians, in which he talks about, now that we are the children of God, now that we are seated with Christ in heavenly places, now that we have the Holy Spirit and are empowered by the Spirit, this is how we are to walk. It's the proper order. He isn't telling you how you should walk without first of all telling you all that God has given, the resources that He's made available in order to help us to walk.

If you just began the Book of Ephesians with chapter four, we'd all be wiped out. None of us could do it. But Paul lays the foundation and shows to us who we are, what we are, in Christ Jesus. And where we stand with Him. And all of the resources, the power that God has made available to us. Now we need to use it! We need to use it in our Christian walk. So as we continue in this subject of the walk of the believer.

Walk in love, *as Christ also hath loved us*, Now even at the Father was given as the example for us to copy, to mimic, or to imitate as far as being kind and tenderhearted and forgiving. Now as he talks about love, he uses Christ as the example.

Walk in love as Christ also has loved us, *and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour*. So Christ loved us so much He offered Himself as a sacrifice for us unto God. Without the sacrifice of the Old Testament there was no forgiveness of sin. When a person would sin, it was necessary under the law to bring a sin offering unto the Lord, to offer that offering in order that the sin might be covered. Jesus came to be the sacrifice for our sins.

So Peter said (1 Peter 1:18-19), we are redeemed not with corruptible things such as silver and gold from our empty life, but with the precious blood of Jesus Christ, who was slain as a Lamb without spot or without blemish.

When John the Baptist first saw Jesus, he said (John 1:29), Behold the Lamb of God that takes away the sin of the world.

So Jesus said (John 15:13), Greater love has no man than this than a man will lay down his life for his friends. Walk in love even as Christ also loved us and has given Himself for us an offering and a sacrifice to God for a sweet-smelling savour.

Now it is interesting as he exhorts us to walk in love, that's to walk in the true love, the agape love. The kind of love that Jesus has for us.

He then tells us, ³*But fornication, and all uncleanness, or covetousness* (Sexual impurity and desires for

that, the covetousness for those things.), *let it not be once named among you, as becometh saints*; You are a child of God therefore you are not to be involved in fornication or in sexual impurity or have a desire for those things—coveting after those things.

It's a tragic thing that the world just doesn't understand true love. Hollywood has made a mockery of true love. They have exemplified the lustful passions of man as love. And even to the extent that they use the phrase, "Let's make love", as an invitation for a sexual relationship. And when Paul says, walk in love, he is saying not in this false, phony, kind of love that the world talks about in sexual impurity, immorality. You are a child of God. You are a saint of God. That doesn't become you as a saint.

Then he goes on, ⁴*Neither filthiness* (dirty jokes), *nor foolish talking, nor jesting* (That's using crude language. It's using the double entendres, where there is a double meaning and the secondary meaning is often in a sexual innuendo. And he is telling us, we are not to be using that kind of language.

which are not convenient (Or are not proper for a child of God.): *but rather giving of thanks.*

⁵*For this ye know, that no whoremonger, nor unclean person* (sexually impure person), *nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.* A very serious statement! If you are involved in sexual impurity, according to the Scriptures, you have no place or inheritance in the kingdom of Christ and of God.

Then he says, ⁶*Let no man deceive you with vain words*: Now three times, Paul warns us as he gives a list of the works of the flesh. Three times, once in Galatians, chapter five. Once in 1 Corinthians, chapter six, and here in Ephesians, chapter five, he warns us that if we have given ourselves over to living after the lust of our flesh, sexual impurity, then we are not going to inherit the kingdom of God! It's very plain!

And let no man, he said, deceive you with vain words. Don't let anybody try and tell you, oh well, you know, that's all right and God is full of grace. He is so forgiving and all, but you can live like you want and God will, you know, forgive you. He understands your weaknesses and so forth. And people are always trying to rationalize and justify their living after the flesh. But there is Biblically no justification for it. And if you are living after the flesh, don't be surprised if when Jesus comes you are left. Don't be surprised if heaven's gate is closed to you! And don't say, I want to talk to Chuck because I'm warning you now from the Scriptures, you're not going to make it. I won't have any influence to get you in, either.

Let no man deceive you with vain words, he said, *for because of these things--The sexual impurity, immorality. Because of these things, cometh the wrath of God upon the children of disobedience.* These are the things for which God is going to bring His judgment. These are the things that are going to perpetrate the Great Tribulation. These are the things that create the wrath of God in judgment. So he is very stern and very straight!

⁷*Be not ye therefore partakers with them.* That is, in these practices of immorality.

⁸*For ye were sometimes darkness*, For at one time you were in darkness. As in chapter two, in times past, you walked according the course of this world, according to the direction that Satan was leading the world. But now you have put off the old life, the old man with its lust. And you have put on the new man, which is after Christ.

So in one time you were in darkness, *but now are ye light in the Lord: walk as children of light*: So first of all, walk in love! Now he is exhorting them to walk in light. You were once in darkness. These things belong to the world of darkness. But now you are the children of light. Walk as children of light.

⁹*(For the fruit of the Spirit is in all goodness and righteousness and truth;)* If you are really a child of God, walking in the Spirit, the fruit is goodness. It is righteousness. And it is truth.

¹⁰*Proving what is acceptable unto the Lord.* What kind of activities does God accept? What type of activities does God reject? We've proved the things that are acceptable unto the Lord.

And he said, ¹¹*And have no fellowship* (communion) *with the unfruitful works of darkness, but rather reprove them.* Living in the world, working in a worldly environment, you are exposed to the filth of others, the filthy jesting, the filthy jokes, the filthy language. But the Bible tells us not to have fellowship with that. In other words, don't join in. If someone starts to tell a story to a group that you know the guy is just filled

with filthy jokes, walk away. And if he asks you, how come you walk away every time I start to tell a joke, say to him it's because I don't want your filth poured into my mind. You see the problem about that stuff is that once it goes in it's awfully hard or almost impossible to get rid of it. Somehow it sticks there in your mind. I can still remember some of the little ditties that were written on the restroom walls when I was a little kid. The public restroom walls used to be a place for people to write these filthy things. As a little guy I read some of them. They stick in your mind. I do remember one that really impressed me. That was a man's ambition must be small to write his name on a restroom wall. That one kept me from ever writing on a restroom wall, I'll tell you! The Bible tells us though to reprove them. Don't have fellowship with them.

¹²*For it is a shame even to speak of those things which are done of them in secret.* Paul is no doubt making a reference here to some of the, what they call mysteries in ancient Greece. They had these rituals, secret types of rituals, that if you expose the things that went on in the initiation rites, you were under the threat of death. You weren't to reveal them to anybody. These initiations were often taking place in dark caves. They were of the foulest, vilest, kinds that you could imagine. They called them the mysteries, and the initiation into the *mysterion*, into these mysteries. Paul is making reference of those things, here, the unfruitful works of darkness. It's a shame even to speak of those things which are done of them in secret, the rites and the orgies that they had.

¹³*But all things, he said, that are reprov'd are made manifest by the light:* Whatsoever does make manifest is light.

You remember when Jesus was talking to Nicodemus, He said that God did not send His Son into the world to condemn the world, but that the world through Him might be saved. And he that believeth is not condemned, but he that believeth not is condemned already, seeing he has not believed in the only begotten Son of God. And this is the condemnation, that light has come into the world, but men will come to the light because they love the darkness rather than the light because their deeds are evil. Whatever makes manifest and they won't come to the light because it will manifest the evil. And that's why they stay in the darkness. They don't want to be exposed by the light.

And so here Paul is talking about the things that are reprov'd by the things that are made manifest by the light *for whatsoever doth make manifest is light.* ¹⁴*Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light.* Come out of the darkness from a pagan, heathen world. Christ will give you light.

¹⁵*See then that ye walk circumspectly,* So, we walk in love, not after the love of the world. We walk in the light as children of the light. And now we walk circumspectly. This word, circumspectly, in the Greek, is used eight times in the New Testament. It is translated different ways, carefully, diligently, perfectly. The word has all of these as shades of meaning. We are to walk diligently. We are to walk carefully.

We are to walk perfectly, circumspectly, *not as fools, but as wise,* Now the contrast that he is going to be making is between the fools, which is *asophos*, and the wise, which is *sophos*. The Greek has a negative "a" prefix. And so the Greek words, by putting an "a" in the front of it, you get a negative.

Theos is God. Atheos, the negative "a"—No God. Gnosko, to know. *Agnosko*, or agnostic, or not to know. So the negative prefix. Wise is *sophos* and unwise is *asophos*. It's the negative "a" in front of it, or not wise or as is translated, the fool. So the contrast between the fool, who does not walk circumspectly, who wastes his life.

In times past, Paul said, you walked according to the course of this world. He used the word, walked, the Greek word that should be translated, meander. You didn't have a purpose. You were wasting time. Your life was a waste of time, up until you came to Jesus Christ. Then your life really began to count for something worthwhile, as your life began to count for eternal things.

So walk circumspectly, not as fools, but as wise. ¹⁶*Redeeming the time,* It's wise to redeem the time. It is foolish to waste time.

because the days are evil. And the evil of the days do bear witness of the fact that we are coming to the end of an era.

Every great society that has ever existed, became polluted. Polluted from within and ultimately crumbled

because the moral planks were eroded away. Givens, in his book, *The Rise and Fall of the Roman Empire*, shows the five reasons why Rome fell. It was not conquered from without, it crumbled from within.

And so as in Paul's day, the corruption, the evil that was going on, spoke of the fact that they were coming to the end of the era. Thus, redeem the time. The word is to buy up the time. Buy up every opportunity that we have of making our lives count for things that are eternal. We have only one life that soon will be past. And only what we do for Jesus Christ is going to last. All that we do for ourselves, for our own pleasure, for our own enrichment, that is all going to burn. It's wood, hay, and stubble, which will burn. We need to be redeeming the time, buying up opportunities to lay up for ourselves treasures in heaven.

¹⁷*Wherefore be ye not unwise, but understanding what the will of the Lord is.* Do you know what God's will is for your life tonight? Do you have an understanding of what the will of the Lord is? Don't be unwise. Don't be ignorant. But be understanding as to the will of the Lord for your life.

¹⁸*And be not drunk with wine, wherein is excess;* Of all of the foolish things. It's interesting that these pagan ceremonies were usually followed by a big drinking party in which they all got just drunk, sloppy drunk. It was sort of the end of the initiation. It's over and then everybody just drinks until they are out of it. So Paul is saying, that is foolish.

Don't be drunk with wine, but in contrast; *but be filled with the Spirit;* It's sort of interesting that Paul would put two seemingly such diverse things together—drunk with wine, coupled with, filled with the Spirit. It doesn't seem that they are quite congruent. But what is a person who is getting drunk, seeking? What is he looking for? He's looking to find relief, quite often, from the thoughts of the world, which are too painful. He is trying to escape from his thoughts that are tormenting him. And so he uses the alcohol in order to get an altered state of consciousness so he doesn't have to think about his problems.

What happens when a person is filled with the Spirit? The problems are taken care of. We commit them to the Lord! We don't worry about them anymore. It's in the Lord's hands. He will take care of it.

Then he goes on to say, ¹⁹*Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;* A place of singing, a place of singing in worship. Actually he is talking about here, of speaking to yourself in psalms, hymns and spiritual songs. It's a great thing to do when you are all alone! It's a great thing to do when you are driving down the street in the car. Just singing songs of praise unto the Lord. It's sets the greatest mood, songs of worship and praise, when you are there by yourself, singing to yourself unto the Lord, the songs of praise. I love to do this. I do it often. There are those special songs that I love to sing, just as a love song to the Lord. One is, "I love you, Lord and I lift my voice". I love to sing that to the Lord. I worship, oh my soul rejoice. Making melody in your heart to the Lord.

And then, ²⁰*Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ;* Giving thank always. For what? For all things. To whom? God. Through whom? Our Lord Jesus Christ. In the name of our Lord Jesus Christ!

So in all things, give thanks, Paul wrote to the Thessalonians (1 Thessalonians 5:15-18), for this is the will of God in Christ Jesus concerning you! Great Scripture for this week, isn't it? How that the Lord sort of put us in this passage, this week as we will be celebrating Thanksgiving. Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ.

²¹*Submitting yourselves one to another in the fear of God.* Jesus, talking to the disciples about their future ministry said, the Gentiles love to exercise lordship. How true this is.

Do you ever watch the city council meetings? The Gentiles love to exercise lordship, but He said, it shall not be so among you. Whoever would be a chief among you, let him become a servant of all.

Jesus certainly taught the disciples the servant-hood of ministry. Somehow through the years we have sort of lost sight of that. And in many places, even within the church there is that exercising of lordship over the believers though Jesus said it should not be so among us. If you want to be in a place of leadership then learn to be the servant of all. So we are submitting ourselves one to another in the fear of God because we are all submitted to Him.

And haven't you noticed that one of the greatest provokers of problems is the desire to sort of rule or

control over others? And look how it is manifested with children as they are playing their games? If you don't let me be a cowboy then I'm not going to play with you anymore, you know. And we are wanting to sort of exercise our will over the circumstances, rather than submitting to one another in the fear of God. And one of the big problems in church is the fact that people sometimes are seeking to gain a position of power and authority that they might exercise their will. You would be amazed at how many letters I get of people who know exactly how this church should be run, and offering to come in for a fee and help direct the church. Well, Jesus Christ is the head of the body, the church. We hope that nobody runs it but Him! And we want Him to direct us. Our ear is open to Him for the directions for the church. We submit to one another.

The board meetings are a great experience because we bring up an issue and we start talking about it. There are some that have, you know, definite opinions one way, and some, another, but yet we seem to come to an agreement because our desire is not really that our will be done, but that the Lord's will be done in this. What would the Lord have us to do in this situation? And we're seeking to know the mind of Christ and to follow His direction for the church. I pray that it will always be that way. Submitting ourselves one to another, in the fear of God.

But then in introducing this, he comes into the family relationship. He says, ²²*Wives, submit yourselves unto your own husbands, as unto the Lord.* That's only half the story. And a half-truth can be extremely dangerous. We need the whole truth. And a lot of people are destroyed with half-truths.

A missionary who went in to a primitive area, to bring the gospel, to this very primitive tribe of people, who practiced cannibalism. I mean they were just extremely primitive. As he shared the gospel and there were conversions, he told the chief, now it's wrong for you to have twelve wives. The Bible says you are to have one wife. So he went on his mission. When he came back later the chief was smiling. And he said, I only have one wife now. He said well what did you do with the eleven? He said, I ate them. That's half the truth. Half-truths can be dangerous.

Wives submitting yourselves to your own husbands as unto the Lord. That is you have submitted your life to the Lord. But why did you submit your life to the Lord? Because you came to understand how much He loved you. And knowing that He loved you, supremely, knowing that His love for you was so great that He laid down His life for you, you could submit to that kind of love because you know that anything that He requires of you is for your best interest because His concern, His chief concern is your best interest. He loved you supremely! That is why you surrendered your life to the Lord. That is why the companion verse to this is, "Husbands love your wives even as Christ loved the church and gave Himself for it." That's the other side of the coin, but it's important and essential.

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.* ²⁴*Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing.* And thus the teaching is that the husband is to be the head of the house. And of course, how many marriages are in trouble today because there is this striving in the family over headship, rulership. And the wife is unwilling to submit to the husband and the husband unwilling to show his love to the wife. It's an interesting thing and it's something that works against each other.

It's next to impossible for a wife to submit herself to her husband unless she knows and is assured that her husband loves her supremely. If she questions or doubts his love, then she finds it extremely difficult, if not impossible, to submit unquestionably.

Now, God when He created the woman, He said to Eve, her desire shall be to her husband. God knows that she needs to know that she is loved supremely. It's a part of her feminine makeup. She needs to have the security of that love. She needs to know that whoever may come along, would never turn his mind or heart from her. He is devoted totally to her and not interested in anyone else. And thus she feels the security of that love and secure in that love. God knows that that's one of the great needs that a woman has, to feel that sense of security in love.

God created the male a little differently. He gave us a male-macho, kind of a feeling. I need to feel that I'm in control. I need to feel that I can stand up against the forces that might threaten my family. And that I can defend and will defend and I'm capable. Thus, I don't like being challenged because it is a challenge

against my male macho image, my capabilities, my abilities to manage the home and to provide and to protect or being challenged.

Now, when a woman feels a lack of love when she is not assured that she is loved supremely, her fear causes her to begin to challenge the husband, the decisions that he is making, the things that he is wanting to do, the things he is wanting to buy. She may feel that he is making a serious mistake, but he won't listen.

Quite often women have very analytical minds, at least they can see generally, the downside of things that the fellows can't always see. And again being a woman and having this need for security, she rebels against anything that might be a threat to that security. She's always concerned and worried what would happen if.

Now if she isn't assured of the love, then it only increases because he might make this dumb investment and we might lose everything and then the rat will take off. I'll be left with nothing. So she begins to challenge his decision, but the male macho rises to the challenge. I'm able to do it and I don't need you or anybody else. So he begins to show aloofness, coldness—I can do it and I don't need you either. I can accomplish it. So he begins to show a coldness and aloofness, which only then creates a greater sense of insecurity within her. And in the insecurity, she challenges even more, which causes him to become more aloof and stand-offish and not showing the love, until you find yourself in opposite camps. You find yourself fighting over every little issue, even to what we are going to eat for dinner tonight. Everything becomes a challenge the moment any issue is brought up, out come the swords. And marriage becomes a dual as you start swinging away at each other.

God intended marriage to be a duet, not a duel. The two shall be one—harmony, singing together—one! Now the marriage can be totally split apart, if the wife is not submitting to the husband and the husband isn't loving his wife as Christ loved the church.

Turn it around. The more the husband shows his love for his wife, the easier she finds it to submit. Oh, he's such a sweetheart, maybe he's wrong and maybe we'll lose, but we're still together. And we can do it, you know. And so she finds it easier to submit because she is assured of his total love for her. And the more she submits, the freer he feels to show that love. Oh you little angel, you sweetheart, you know. You know how smart I am. You know, there she is supportive. And you're the smartest, I trust you! I'll tell you what. What that does for a man is something tremendous!

I have a good friend, Arnold Petersen. Arnold established the Petersen Baby Furniture Company. He is a very wealthy man. He has sold out of the Petersen Baby Furniture Company, but he was the one who invented the fold-up stroller. It happened when he and his wife were heading up to San Francisco to the world's fair there on Treasure Island, years ago. He was an engineer at Lockheed. They decided to go to the world's fair. They had packed up the car. With their little daughter in the back seat, as they got ready to leave, she said, Arnold, where is the stroller? He said, honey, there is not room for the stroller. You saw how packed the trunk was. There is no room for the stroller back there. She said, Arnold, we can't go to the fair without a stroller. We can't carry our little girl all over the fair. We've got to have the stroller. He said there's no place for it. Be practical. There is no place for the stroller at all. She said, Arnold, I'm not going without the stroller. So he ended up tying the stroller on the top of the car, to go up to San Francisco to go to the fair.

And as they were taking off, she said, Arnold, you are the smartest man in the world. You ought to be able to invent a stroller that would fold up and fit in the trunk. He said I knew that I wasn't the smartest man in the world, but I was glad she thought so! And so I had to prove to her that I was as smart as she thought I was. So when he got back from the world's fair, he started building a prototype, in his garage, of a stroller that would fold up to fit in the trunk of a car. Then he put it together. And he put his little daughter in it and he pushed her around the block. All of the neighbors came out to look at this. They were amazed. They said, oh Arnold, make us one! He started taking orders. He started making these fold-up strollers in his garage. Then of course, he went into full production. Then, from strollers into other baby furniture. That's how the line of Petersen Baby Furniture came into existence because the wife was supportive and said, Arnold, you are the smartest man in the world.

Ladies, you might try it! You might be amazed what that husband can do if he just has the right support. But, the more he shows the love, the easier she finds it is to submit. The more she submits the easier he

finds to show her love. Oh, you little angel, I love you, you know. OOOOH, you know. He can show it. He feels the freedom to show it, when there is that submission there. So, it can work apart or it can work to bring you together.

It's interesting that these are the two rules that God gives for marriage, very simple, one rule for the husband. One rule for the wife. God doesn't us a long list of rules. Oh, I forgot that one, number two hundred and fifty-seven. Oh, yes, I'm sorry about that. No, He gives just one rule, so you won't forget! Wives, submit yourselves to your own husband as unto the Lord. Husbands, love your wives, even as Christ loved the church and gave Himself for it.

So the husband is the head of wife. Christ is head of the church and the savior of the body. Therefore as the church is subject to Christ, so let every wife be subject to her own husband in everything and ²⁵*Husbands, love your wives, even as Christ also loved the church, and gave himself for it;* ²⁶*That he might sanctify and cleanse it with the washing of water by the word,* Jesus said (John 15:3), now you are clean through the Word that I have spoken unto you. And we are sanctified, set apart, cleansed, by the washing of the water of God's Word.

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.* Now he is talking about the bride being presented to her groom.

Here at Calvary where we have these weddings each week, and we see these lovely brides with their gowns. Long before they walk down the aisle, they are back there in the brides' room. Their friends and the mothers are making sure that everything is just perfect, that there are no wrinkles in the dress. You want her when she walks down the aisle to just be a picture of perfection.

That's just how the Lord wants to present His church, a bride to Christ, that He might present it to Himself, a glorious church, not having any spot or wrinkle, or any such thing, but that we should be holy and without blemish.

²⁸*So ought men to love their wives as their own bodies.* Now we are to love our wives as Christ loved the church, but then he goes one step further. We're to love them as we love our own bodies.

He that loveth his wife loveth himself. That's open to interpretation, but it's a possibility that hey, do yourself a favor, love your wife. You know, the benefits of showing your love to her are tremendous. It's for your own benefit that you love her supremely and show her that love and let her be assured in that love.

²⁹*For no man ever yet hated his own flesh;* Now that's what the Scripture tells us. There are people who say, oh, I hate myself. That's not true. They are looking for attention. Oh I look at myself in the mirror. I'm just so ugly. Oh, I hate myself. I'm so ugly. No, you don't hate yourself. If you hated yourself, you'd be glad you're so ugly. This whole thing of, you know, the millions of dollars that they are spending for self esteem, anything to spend tax dollars.

No man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: The Lord nourishes the church. The Lord loves the church.

³⁰*For we are members of his body, of his flesh, and of his bones.* That is, we are part of Him! And that's sort of a beautiful mystery. No man hates his own body. Jesus doesn't hate His body. We are the body of Christ, His church, His flesh. We are His flesh. We are His body. And this is a beautiful mystery of the love that Jesus has for His body, the church.

³¹*For this cause (he said) shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.* ³²*This is a great mystery: but I speak concerning Christ and the church.* Joined together with Him, the two shall become one. So the church is the body of Jesus Christ. We are His flesh and bone.

When God presented Eve to Adam, He said, she is bone of my bone and flesh of my flesh. God said for this cause, shall a man leave his mother and father and shall cleave to his wife, be glued to his wife. And the two shall become one flesh.

Paul said this is a mystery and it's speaking to us in a mystic sense of the church and Jesus Christ, joined unto Him, one with Him. A great mystery: but I speak concerning Christ and the church.

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.* Now there is what they call the Amplified New Testament. And the idea is to amplify the words from the Greek language, because the Greek language is so rich, that it is difficult to translate into English. So many of the Greek words have several shades of meaning as we mentioned the word circumspect. It's translated different ways because all of them are shades of the meaning of the Greek word for circumspect. Reverence, the Amplified Version goes on in this particular word, reverence, and fellows, if you want some ammunition, you might read it in amplified. I think it was translated by a bunch of fellows, who were maybe having problems with their wives, so they really sought to amplify the word reverence. Just read it. You'll get a chuckle out of it. Or maybe you women won't. Maybe you'll get upset with them.

Let everyone of you in particular so love his wife. Oh, God, help us. Strengthen the marriages. Help us to be obedient, to realize that there are two rules, that the marriage can't survive only just one being obedient. It takes both. The husband is to love his wife as Christ loved the church, as he loves his own body. And the wife is to submit to her husband as unto the Lord. And when that combination is followed, marriage can be the closest thing to heaven on earth that you ever experience. But if you don't follow these rules, marriage can be the closest thing to hell on earth that you ever experience.

So fellows, love yourselves by loving your wives. Make it a happy home and a happy marriage.

Father, we thank You for practical instruction from Your Word. And help us, Lord, that we would be doers of the Word and not hearers only. And help us, Lord, that we will not wait for the other one to start the process of being glued together. But may each fellow here determine, I'm going to start showing more love to my wife. And may each wife, in her heart say, Lord, give me the grace to submit as unto You, to submit to my husband as the head of the house. And Lord, help us to start moving in the other direction, where daily we show more and more love and daily there is that greater submission to the love, until our marriage becomes a thing of beauty, of joy, of constant delight as we walk in obedience to Your Word. And Lord, help us as Your church, Your body, that we might submit to You, knowing how much You love us. And we thank You, Lord, that You do love us so much as Your body. And so, Lord, may we more and more, just seek to submit to You in all things. In Jesus' name we pray. Amen.