

EPHESIANS 5 | *Walk Wisely through the Filling of the Spirit*

Walk as Children of Light

3 But sexual immorality and all impurity or covetousness¹ must not even be named among you, as is proper among saints. 4 Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be thanksgiving.² 5 For you may be sure of this, that everyone who is sexually immoral or impure, or who is covetous (that is, an idolater), has no inheritance in the kingdom of Messiah and God. 6 Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.

7 Therefore do not become partners with them. 8 For at one time you were darkness, but now you are light in the Lord [Jesus]. Walk as children of light 9 (for the fruit of light is found in all that is good, right, and true), 10 and try to discern³ what is pleasing to the Lord [Jesus]. 11 Take no part in the unfruitful works of darkness, but instead expose them. 12 For it is shameful even to speak of the things that they do in secret. 13 But when anything is exposed by the light, it becomes visible, 14 for anything that becomes visible is light. Therefore it says,

Awake, O sleeper, and arise from the dead, and Messiah will shine on you.

Walk Wisely

15 Look (βλέπω, pres.) carefully (ἀκριβῶς)⁴ then how you walk (περιπατέω, pres.),⁵ not as unwise (ἄσοφος) but as wise (σοφός), 16 making the best use of (ἐξαγοράζω, pres.)⁶ the

¹ **1 Co 5:9-13** 9 I wrote to you in my letter not to associate with sexually immoral people— 10 not at all meaning the sexually immoral of this world, or the greedy and swindlers, or idolaters, because then you would need to go out of the world. 11 But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one. 12 For what have I to do with judging outsiders? Is it not those inside the Church whom you are to judge? 13 God judges those outside. Purge the evil person from among you.

² This positive term really stands out in this otherwise negative paragraph. See v. 20 and *Thanksgiving*.

³ See v. 17 and *Guidance*.

⁴ “[P]ert. to strict conformity to a standard or norm, w. focus on careful attention, *accurately, carefully, well*” (BDAG, 39).

⁵ For a seventh time Paul uses the word “walk” (2:1, 10; 4:1, 17; 5:2, 8, 15).

⁶ “The commercial associations of the verb. ‘buy, buy up’ τὶ ‘someth.’ ...or ‘redeem’ (lit. ‘buy back’)...invite a variety of extended usage: ...**to gain someth., esp. advantage or opportunity, make the most of.** ... **Eph 5:16** appropriately expresses choice in perilous times (ὅτι αἱ ἡμέραι πόνηραί εἰσιν) *make the most of the time or opportunity* in the sense ‘take advantage of any opportunity that comes your way’.” (BDAG, 343).

time,⁷ because the days are evil (πονηρός).⁸ 17 Therefore do not be foolish (ἄφρων),⁹ but understand (συνίημι, pres.)¹⁰ what the desire (θέλημα)¹¹ of the Lord [Jesus] is. 18 And do not keep getting drunk (μεθύσκω, pres.) with wine,¹² for that is reckless abandon (ἄσωτία),¹³ but keep being filled (πληρόω, pres. pass. imper.) with the Spirit,¹⁴ 19 addressing (λαλέω, pres.) one another in psalms (ψαλμός),¹⁵ hymns (ὕμνος),¹⁶ and spiritual songs (ὠδή),¹⁷ singing (ᾄδω, pres.) and making melody (ψάλλω, pres.) to the Lord [Jesus] with your heart,¹⁸ 20 giving thanks (εὐχαριστέω, pres.) always and for everything to God the Father in the name of our Lord Jesus Messiah, 21 submitting (ὑποτάσσω, pres. pass.)¹⁹ to one another out of reverence (φόβος) for Messiah.²⁰

⁷ **Col 4:5** 5 Walk in wisdom toward outsiders, making the best use of the time.

⁸ **Eph 6:13** 13 Therefore take up the whole armor of God, that you may be able to withstand in the evil day, and having done all, to stand firm. **Ga 1:4** 4 who gave himself for our sins to deliver us from the present evil age, according to the desire of our God and Father....

⁹ “[L]ack of prudence or good judgment, *foolish, ignorant*” (BDAG, 159).

¹⁰ “[T]o have an intelligent grasp of someth. that challenges one’s thinking or practice, *understand, comprehend*” (BDAG, 972).

¹¹ **Ro 12:2** 2 Do not be conformed to this world, but be transformed by the renewal of your mind, that by testing you may discern what is the desire of God, what is good, acceptable, and perfect. **1 Th 4:3** 3 For this is the desire of God, your sanctification: that you abstain from sexual immorality.... **1 Th 5:18** 18 ...Give thanks in all circumstances. For this is the desire of God in Messiah Jesus for you.

¹² **Pr 20:1** 1 Wine is a mocker, strong drink a brawler, and whoever is led astray by it is not wise. **Pr 23:20** 20 Be not among drunkards or among gluttonous eaters of meat.... **Pr 23:31** 31 Do not look at wine when it is red, when it sparkles in the cup and goes down smoothly. **Lk 21:34** 34 But watch yourselves lest your hearts be weighed down with dissipation, drunkenness, and cares of this life, and that day come upon you suddenly like a trap. **1 Co 5:11** 11 But now I am writing to you not to associate with anyone who bears the name of brother if he is guilty of sexual immorality or greed, or is an idolater, reviler, drunkard, or swindler—not even to eat with such a one.

¹³ **Ti 1:6** 6 ...If anyone is above reproach, the husband of one wife, and his children are believers and not open to the charge of reckless abandon or insubordination. **1 Pe 4:4** 4 With respect to this they are surprised when you do not join them in the same flood of reckless abandon, and they malign you.

¹⁴ **Lk 1:15** 15 ...For he [John] will be great before the Lord. And he must not drink wine or strong drink, and he will be filled with the Holy Spirit, even from his mother’s womb.

¹⁵ “...[I]n our lit. only *song of praise, psalm* in accordance w. OT usage...of OT Psalms...of Christian songs of praise” (BDAG, 1096). See *Music*.

¹⁶ “[A] song with religious content, *hymn/song of praise* esp. in honor of a deity” (BDAG, 1027).

¹⁷ “[S]ong, in our lit. only of sacred song, a song of praise to God” (BDAG, 1101). **Col 3:16** 16 Let the word of Messiah dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms, hymns, and spiritual songs, with thankfulness in your hearts to God.

¹⁸ **1 Co 14:15** 15 What am I to do? I will pray with my spirit, but I will pray with my mind also. I will sing praise with my spirit, but I will sing with my mind also.

¹⁹ “[T]o cause to be in a submissive relationship, *to subject, to subordinate*...Of submission involving recognition of an ordered structure, w. dat. of the entity to whom/which appropriate respect is shown” (BDAG, 1042).

²⁰ V. 21 is a hinge between vv. 15-20 and vv. 21-32.

Christian Marriage

22 Wives [submit] to your own (ἴδιος) husbands,²¹ as to the Lord [Jesus].²² 23 For the husband is the head (κεφαλή) of the wife even as Messiah [Jesus] is the head²³ of the Church, his body, and is himself its Savior. 24 Now as the Church submits to Messiah [Jesus], so also wives should submit in everything to their husbands.

25 Husbands, love your wives, as Messiah [Jesus] loved the Church and gave himself up for her,²⁴ 26 that he might sanctify²⁵ her, having cleansed²⁶ her by the washing of water²⁷ with

²¹ **Col 3:18-19** 18 Wives, submit to your husbands, as is fitting in the Lord [Jesus]. 19 Husbands, love your wives, and do not be harsh with them. **1 Pe 3:1-2** 1 Likewise, wives, be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives, 2 when they see your respectful and pure conduct.

²² **Eph 6:7** 7 ...Rendering service with a good will as to the Lord [Jesus] and not to man.... **Col 3:23** 23 Whatever you do, work heartily, as for the Lord [Jesus] and not for men....

²³ **Eph 1:22** 22 And [the Father] put all things under [Jesus'] feet and gave him as head over all things to the Church....

²⁴ **Jn 10:11** 11 I am the good shepherd. The good shepherd lays down his life for the sheep. **Ga 2:20** 20 And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

²⁵ **Heb 10:10** 10 And by that desire we have been sanctified through the offering of the body of Jesus Messiah once for all. **Heb 10:14** 14 For by a single offering he has perfected for all time those who are being sanctified.

²⁶ The aorist active participle καθαρίσας (“to cleanse,” *BDAG*, 488) is probably a participle of means (Wallace, 628-30), showing Jesus sanctifies the church by means of cleansing her. The “cleansing” is viewed as taking place simultaneously with the “sanctifying,” and thus the cleansing also has past, present, and future aspects. Paul probably has in mind Old Testament cleansing rituals and ritual bathing pools commonly found near synagogues. But in the case of the Church, the cleansing is inward not outward (cf. Mt 23:25-26). It brings to mind the prophecy of Ezekiel that Yahweh would cleanse his people from impurities and idols and put his Spirit within them (Eze 36:25-27; cf. Jn 3:5; 1 Co 6:11; Tit 3:5).

²⁷ **Tt 3:5** 5 ...He saved us, not because of any works of righteousness that we had done, but according to his mercy, through the water of rebirth and renewal by the Holy Spirit. **Eze 16:8-14** 8 When I [Yahweh] passed by you [Israel] again and saw you, behold, you were at the age for love, and I spread the corner of my garment over you and covered your nakedness. I made my vow to you and entered into a covenant with you, declares Lord Yahweh, and you became mine. 9 Then I bathed you with water, washed off your blood from you, and anointed you with oil. 10 I clothed you also with embroidered cloth and shod you with fine leather. I wrapped you in fine linen and covered you with silk. 11 And I adorned you with ornaments and put bracelets on your wrists and a chain on your neck. 12 And I put a ring on your nose, earrings in your ears, and a beautiful crown on your head. 13 Thus you were adorned with gold and silver, and your clothing was of fine linen, silk, and embroidered cloth. You ate fine flour, honey, and oil. You grew exceedingly beautiful and advanced to royalty. 14 And your renown went forth among the nations because of your beauty, for it was perfect through the splendor that I had bestowed on you, declares Lord Yahweh.

the word,²⁸ 27 in order that he might present²⁹ the Church to himself in splendour (ἐνδοξος),³⁰ without spot, wrinkle,³¹ or any such thing,³² that she might be holy and without blemish. 28 In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. 29 For no one ever hated his own flesh, but nourishes and cherishes³³ it, just as Messiah [Jesus] does the church, 30 because we are members of his body.

31 Therefore a man shall³⁴ leave his father and mother and hold fast (προσκολλάω)³⁵ to his wife, and the two shall become one flesh.³⁶

²⁸ The Church is cleansed metaphorically “with the washing of water” (τῷ λουτρῷ τοῦ ὕδατος) and literally “through the word” (ἐν ῥήματι). “Cleansed by the washing of water” likely does not refer to a baptismal formula or confession, as some suggest. It is metaphorical for the inner cleansing of believers by the Spirit through communication of the gospel message. The word “water” is used because it is the most common element used for washing. Paul may also have in mind the practice of bridal baths. Because “cleansed by the washing of water” is ambiguous, Paul adds “by the word” to clarify. Like ἀγίαση and καθάρισας, ἐν ῥήματι has past, present and future aspects. In the past, the Church was set apart when it believed the spoken gospel message that was proclaimed (Eph 1:13; 2:17; Ro 10:8, 17). In the present, the Church continues to be set apart by the spoken word (Eph 6:17; Ps 119:11). In the future, the Church will ultimately be set apart by the spoken word of Jesus at his judgment seat. **Ro 10:8** 8 ... What does it say? The word is near you, on your lips and in your heart (that is, the word of faith that we proclaim)... **Ro 10:17** 17 ... Faith comes from what is heard, and what is heard comes through the word of Messiah. **1 Pe 1:23** 23 You have been born anew, not of perishable but of imperishable seed, through the living and enduring word of God.

²⁹ “In order that he might present” introduces another purpose clause, which is subordinate to the first purpose clause. Jesus’ ultimate goal is to present the Church to himself as a chaste bride (see Eze 16:10-14). **Eph 1:4** 4 ... Even as he chose us in him before the foundation of the world, that we should be holy and blameless before him. **2 Co 11:2** 2 For I feel a divine jealousy for you, because I betrothed you to one husband, to present you as a pure virgin to Messiah. **Col 1:22** 22 ... He has now reconciled in his body of flesh by his death, in order to present you holy, blameless, and above reproach before him....

³⁰ ἐνδοξος means “glorious, splendid, brilliant in purity” (BDAG, 332; TDNT, 2:254) and is used in the LXX to describe God, God’s wonders, the beauty of the temple, and Solomon. **Ro 8:30** 30 And those whom [God] predestined he also called, and those whom he called he also justified, and those whom he justified he also glorified. **Php 3:20-21** 20 But our citizenship is in heaven, and from it we await a Savior, the Lord Jesus Messiah, 21 who will transform our lowly body to be like his glorious body, by the power that enables him even to subject all things to himself. **1 Jn 3:2** 2 Beloved, we are God’s children now, and what we will be has not yet appeared. But we know that when he appears we shall be like him, because we shall see him as he is.

³¹ That the church will have neither “spot, stain, blemish” (σπίλον, BDAG, 938) nor “wrinkle” (ρυτίδα, BDAG, 908) is a metaphorical way of saying the Church will be characterized by moral excellence and purity.

³² **Is 61:10** 10 I will greatly rejoice in Yahweh. My soul shall exult in my God, for he has clothed me with the garments of salvation. He has covered me with the robe of righteousness, as a bridegroom decks himself like a priest with a beautiful headdress, and as a bride adorns herself with her jewels.

³³ “Nourishes” (ἐκτρέφει, BDAG, 311) and “cherishes, comforts” (θάλλει, BDAG, 442) are both present tense, so ongoing action is indicated. **1 Th 2:7** 7 But we were gentle among you, like a nursing mother taking care (θάλλω) of her own children.

³⁴ God established the institution of marriage with three future tense verbs: “shall leave (behind)” (καταλείψει, BDAG, 520), “shall adhere closely to, be faithfully devoted to, join” (προσκολληθήσεται, BDAG, 881), and “shall become one flesh” (ἔσονται... εἰς σάρκα μίαν).

³⁵ The command to “adhere closely to” is a command to have a close and intimate relationship, including sexual intercourse (cf. 1 Co 6:16).

³⁶ Ge 2:24 provides an analogy for (not a typology of) the relationship of intimacy between Jesus and the Church.

32 This mystery³⁷ is profound, but (δέ) I am saying that it refers to Messiah and the Church.

33 However, let each one of you³⁸ love³⁹ his wife as himself, and let the wife see that she respects⁴⁰ her husband.⁴¹

³⁷ Paul is using the term μυστήριον in the same way as he does elsewhere in the epistle (Eph 1:9; 3:3-4, 9; 6:19). The mystery now revealed is that there is such a thing as the Church, made up of both Jews and Gentiles (Eph 2:14-18), and that the Church enjoys the closest intimacy with Messiah. Some commentators view the mystery as the hidden typology between the divine institution of marriage and the intimate relationship between Jesus and the Church that was previously unknown to interpreters of Ge 2:24 (“an exegetical mystery”). The real sense of Ge 2:24, they argue, was never the husband-wife relationship but the Jesus-Church relationship (Best). However, for Paul elsewhere μυστήριον never means “deeper meaning” but “previously unrevealed meaning” (Hohner). Also, exegesis of Ge 2:24 is not the focus of vv. 29-31. The Genesis quotation illustrates Paul’s main point that Jesus and the Church are one (vv. 29-30). So Paul is likely not reinterpreting Ge 2:24 but using the language of Ge 2:24 to support his point about the real mystery, which is Jesus and the Church. The content of the mystery is the intimate union between Jesus and the Church. The only other time Paul quotes Ge 2:24 is in 1 Co 6:16, where he uses the natural meaning of the Genesis passage to make a NT spiritual point. In both Eph 5:32 and 1 Co 6:16, Paul goes from spiritual point to physical illustration and then back to spiritual point (Hohner). In doing so Paul is not reinterpreting the OT passage but using the plain meaning of that passage to buttress a NT mystery doctrine. The phrase ἐγὼ δὲ λέγω clarifies that the content of the mystery is the Christ-church union. ἐγὼ δὲ λέγω is both emphatic and contrastive (cf. Mt 5:22-44). Paul is emphasising the amazing truth that Jesus and the Church are on terms of closest intimacy.

³⁸ With “each one of you,” Paul individualises the command to every husband and every wife among his readers, something he rarely does in his epistles. This is his way of stressing the importance of individual responsibility in marriage.

³⁹ ἀγαπάω is again present tense, indicating an ongoing obligation.

⁴⁰ A wife is to “reverence, respect” (φοβῆται, *BDAG*, 1061) her husband. This language differs from Paul’s terminology in vv. 22-24, where the word “submit” is used. That φοβῆται is present tense indicates wives must continue to reverence or respect their husbands. φοβῆται is middle voice, similar to υποτασσεσθε in vv. 22 and 24, indicating the reverence is voluntary and not forced. This is not a command for all women everywhere to reverence all men everywhere. By ending the discussion with the concept of “reverence,” Paul has ended where he began: “in the fear of Messiah” (v. 21).

⁴¹ Paul goes on to speak about the relationship of parents and children (6:1-4) and of masters and slaves (6:5-9). In all cases, the way of life is not Jewish or Greco-Roman, but Christian.

Discussion Questions

1. Review.

- a. Complete an Ephesians at a Glance chart.
- b. What does Ephesians 1-3 say about our riches as Christians?
- c. What does Ephesians 4-6 say, so far, about our responsibility as Christians?

2. Observation.

- a. Mark all occurrence of Jesus.
- b. Let's make a list on everything we learn about Jesus.

3. Ephesians 5:15-20.

- a. Given the days are evil, how are we to make the most of our time?
- b. What does it mean to be filled with the Spirit?
- c. Are all believers filled with the Spirit all the time?
- d. What hinders us from being filled with the Spirit?
- e. What are some specific examples of Spirit-filled behaviour according to the context?
- f. According to v. 19, how are we to speak to one another? What does that look like in our lives?
- g. How often are we to give thanks to God?

4. Ephesians 5:21-24.

- a. What is Paul's command to all believers in v. 21?
- b. What is Paul's primary command to Christian wives?
- c. What is the basis for this command?
- d. What does it mean to be subject to someone else?
- e. Is the submission in vv. 21-22 voluntary or involuntary?
- f. Does this mean a wife is inferior to her husband?

5. Ephesians 5:25-33.

- a. What is Paul's primary command to Christian husbands?
- b. How does Christ's relationship to the Church relate to Christian marriage?
- c. What has Christ done for Church?
- d. What are some practical things a Christian husband may do to love, nourish, and cherish his wife?

6. Application.

- a. Let's make the most of our time, because the days are evil (v. 15).
- b. Let's be filled with the Spirit through music, thanksgiving, and mutual submission (vv. 18-21).
- c. Let's love our wives and mums as Jesus loves the Church (v. 25).

Commentary

1. Overview.

- a. As a Church, we are to Exhibit Deity (vv. 1-2), Expose Darkness (vv. 3-14), and Express Devotion (vv. 15-20).

2. Imitators of God (Eph 5:1-2).

3. Walk in the Light (Eph 5:3-14).

- a. Do not participate in sexual immorality.
 - (1) Today that means movies showing nudity, rated R movies, comedies with filthy language.
- b. The light our lives exposes the darkness of the world.
- c. Frank's testimony: "I was not from a Christian family. When I was 14, someone preached the Gospel to our family, I have listened the preaching but not accepted completely. When I grew up I was captive of the world material, passion, temptation, especially in the sensuality of my body. I did not realize the importance of living a holy life. Because I did not know God. From 2006 to 2012, in the six years I usually looked for happiness to satisfy the needs of my body. I regarded it as common, usual life though it brought me empty and sense of guilty. But maybe God wanted me to change and give up the sinful life, warned me by something happened around me such as my family members' sick, conflicts, events with blows, career setbacks, feeling of empty. But I failed to return to God. Even during the period, there were men and women from church preached to me, I still acted cold attitude. Moreover, confusion in religion at that time also stopped me to close to God. I visited temples to see buddha before, imagined the unknown world of buddhism. Now that I think about it, the devil worked in my mind. After marriage I found my body not able to function with my wife, just like one who was use to taste at different restaurants and ate at home was tasteless. God was teaching me and punishing me. Like a seal on my body. Due to my problem, my wife was angry with me for years, it harmed her health directly. We both saw the doctors but received little effect. During the process, I still react to the outside temptation, still fallen down. Until in 2015, a big hit to my job and a critical bleeding suddenly happened to my mum let me return to God thoroughly. I felt a power push me to learn the Bible to get rid of darkness. I started to learn the Bible through listening to the stories in the Bible. After that, I began to close to God. My mum recuperated and I got a better job. Now I have confirmed acceptance of Jesus Christ, because he saved me. I worship on Sunday and attend fellowship in the church, but I haven't been baptised yet because my wife's disagreement. I persuade her to accept Christ but no way. I pray baptism. Now sometimes I will restore the old me if I ignore the bible study, spiritual thinking. The devil will disturb me want me go back. I guess God maybe think I am not good enough to receive the sign. Now I understand that only walk with God by follow his words can defeat the devil. Much closer to him, more peaceful and joyful feeling I have. We are getting better after medical treatment. Next what I should do are keeping pray, following his words, resisting the devil. Well, that's my story. Maybe I shouldn't tell you the all, unrespectful, I thought over again to do that. Since I thought you are church family

already, you will help me from spiritual side. Additionally, please don't tell anyone my past. I appreciate" [Frank later gave me permission to share his story. He was my student a vocational-technical college in Shanghai, China, in 2000-2001.]

4. Walk Wisely through the Filling of Spirit (Eph 5:15-21).

a. Intro.

(1) Image.

- (a) "Mary and I lived in England all of 1992. While there I observed that some Brits had built high brick walls around buildings to protect them from intruders. Their concrete tops are often imbedded with broken shards of glass, with their jagged points protruding upward, threatening to pierce any trespasser. It was interesting to watch a cat walk on such a wall. With extreme care and slow, deliberate moves, it deftly and cautiously placed its paws, one at a time, between the sharp cutting edges. That is walking circumspectly. You and I need to walk like that. We cannot go through a single day carelessly. We need to take every step carefully."⁴²

(2) Dangers.

- (a) We live in evil days (v. 16).

- 1) Sexual immorality, impurity, and greed are commonplace (v. 3). Filthiness, foolish talk, crude joking (v. 4), and getting drunk (v. 18) are normal. We know God's wrath is coming on these things (v. 6).
- 2) The Greco-Roman culture of Paul's day was similar in many ways to our own Western culture: (a) trivialities and entertainment; (b) alcohol and drug abuse; (c) life without beauty; (d) ingratitude; (e) self-centered individualism; and (f) bullying and brutality.

- (b) We can be drawn into partnership into these activities (v. 7).

- 1) Although we are by identity children of light (v. 8), the darkness is always inviting us to join in. It is often difficult not to take part in the unfruitful works of darkness (v. 11). We can be easily drawn into the world's foolishness (vv. 15, 17). The appeal of the darkness is often strong. Satan is crafty and often deceives us into joining in the world's way of life. The world throws many obstacles in the way of the believer who seeks to live a God-honouring life.

- (c) How do we walk wisely in this evil, dark, foolish world?

(3) Solution.

- (a) The key to walking wisely in this dark world is understanding and carrying out what our Lord Jesus wants through the power of the Holy Spirit.

b. "Look carefully then how you walk, not as unwise but as wise...." (v. 15).

- (1) Paul has said much about our Christian walk, that is, our lifestyle. The theme of Eph 4-6 really is how to walk as believers in accordance with our wealth as believers.

- (a) **Eph 2:10** 10 For we are [God's] workmanship, created in Messiah Jesus for good works, which God prepared beforehand, that we should walk in them.

⁴² Thomas L. Constable, "Notes on Ephesians," (111).

- (b) **Eph 4:1** 1 I therefore, a prisoner for the Lord [Jesus], urge you to **walk** in a manner worthy of the calling to which you have been called....
- (c) **Eph 4:17** 17 Now this I say and testify in the Lord [Jesus], that you must no longer **walk** as the Gentiles do, in the futility of their minds.
- (d) **Eph 5:8** 8 for at one time you were darkness, but now you are light in the Lord. **Walk** as children of light....
- (2) As believers, we have a choice to make whether to live **wisely or foolishly** (v. 15). It is very possible for believers to be fools. In fact, it happens all the time. That's why Paul often warns about it.
 - (a) **Ro 16:19** 19 For your obedience is known to all, so that I rejoice over you, but I want you to be wise as to what is good and innocent as to what is evil.
 - (b) **Col 4:5** 5 Walk in wisdom toward outsiders, making the best use of the time.
- (3) Walking wisely requires spiritual alertness, situational awareness, and "sanctified common sense" (make sure it is "sanctified"). Jesus told the disciples:
 - (a) **Mt 10:16** 16 Behold, I am sending you out as sheep in the midst of wolves, so be wise as serpents and innocent as doves.
 - (b) We must take trouble over our Christian life. We must treat it as the serious thing it is. "Everything worth doing requires care."⁴³
- (4) See *Wisdom*.
 - (a) Wisdom is the ability to live skilfully.
 - (b) God is the source of all wisdom.
 - 1) **Eph 1:8** 8 ...Which [God] lavished upon us, in all wisdom and insight....
 - 2) **Eph 1:17** 17 ...That the God of our Lord Jesus Messiah, the Father of glory, may give you the Spirit of wisdom and of revelation in the knowledge of him....
 - 3) **Eph 3:10** 10 ...So that through the Messiah the manifold wisdom of God might now be made known to the rulers and authorities in the heavenly places.
- c. **"...Making the best use of the time, because the days are evil" (v. 16).**
 - (1) Time is a precious commodity. All of thus have the same amount of time, with 60 minutes in every hour, and 24 hours in every day. None of us can stretch time. It is a limited resource we must steward wisely.
 - (2) Jesus used his time wisely.
 - (a) **Jn 9:4** 4 We must work the works of him who sent me while it is day. Night is coming, when no one can work.
 - (3) Paul used his time wisely. He wanted the believers scattered around the Roman empire to use their time wisely as well.
 - (a) **Col 4:5** 5 Walk in wisdom toward outsiders, making the best use of the time.
 - (4) Wise time management is a chief mark of a disciple of Jesus.
 - (a) It is doubtful whether one can be a disciple of Jesus if one manages his time poorly.
 - (b) To be a disciple, we must count the COST. We have to be Committed, Obedient, Sacrificial, and **Time-intentional**.

⁴³ John R. W. Stott, *The Message of Ephesians*, 201-02.

- (c) The first book new Navigators are asked to read, beside the Bible, is a short book on time management.
- (5) We are to make use of every opportunity to live wisely, not foolishly. We've got work to do. We are to use our time to the fullest possible advantage. Wise believers manage their time really well.
- (6) The reason we are to manage our time wisely is because we live in evil times.
 - (a) Satan and his world system makes it easy for believers to squander their time.
 - (b) **Mt 13:22** 22 As for what was sown among thorns, this is the one who hears the word, but the cares of the world and the deceitfulness of riches choke the word, and it proves unfruitful.
 - (c) We live in a world of distractions. Open any major news website. Consider whether what you see is intended to make you a better human being.
 - 1) Sport, video games, social media, Netflix, and YouTube distract us from making and multiplying disciples of Jesus.
 - (d) Living as children of the light in our dark world calls for determined effort.⁴⁴ We must be disciplined with all the technology we own.
- d. **“Therefore do not be foolish, but understand what the Lord’s desire is” (v. 17).**
 - (1) It is possible for a believer to be a fool.
 - (2) We must strive to intellectually understand (συνίημι) what Jesus’ desire is.
 - (a) συνίημι: to have an intelligent grasp of someth. that challenges one’s thinking or practice, *understand, comprehend*” (BDAG, 972).
 - (b) **Eph 5:10** 10 ...And try to discern (δοκιμάζω) what is pleasing to the Lord [Jesus]....
 - (c) []: to make a critical examination of someth. to determine genuineness, *put to the test, examine*” (BDAG, 255).
 - (d) To understand means to comprehend or mentally grasp certain content. It points to thoughtful effort. We must strive to understand how Jesus wants us to live.
 - (3) The Lord’s desire refers to what Jesus, our Master, expects from us as believers.
 - (a) “Wisdom is found in God’s will and nowhere else.”⁴⁵
 - (b) “Nothing is more important in life than to discover and do the will of God.”⁴⁶
 - (c) How do we know Jesus’ desire for our lives?
 - 1) God’s general will is found in Scripture. His particular will is found after careful thought and prayer and seeking advice from mature and experienced believers.
 - 2) Jesus’ general desire for every believer is found in the immediate context. We are to be filled with the Spirit so that we (1) address one another in songs; (2) sing to the Lord with all our heart; (3) give thanks always; and (4) submit to one another, especially in marriage, in the family, and in the workplace. That is Jesus’ desire for us. Notice his main desire for us is to be filled with the Spirit.

⁴⁴ F. F. Bruce, *The Epistle to the Ephesians*, 109.

⁴⁵ John R. W. Stott, *The Message of Ephesians*, 202-03.

⁴⁶ John R. W. Stott, *The Message of Ephesians*, 203.

- 3) It takes wisdom to apply the general principles of God's word to the specific issues and problems of our own lives.
- e. **“And do not get drunk with wine, for that is debauchery, but be filled with the Spirit...” (Eph 5:18).**
- (1) Here, drunkenness represents anything that intoxicates us away from fellowship with the Trinity and begins to take over our lives. They are addictions whether recognised or unrecognised.
 - (a) Today, things that intoxicate us are: alcohol, cannabis, pornography, television, YouTube, social media, video games (Minecraft, World of Warcraft), mass media, the entertainment industry (Hollywood, Netflix), sport, overeating, preoccupation with one's appearance, politics, conspiracy theories. These things consume us.
 - (b) Addictions prevent us from walking wisely and making the best use of our time.
 - 1) **Pr 23:32** In the end it bites like a serpent and stings like an adder.
 - 2) Alcohol is a depressant. The Holy Spirit is a stimulant.⁴⁷
 - 3) Three times in the NT is intoxication with wine compared to being filled with the Spirit (Lk 1:15; Ac 2:12-21; Eph 5:18).
 - (2) The alternative is to be filled by/with the Holy Spirit.
 - (a) The filling by/with the Spirit is the means by which we walk wisely (v. 15), make the best use of our time (v. 16), and carry out the desire of Jesus in our lives (v. 17).
 - 1) “The Christian way of life is a supernatural way of life that demands a supernatural means of execution” (R. B. Thieme, Jr.).
 - (b) What does it mean to be filled by/with the Spirit?
 - 1) The Spirit's indwelling (Jn 7:37-39; 14:17; Ro 5:5; 8:9; 1 Co 2:12; 6:19-20; 1 Jn 3:24; 4:13), sealing (2 Co 1:22; Eph 1:13; 4:30), and baptism (1 Co 12:13; Ga 3:27) all occur at the moment of faith in Jesus. They are never commanded. They are one-time events in the life of the believer.
 - 2) The filling of the Spirit, by contrast, is an ongoing command for every believer.
 - 3) The filling of the Spirit is supernatural and passive. We are to “let ourselves be filled with the Spirit.” We allow it, but God does it. It is not something we work up through self-effort or creating an emotional atmosphere.
 - 4) The filling by/with the Spirit has several New Testament synonyms.
 - 5) The prerequisite of the filling of Spirit is confession of known personal sins.
 - a) **1 Jn 1:9** If we confess our sins, [God] is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.
 - 6) The filling of Spirit is not dependent on emotion. Sometimes strong emotion is involved. Other times it is not. The filling of the Spirit is indicated by character and conduct, not an ecstatic experience. It is wrong

⁴⁷ M. Lloyd-Jones, *Life in the Spirit*, 19.

- to think one is not filled by/with the Spirit simply because one doesn't physically or emotionally feel the Spirit.
- a) What happens to people when they "fall down" and say it was a filling with the Holy Spirit? What if that never happened to me? Did I miss the filling of the Holy Spirit then?
 - b) If someone claims to be filled by the Spirit due to glossolalia or other similar activity, ask to speak with their wife, kids, and boss.
- 7) The filling by/with the Spirit produces certain character:
- a) **Ga 5:22-23** 22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness, 23 gentleness, self-control.
 - b) Essential, this is the character of Jesus Christ our Lord.
 - c) Notice self-control is a fruit of the Spirit. It does not produce fanaticism, wildness, out-of-control behaviour, or a retreat into the irrational. It is not a sort of spiritual drunkenness in which we lose control of ourselves. "Under the influence of the Holy Spirit we do not lose control; we gain it."⁴⁸
- 8) The filling of the Spirit produces certain conduct, described in the rest of the passage (Ga 5:19-6:9).
- a) Addictions destroy marriages, families, and careers. The filling of the Spirit enable us have fulfilling marriages, families, and careers.
 - b) Addictions dehumanise us and produce animal-like behaviour. The filling of the Spirit makes us more human, more like the ultimate human being, Jesus.
- 9) We desperate need the filling of the Spirit at all times in phase two of the Christian life.
- (c) It is difficult to know whether Paul means filling by or filling with the Spirit (ἐν πνεύματι).
- 1) Does Paul intend the readers to allow God (the agent) to fill them with the Holy Spirit (the content)? Or is the Spirit the means by which the believers are to be filled with some other content? If the latter, then what is the content?⁴⁹
 - 2) It may be that the Spirit is the agent of the filling and Jesus is the content of the filling.⁵⁰
 - 3) Elsewhere in Ephesians Paul uses the phrase (ἐν πνεύματι).
 - a) **Eph 2:22** 22 In [Jesus] you also are being built together into a dwelling place for God by the Spirit (ἐν πνεύματι).
 - b) **Eph 3:5** 5 ... Which was not made known to the sons of men in other generations as it has now been revealed to his holy apostles and prophets by the Spirit (ἐν πνεύματι).
 - c) **Eph 6:18** 18 ...Praying at all times by the Spirit (ἐν πνεύματι)....
 - 4) Perhaps Paul means we are to allow ourselves to be filled by the Spirit with:

⁴⁸ John R. W. Stott, *The Message of Ephesians*, 204.

⁴⁹ William W. Klein, *EBC*, 12:143.

⁵⁰ Harold W. Hoehner, *BJC*, 2:640.

- a) The fullness all the fullness of God in Messiah.
 1. **Eph 1:22-23** 22 And [the Father] put all things under [Messiah's] feet and gave him as head over all things to the Messiah, 23 which is his body, the fullness of him who fills all in all.
 2. **Eph 3:19** 19 ...And to know the love of Messiah that surpasses knowledge, that you may be filled with all the fullness of God.
 3. **Eph 4:13** 13 ...Until we all attain to the unity of the faith and of the knowledge of the Son of God, to mature manhood, to the measure of the stature of the fullness of Messiah.
- b) God's word.
 1. **Col 3:16** 16 Let the word of Messiah dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms and hymns and spiritual songs, with thankfulness in your hearts to God.
- c) "Put yourselves in the place where God's Spirit can keep filling you with all that God wishes you to have and to be."⁵¹
- d) "Let your fullness be that which the Holy Spirit produces."⁵²
- f. **"...Addressing one another in psalms, hymns, and spiritual songs, singing and making melody to the Lord with your heart..." (Eph 5:19).**
 - (1) The filling by/with the Spirit results in four specific behaviours in our lives and in our local churches. These behaviours are not exhaustive.
 - (a) When we allow God's Spirit to fill them with God's fullness, *as a result* we will engage in these four behaviors. God's Spirit enable us to be praising, thankful, and submissive people.⁵³
 - (b) These behaviours are more corporate than individual. All the verbs are plural, and two "one anothers" are mentioned (vv. 19, 21).
 - (c) We may ask whether we are filled by/with the Spirit as a local church. One way to measure whether that is the case is by these four participles (D. Wallace, *Greek Grammar Beyond the Basics*, 639).
 - (2) To address one another in songs sounds a little strange. Probably what Paul means is for the believers to speak to one another along with psalms, hymns, and songs, similar to what we do on Sunday mornings.
 - (a) Paul's similar command in Colossians provides some clarification: **Col 3:16**
16 Let the word of Messiah dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms, hymns, and spiritual songs, with thankfulness in your hearts to God.
 - (3) Probably "psalms" refers to the Old Testament book of Psalms, "hymns" refers to Christian canticles as found in the New Testament, and "spiritual songs" refers to unpremeditated words sung in the Spirit.⁵⁴
 - (a) Ian White is recommended for psalms.

⁵¹ William W. Klein, *EBC*, 12:144.

⁵² F. F. Bruce, *The Epistle to the Ephesians*, 110.

⁵³ William W. Klein, *EBC*, 12:145.

⁵⁴ F. F. Bruce, *The Epistle to the Ephesians*, 111.

- (b) A negro spiritual, my mom's "Has Anybody Ever Told You I Love You Today," or "Jesus Loves Me" are examples.
- (4) Music was a hugely important practice in the early church.
 - (a) Many early Christian hymns are quoted in the New Testament.
 - (b) In ad 112, Pliny was told how the Christians of Bithynia were in the habit of meeting on a fixed day before dawn and singing a hymn to Christ as God.⁵⁵
 - (c) Tertullian wrote of Christian love-feasts in North Africa at which each believer was invited to sing from what he or she knew of Scripture or from his or her own heart.⁵⁶
 - (d) Music was also very important when the Brethren first came to Dunedin in the 1880s. Our church had a full choir for many decades.
- (5) There are three dimensions involved in Christian music: horizontal ("addressing one another" (v. 18)), vertical ("to the Lord" (v. 20)), and internal ("with your heart" (v.19)). So the purpose of Christian music is to glorify God and encourage ourselves and each other. Its goal is not to entertain the saints.
- (6) Our hearts and minds must be engaged as we sing with conviction.
 - (a) **1 Co 14:15** 15 What am I to do? I will pray with my spirit, but I will pray with my mind also. I will sing praise with my spirit, but I will sing with my mind also.
- g. "...Giving thanks always and for everything to God the Father in the name of our Lord Jesus Messiah..." (Eph 5:20).**
 - (1) Thanksgiving was hugely important in Paul's life. Remember he had been unfairly imprisoned for about four years when he wrote Ephesians.
 - (a) **Eph 1:16** 16 I do not cease to ***give thanks*** for you, remembering you in my prayers....
 - (b) **Eph 5:4** 4 Let there be no filthiness nor foolish talk nor crude joking, which are out of place, but instead let there be ***thanksgiving***.
 - (c) **Col 3:15-17** 15 And let the peace of Messiah rule in your hearts, to which indeed you were called in one body, and ***be thankful***. 16 Let the word of Messiah dwell in you richly, teaching and admonishing one another in all wisdom, singing psalms, hymns, and spiritual songs, ***with thankfulness*** in your hearts to God. 17 And whatever you do, in word or deed, do everything in the name of the Lord Jesus, ***giving thanks*** to God the Father through him.
 - (d) **Php 1:3** 3 I ***thank*** my God in all my remembrance of you....
 - (e) **Php 4:6** 6 Do not be anxious about anything, but in everything by prayer and supplication with ***thanksgiving*** let your requests be made known to God.
 - (2) Corporate worship should include times for thanking God. This type of thankful worship indicates a Spirit-filled church.
 - (a) "The grumbling spirit is not compatible with the Holy Spirit."⁵⁷
 - (3) The Father is the one we thank. The Son is the one through whom we give thanks. The Spirit is the one by whom we give thanks. The entire Trinity is involved in our thanksgiving.

⁵⁵ *Epistle to Trajan*, x.96.

⁵⁶ *Apology*, 39.

⁵⁷ John R. W. Stott, *The Message of Ephesians*, 204.

- (a) We give thanks through Jesus, for it is only because we are in Jesus that we access God's indescribable riches.⁵⁸
- (4) To be thankful for everything doesn't mean we are to be thankful for evil. But we are to be thankful that, for those who love God, all things work together for ultimate good.
 - (a) **Ro 8:28** 28 And we know that for those who love God all things work together for good, for those who are called according to his purpose.
- h. "...Submitting to one another out of reverence for Messiah" (Eph 5:21).**
 - (1) Mutual submission is subordinating our own interests to the needs of others so the welfare of others assumes more importance than our own (Php 2:1-11).
 - (2) An attitude of mutual submission characterises a local church filled by/with the Spirit.⁵⁹
 - (a) The opposite would be a local church characterised by rebellion, infighting, abuse, gossip, and factions.
 - (b) **Eph 4:1-3** 1 I therefore, a prisoner for the Lord [Jesus], urge you to walk in a manner worthy of the calling to which you have been called, 2 with all humility and gentleness, with patience, bearing with one another in love, 3 eager to maintain the unity of the Spirit in the bond of peace.
 - (3) Jesus, our King, taught and modelled mutual submission.
 - (a) Lk 2:51
 - (b) **Mt 20:25-28** 25 But Jesus called [the disciples] to him and said, You know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. 26 It shall not be so among you. But whoever would be great among you must be your servant, 27 and whoever would be first among you must be your slave, 28 even as the Son of Man came not to be served but to serve, and to give his life as a ransom for many.
 - (c) When Jesus washed his disciples' feet, he illustrated the principle and applied it to his followers (Jn 13:1-5).
 - (4) Mutual submission does not obliterate hierarchical roles.
 - (a) Paul regularly uses the concept ὑποτάσσω (Ro 8:7, 20; 10:3; 13:1, 5; 1 Co 14:32, 34; 15:27-28; 16:16; Eph 1:22; 5:21, 24; Php 3:21; Col 3:18; Tit 2:5, 9; 3:1).
 - (b) In the next two weeks, we will learn about hierarchy in marriage, the family, and the workplace.
 - (c) The key is to practice mutual submission within the divine institutions that God established in Genesis 1-11. Leaders are to lead in a submissive way. Followers are to follow in a submissive way. All are to submit to one another out of reverence for Messiah.

5. Submission in Everyday Human Relationships (Eph 5:22-6:9).

- a. Having admonished believers to be wise by being filled with the Spirit, Paul now applied this to specific life-relationships. It is relatively easy to exhibit a Spirit-filled life for one or two hours a week in church but it takes the work of the Holy Spirit to

⁵⁸ William W. Klein, *EBC*, 12:146.

⁵⁹ William W. Klein, *EBC*, 12:147.

exhibit godliness not only on Sundays but also in everyday relationships between wives and husbands, children and parents, and slaves and masters. *Ephesians* begins in heaven and ends in the home and workplace. Our sanctification very much involves how we handle our marriage, family, church, and work relationships. Our most basic human relationships—marriage, family, and work—are to be Christ-centred and God-glorifying.

- b. Household codes or regulations were features of the first-century world. Called a *Haustafel* (German for “house table,” coined by Luther), such a social code governed and explained the expectations for people in various relationships. The household was viewed as the foundation of the state, so such codes were crucial in helping members understand their places and functions in society.⁶⁰
- c. In each reciprocal relationship the first partner is commanded to be submissive or obedient (5:22; 6:1, 5). But the second partner is also to show submissiveness by his care and concern for the first partner. Both partners are to act toward one another as a service rendered to Jesus.⁶¹
- d. Mutual submissiveness does not destroy the chain-of-command within divine institutions.
 - (1) **Jn 13:3-5** 3 Jesus, knowing that the Father had given all things into his hands, and that he had come from God and was going back to God, 4 rose from supper. He laid aside his outer garments, and taking a towel, tied it around his waist. 5 Then he poured water into a basin and began to wash the disciples’ feet and to wipe them with the towel that was wrapped around him.
 - (2) **1 Pe 5:5** 5 Likewise, you who are younger, be subject to the elders. Clothe yourselves, all of you, with humility toward one another, for God opposes the proud but gives grace to the humble.
- e. These three paragraphs (vv. 22-32; 6:1-4, 5-9) are applications of the command to walk wisely (v. 15) through the filling of the Spirit (v. 18).

6. Christian Marriage (Eph 5:21-33).

a. Introduction.

- (1) Eph 5:22-33 is crucially important as the longest discussion of marriage roles in the New Testament.
- (2) Paul spends more time instructing husbands than wives, which reflects his emphasis. Paul sets a higher standard for husbands than wives.
- (3) The comparison to Jesus and the Church nearly overwhelms the instruction to husbands. But Paul shows his main focus is instruction to husbands and wives when he returns to the subject in v. 33.
- (4) God designed marriage and family for our blessing. To enjoy that blessing, a marriage must abide by God’s divinely established authority structure.
- (5) The instructions to husbands and wives are to be carried out through the filling of the Spirit (v. 24).

b. The Wife’s Respect (vv. 22-24, 33).

- (1) **Eph 5:22** 22 Wives, submit to your own husbands, as to the Lord [Jesus].

⁶⁰ William W. Klein, *EBC*, 12:147.

⁶¹ Harold W. Hoehner, *BKC*, 2:640.

- (a) The context for a wife's submission is her greater duty to Jesus. "As to the Lord" keeps Jesus in the marriage picture at all times.
 - (b) A wife is to gladly submit to the authority of her husband just as the Church gladly submits to the authority of Jesus. Paul is not commanding a wife to "obey" her husband as he does in the case of children (6:1) and slaves (6:5).
 - (c) A woman is not to control, dominate, or rule in the home. Instead, she is to affirm, respect, and support her husband's leadership. This applies to the husband's decisions in areas such as home life, finances, parenting, and schooling for the children.
 - (d) The term ἰδίους ("their own") makes clear Paul is not stating all women should submit to all men. Rather the command is for each woman to submit to her own husband.
 - (e) No matter whether the husband is a believer or unbeliever, and no matter whether he is a relatively good or bad husband, a wife is to submit willingly to her husband's leadership. Of course, no husband is actually Jesus.
- (2) Eph 5:23 23 For the husband is the head of the wife....**
- (a) This principle is of course very controversial in present-day New Zealand. Many churchgoers would flat out disagree with this statement.
 - (b) Authority in marriage was established by God and communicated to Adam and Eve in Ge 2.
 - (c) This is the divine authority structure established by God, and it transcends all cultures, including our own.
 - (d) The husband's headship does not make him better than his wife, but it does place him positionally superior for the purpose of authority in the home.
 - (e) As the head, a Christian husband possesses not only authority but also responsibility. Husbands are not permitted to abuse their authority.
 - (f) The Father is superior to the Son economically but not ontologically. The same goes for husbands and wives.
- (3) Eph 5:23 23 ...Even as Messiah is the head of the church, his body, and is himself its Savior.**
- (a) Just as Jesus is the head of the Church, so the husband is the head of family.
- (4) Eph 5:24 24 Now as the Church submits to Messiah, so also wives should submit in everything to their husbands.**
- (a) The submission of a Christian wife to her husband is an important representation of the Church's submission to Jesus (v. 24).
 - (b) "In everything" should be taken seriously, but it does not mean a wife must submit to her husband when he:
 - 1) Abuses her physically or emotionally.
 - 2) Asks her to do something contrary to Scripture.
- c. The Husband's Love (Eph 5:25-33).**
- (1) Eph 5:25 25 Husbands, love your wives....**
- (a) The command for husbands to love their wives is the big idea of the paragraph.
 - (b) Love is seeking the highest good of the one loved.
 - (c) Love is present tense indicating husbands are to keep on loving their wives.

(d) This love is unearned by the wife. A husband is to love his wife regardless of her behaviour, physical or mental health, appearance, or any other factor.

(e) Specific ways a husband can love his wife is by:

- 1) Spending quality time with her in Bible study and prayer.
- 2) Being sexually faithful to her in thought, word, and action.
- 3) Showing her affection when he gets home from work.
- 4) Taking leadership for getting chores done around the house.
- 5) Spending time with the children while his wife gets a needed break.

(2) Eph 5:25-27 25 ...As Messiah loved the Church and gave himself up for her 26 that he might sanctify her, having cleansed her by the washing of water with the word 27 so that he might present the Church to himself in splendour, without spot, wrinkle, or any such thing, that she might be holy and without blemish.

(a) The model for husbands is Jesus' sacrificial love for the Church.

- 1) As Jesus loved the Church in her most unlovely state, so must a husband his wife.
- 2) Husbands are to be a flesh and blood example of how Jesus loves the Church. When we love our wife as Jesus loves the Church, we display a supernatural reality.
- 3) This standard of sacrificial love is not found in Jewish or Greco-Roman culture.

(b) Jesus gave himself up for the Church in order to sanctify her in holiness.

- 1) Jesus cleanses the Church by washing her with biblical truth.
- 2) Ultimately, the Church will have no imperfections.
- 3) ἀγίαση is best viewed as a global aorist that views together the past, present and future aspects of the sanctification of the Church. The Church was instantaneously sanctified at the cross (Ro 15:16; 1 Co 1:2), is being progressively sanctified during the Church age (Ro 6:19, 22; 1 Th 4:3-8; 5:23), and will be ultimately sanctified at the judgment seat of Christ (1:10; Col 1:28). The Church is set apart from the world, the flesh, and Satan. She is also set apart from other suitors.

(c) Ultimately, Jesus will present the Church to himself as a spotless, holy bride.

- 1) There is a sequence: Jesus died on the cross, which enabled him to set apart the Church, which is cleansed through biblical truth, in order for Jesus to present the Church to himself once the cleansing is completed (cf. 1:10; 2 Co 11:2; Col 1:22, 28). Jesus is actively engaged in purifying his own bride!
- 2) We are not married to Jesus yet. We are engaged to him, though. And he is preparing us for our wedding day.
- 3) Just before the Messianic kingdom, we, the Church, the bride of Messiah, will be presented to our bridegroom, Jesus, at the wedding altar, with angels and believers from other dispensations in attendance.

- a) **Re 19:7-9** 7 Let us rejoice, exult, and give him the glory, for the marriage of the Lamb has come, and his Bride has made herself ready.
8 It was granted her to clothe herself with fine linen, bright and pure—

for the fine linen is the righteous deeds of the saints. 9 And the angel said to me, Write this: Blessed are those who are invited to the marriage supper of the Lamb.

4) See *Jesus as Bridegroom*.

(3) Eph 5:28-29 28 In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself. 29 For no one ever hated his own flesh, but nourishes and cherishes it, just as Messiah does the church, 30 because we are members of his body.

(a) The extent of our love....

(b) For her spiritual, mental, and emotional health, a wife needs to be able to trust her husband, that he will never leave her. A husband must provide stability.

(c) We are to be aware of our wife's needs. We are to know our wife intimately. This requires outstanding communication. Then we must work to meet her needs.

(4) Eph 5:31-32 31 Therefore a man shall leave his father and mother and hold fast to his wife, and the two shall become one flesh. 32 This mystery is profound, and I am saying that it refers to Messiah and the Church.

(a) God's commands concerning marriage in Genesis 2 still stand.

1) Marriage is about leaving, cleaving, and becoming one flesh. It's not $1 + 1 = 2$, but $1 + 1 = 1$.

2) Husband and wife are to pursue sexual intimacy within marriage.

(b) A great mystery is involved in that Jesus and the Church are in a bridegroom-bride relationship.

1) Paul uses the term $\mu\sigma\tau\acute{\eta}\rho\iota\omicron\nu$ for information always known by God but previously unknown to man, but now revealed to man.

2) Ge 2:24 provides an analogy for (not a typology of) the relationship of intimacy between Christ and the Church.

3) Jesus and the Church are on terms of closest intimacy (v. 32).

(5) Eph 5:33 33 However, let each one of you love his wife as himself, and let the wife see that she respects her husband.

(a) The summary command is for the husband to love his wife and for the wife to respect her husband (v. 33).

(b) The love of husbands and the respect of wives are unconditional. No matter how bad one's wife is, a Christian husband must love her. No matter how bad one's husband is, a Christian wife must respect him.

(c) A Christian marriage will glorify God if it is characterised by a husband's love and a wife's respect.