

Reconnect
Ephesians 5:22-27
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A. God's Order is God's Breath in the Home (vs. 22-24):

1. Submit – The word submit is not mentioned in this particular verse. This is because when the woman reflects on how to relate to her 'own' husband it is based on how long in her spiritual development, she has been living under the authority of the Lord.
2. As to the Lord – The wife is called to live her life under the authority of Christ who has become the master of her soul. Because this can make her vulnerable, she willfully must continually decide to trust the Lord to powerfully move, as in the case of Sarai and Pharaoh (Genesis 12:10-20), to protect her and fight for her when or if necessary. How a wife gets to this level of maturity is to first surrender to the work of God in her life.
 - a) This allows for the godhead to bless her like any other believer, and to grow up into the fullness of God (Ephesians 3:14-21).
3. Headship – Headship of the husband in the home is permitted when the husband allows Christ to rule his life (1 Corinthians 11:3).
 - a) Paul expands on the image in 2 Corinthians 11:1–3 and here in Ephesians 5, and focuses particularly on “the sacrificial steadfastness of the heavenly Bridegroom’s covenant-love for his bride”. It is this sacrificial love which husbands are to imitate.^[19]

- b) In the building imagery of 2:20, 21 the Church looks to Christ as the crowning stone of its structure and the one who holds it all together.

For the purpose of keeping the church functioning under God's structure to complete God's agenda (4:16).

- c) It is for the purpose of spiritual growth (4:6, 11-13). This is what the man is accountable to God for 5:27.

4. Headship – The word "headship" is the main subject of this verse which means the wife's role is shaped by her husband's commitment to bring his life under the authority of Christ, the Word of God.

- a) This is why Sarah called her husband "Lord" (1 Peter 3:6)

5. Headship – 1 Timothy 3:3-5 - Headship means that the husband is :

- a) The most responsible person in charge of managing his home.
- b) Keeping his children under control (1 Timothy 3:3-5).
- c) Treating his wife respectfully (1 Peter 3:7).
- d) In the case of Adam, given the support (Proverbs 31) to be the cultivator of the garden (Genesis 2:15-17).

6. Headship – God took the rib from Adam because headship also means "source of life" (notice there is no Biblical record that God breathes into the woman like He breathes into Adam).

- a) The woman being the rib protects the breath of God in the home (Proverbs 31:30). This is why a woman can tear a house down with her own hands (Proverbs 14:1).

7. Christ is the head of the church – Ephesians 2:20-22 - Leadership in the home is defined by a manner in which the anointed leader, high priest of the church exercises His leadership under the authority of God (1 Corinthians 11:3), thus providing life, through the ministry of the Holy Spirit (Ephesians 3:16-19) to the church.

- a) The man must be the spiritual leader in the home (5:26-27, 32).
- b) Christ endured pain, died in obedience to God and became head (Philippians 2:7-11).
- c) Christ as head seeks to create peace and unity (2:14-18; 4:1-7).
- d) Christ fills all in all as head of the church (1:22-23).
- e) As head we are His workmanship.

8. He Himself being Savior of the body (vs. 2:16; 4:4, 12, 16) - God gave to Christ the primary responsibility to lead the church (1:22-23), deliver the church from the clutches of Satan (2:1-10), empower the church (3:14-19), and guide the church to become just like God the Father (4:12-13) while protecting it from false doctrine (4:14), becoming drunk in the Spirit (5:15-18) so that the genuine worship of God is established. This is Christ continually delivering the body from Satan and itself (4:17-24).

9. He Himself being Savior of the body – When a man leads His home he delivers the home from false doctrine (wash his wife with the word; 5:26), seeks to keep the home from thinking worldly (4:17-21), guides the family from the old man to the new man so that the family walks in the truth (4:22-25), walks in wisdom (5:15-18), and worships the Lord sincerely (5:19-20). He is responsible for presenting her before God as a mature believer (5:27), his children focused on submitting their lives to God (6:1-4,)

and sustains his wife's body in the same manner he does himself (5:28-29). This is why and how the man's love for his wife is like Christ and the church.

10. As the church is subject to Christ – In order for the church to mature into the 'fullness of God' (the husband is responsible to present his wife blameless to God; 5:25-27), the members of the church must be saved (2:8-10), must commit to apply the word of God to their lives (3:16-19), and use their spiritual gifts to fulfill God's agenda for the church (4:12-13) so that being full of the Holy Spirit (5:15-18), they honor God (5:19-20) becoming a united body (5:21) that brings God glory.

11. So wives ought to be to their husbands in everything – Just like the church (saved as a gift from God when no one was seeking to; 2:8-10; Romans 3:11-12) is obligated to Christ so that Christ achieves the agenda God sent for Him (1:3-14), in the same manner in order for the husband to achieve the agenda Christ provided him, the wife is obligated (since her commitment is first to the Lord; 5:22), to her husband for the purpose of fulfilling Christ's agenda for the family He created. '*Ought to be*' is not written in the Greek text so it was not spoken by Christ, but it is the responsible attitude to display since the husband is obligated as head of the wife to fulfill God's agenda. Since the wife is defined as the church there should be a sense of obligation to assist her husband in carrying out his God ordained role.

a) The submission of the wife to her husband does not suggest inequality, for Christ was in submission to the Father but was also His equal (John 14:9; 17:22; 1 Cor. 11:3; Phil. 2:6-8). The relationship between the husband and wife is one governed by unselfish love, where both meet the needs of each other.^[20] (Equality - Genesis 1:26-28; Galatians 3:26-29; 1 Peter 3:7).

12. So wives ought to be to their husbands in everything – It is not what each person wants for themselves first. It is focusing on becoming Christ and the church first that both person's must commit to fulfill (Philippians 2:1-5).

*"Submission for the sake of God's order, so that God can carry out His plans, purposes and will."
(1:9-11)*

B. Sacrificial Love (vs. 25-26):

1. Husbands, love your wives – Husbands are commanded to continuously self-sacrificially, from the heart, based on the influence of the Holy Spirit, to be compassionate towards their wives.

a) The word “love” (*agapaō*) means seeking the highest good for another person (cf. 2:4). This is an unselfish love as seen in Christ’s sacrificial death in which He gave Himself up for the church (cf. 5:2; John 10:11, 15, 17–18; Gal. 1:4; Eph. 5:25; Heb. 9:14). A wife’s submission in no way hints that a husband may lord it over his spouse, as a despot commanding a slave. The “submit-love” relationship is a beautiful mixture of harmonious partnership in marriage.^[21]

2. Husbands, love your wives – As a husband leads with a deep commitment to execute God’s agenda, he must do so in a compassionate, self-sacrificial manner for his wife and his family.

a) As also Christ loved the church. While human husbands can never attain the degree of love Christ manifested, yet they are exhorted to have the same kind of love, which is demonstrated in the clause that follows, and gave Himself for it.^[22]

3. Just as Christ loves the church - ‘Just as’ defines the structure by which a husband should compassionately and affectionately care for his wife.

The “submit-love” relationship is a beautiful mixture of harmonious partnership in marriage.^[23]

4. Just as Christ loves the church - Just as how Christ defines how a husband leads his wife, in the manner Christ defines how a husband decisively, on his own initiative, whether the wife loves him back, he must demonstrate the Holy Spirit inspired, care, and compassion, as defined in verses 28-29, towards his wife.

a) Husbands are to have a Christ-like passion to bring their wives into deeper purity and holiness before God. Christ's sacrificial love for the church is set forth as the pattern for the husband's love for his wife. Husbands ought to consider whether they are loving their wives according to this pattern. Paul quoted Genesis 2:24, the scriptural basis for marriage (5:31). There is a symbolic purpose in marriage (5:32). The union is designed to be a reflection of the relationship between Christ and His church.^[24]

5. Gave, delivered - In the manner as Christ willingly surrendered to His Father's will so must the husband relinquish all of his rights to accomplish God's will as a husband. This is a challenge for any man. This is why Christ instructs the wife to be a helper and to surrender her will to Christ as her Lord.

a) Not only the expression of our Lord's love, but also an example of how the husband ought to devote himself for his wife's good. To give oneself up to death for the beloved is a more extreme expression of devotion that the wife is called on to make.

6. Sanctify – We must consecrate (set aside from reacting the way the world will – to be the opposite than the common) ourselves to Christ in our hearts as true believers due to our commitment to our faith in the face of the world - To venerate and adore Christ, thus dispelling all fear of man.

a) One thing is clear: the Lord Jesus died not only to bring forgiveness, but also to effect a new life of holiness in the church, which is His "bride." A study of the concepts of washing, of water and of the word should include reference to Jn. 3:5; Tit. 3:5; 1 Pe. 1:23.

7. Cleanse – To cleanse, free from filth (Mt. 23:25; Lk. 11:39; Mk. 7:19) - To cleanse or make clean from leprosy (Mt. 8:2,3; 10:8), often used in the Septuagint for legal cleansing from leprosy (Lev. 14) - To cleanse in the sense of purification, legal or ceremonial (Heb. 9:2,23; Acts 15:9; 11:9), frequently so used in the Septuagint, in a spiritual sense, to purify from the pollution and guilt of sin (Eph. 5:26; Tit. 2:14; Hebr. 9:14; Js. 4:8; 1Jn. 1:7,9) - To heal a person of a disease which has caused ceremonial uncleanness - 'to heal and make ritually pure, to heal and to make ritually acceptable.' If you want to, you can heal me and make me ritually clean' Matthew 8:2.

8. Washing – When the husband is committed to speak the truth in love (4:15), protect his family from false doctrine (4:14), preserve the family from using common sense (4:17), speak truth not falsehood (4:25), and walk wise based on the inspiration of the Holy Spirit (5:15-18), the husband, through the ministry of the Holy Spirit, preserves God's holiness in his home and therefore purifies his wife as he continues to mature like Christ (1 John 1:5-7).

9. He might present – When a husband comes before God, he needs to prove that which God called him to be as a husband has been achieved; his wife "holy and faultless in God's presence," (Colossians 1:22). This is done in this manner:

a) In all her glory – God would view wives whose husbands were faithful to their roles as splendid; in the fullest expression Christ intended for them.

b) Having no spot or wrinkle – These wives who are splendid have no stains and are flawless in Christ sight.

· The presentation in view, which is given here as the *final* object of Christ's surrendering of Himself to death, and (by use of the aorist) as a single definite act, cannot be anything done in the world that now is, but must be referred to the future consummation, the event of the Parousia (the Rapture)." The words "not having spot or wrinkle," are an explanation on the negative side of what is meant in the word "glorious." The bride is to be without moral blemish.^[25]

c) She should be holy and blameless - The goal for every husband, who chooses to become Christ in his home is no different than for Christ. He is to present his wife as

consecrated to God, grown into all the church needs to be no longer controlled by evil desires, drunk with the Spirit (5:15-18), and faultless in character before God.

d) She should be holy and blameless - Most men would view this verse as a steep climb. This would probably take place because they view who their wives are first, rather than what Christ is calling them to be. Because we all are provided a free will, no husband can make his wife become the church. The goal is set for Christ as well. The results are first based on who we and our families choose to become for Christ's sake first, and not first how we can best present our wives.

10. What the husband is charged to do occurs when with his commitment to be like Christ, he serves his wife as Christ through the ministry of the Holy Spirit serves her spiritual growth. Here is what Christ through the ministry of the Holy Spirit is doing to build both people up:

- a) Paul has told us that we are called to be holy and blameless (1:4).
- b) We have been chosen in accordance with his plan, purpose and will (1:11).
- c) We are no longer to live in disobedience (2:1-8) because we have been saved by grace (2:8), and we are Christ workmanship (2:10).
- d) We are provided an inheritance as a result of Christ's death and resurrection, which is the Holy Spirit (1:13-14) who dwells in our inner being (3:16). As a result we should be drunk with the Spirit (5:18), who helps us to submit to one another (5:21).
- e) We are being built into a holy temple in the Lord (Eph. 2:21-22).
- f) Because we marry a Christian we have unity in Christ because we are tied to one Spirit, one hope (2:18; 4:3-6), and have one peace (2:15-17).
- g) Through the pastors teaching and our service to God and our edifying of one another we grow into the fullness of Christ (4:12-16).
- h) We can experience love that surpasses all knowledge because the Holy Spirit and Christ dwell in us (3:16-19).

- i) We are to **put off the old man** and put on "**the new self, created to be like God in true righteousness** and holiness." (3:17-24). As a result we need to watch how long we stay angry (4:26), our conversation (4:29-3; 5:3-7)
- j) We must **walk according to our calling** (4:1-2), and **imitate God** (5:1-2).
- k) A couple is not in the flesh living based on the old man (4:17-24) so that arguments with abusive language are taking place (5:3-5). They are now in the Spirit walking worthy (4:1-3; 5:1-2).

11. This is how unity is achieved for the home – one mind because it is one faith, one God, one Spirit, one Lord (4:1-7). *"So this is, because of submission for the sake of spiritual growth and fulfilling God's agenda through the family to the world" (Genesis 1:26-28; 2:15-25).*

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