

Spirit-Filled Relationships - Part 2

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[0 : 00] We are going to once again read a revolutionary text. Revolutionary in the first century city of Ephesus and revolutionary in the 21st century cities of our world.

Although this text has been around for 2,000 years now, and although it has brought significant redemptive changes in many cultures around the world, no culture I know of has yet worked out its full implications.

Our text is Ephesians chapter 5 beginning at verse 15 and reading through chapter 6 verse 9.

You've been sitting a while. Would you be willing to stand for the reading of the text?

Therefore, be careful how you walk, not as unwise people but as wise, making the most of your time because the days are evil.

So then do not be foolish but understand what the will of the Lord is. And do not get drunk of wine for that is dissipation, but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody with your heart to the Lord, always giving thanks for all things in the name of our Lord Jesus Christ to God, even the Father, and being subject to one another in the fear of Christ.

[1 : 36] Wives, be subject to your own husbands as to the Lord. For the husband is the head of the wife, as Christ also is the head of the church, he himself being the Savior of the body. But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.

Husbands, love your wives, just as Christ also loved the church. And gave himself up for her, so that he might sanctify her, having cleansed her by the washing of water with the word, that he might present to himself the church in all her glory, having no spot or wrinkle or any such thing, but that she should be holy and blameless.

So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself. For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, because we are members of his body.

For this reason, a man shall leave his father and mother, and be joined to his wife, and the two shall become one flesh. This mystery is great, but I'm speaking with reference to Christ and the church. Nevertheless, each individual among you also is to love his own wife, even as himself, and the wife must see to it that she respects her husband. Children, obey your parents in the Lord, for this is right.

[2 : 56] Honor your father and mother, which is the first commandment with a promise, so that it may be well with you, and that you may live long on the earth. And fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.

Slaves, be obedient to those who are your masters, according to the flesh, with fear and trembling, in the sincerity of your heart, as to Christ, not by way of eye service or men pleasers, but as slaves of Christ, doing the will of God from the heart.

With good will, render service as to the Lord, and not to men, knowing that whatever good thing each one does, this he will receive back from the Lord, whether slave or free. And masters, do the same things to them, and give up threatening, knowing that both their master and yours is in heaven, and there is no partiality with him.

You may be seated. Now, at the heart of this revolutionary text is one basic exhortation.

One. It's in verse 18. But be filled with the Spirit. Do not get drunk with wine, Paul says, for that is dissipation, it's waste, it's emptiness.

[4 : 14] Quit trying to fill your soul with that which does not fill your soul. You were created in such a way that what finally fills you is the Spirit, the Spirit of God, the third person of the Trinity.

It's what makes a person a Christian. It's what makes a human being a new creation. Be filled. Be filled. Be filled with the Spirit of Jesus Christ, with the very life of the living God.

This is the air I breathe. Your holy presence living in me. Everything Paul develops, everything Paul develops, in Ephesians 1.15-6.9, flows out of that filling.

Indeed, what Paul develops in the text is impossible to live without that filling. We just can't do it unless we have the filling of the Spirit.

Now, let me once again highlight, and I'll do this again next Sunday, let me once again highlight how the whole text goes together. Paul begins with a series of not-but-lines.

[5 : 20] Not walk as unwise, but walk as wise. Not be foolish, but understand what the will of the Lord is. Not get drunk with wine, but be filled with the Spirit. Then, he spells out a number of consequences, or results, of this filling.

All participles, not imperatives as some translations have them. They're participles. They're results of the one great imperative, be filled.

Speaking, singing and making melody, giving thanks, and being subject to one another in the fear of Christ. First, not be subject, as too many translations have it.

It is not in the imperative. It is a participle in a series of participles. It's not a new sentence, as some translations have it, and it certainly is not a new paragraph, as some translations have it.

Being subject. It's the result of being filled with the Spirit. Then, Paul works all this out in three sets of human relationships. Wives and husbands.

[6 : 25] Children and fathers. Servants and masters. Wives being subject to their husbands. And husbands being subject to their wives. Children being subject to their fathers, to their parents.

And parents being subject to their children. Servants being subject to their children. Servants being subject to their children. Servants being subject to their children. Servants being subject to their children. Servants being subject to their children. And masters being subject to their servants.

Which is why I have used the word revolutionary. Revolutionary. Being filled with the Spirit of God. Turns our understanding of human relationships on its head.

Turns it upside down. So that we can stand right side up again. Because of sin. Sin is basically the self turned on itself. Because of sin.

And because of the principalities and powers. Paul speaks about in the next section. Human relationships have been twisted. And changed. From what God originally designed them to be.

[7 : 26] Jesus Christ comes into the world. And through his Holy Spirit. Begins to untwist. And untangle those relationships. Restoring them to God's original design.

Being subject to one another. Literally it is. Standing under one another. Hupo taso. Under. Hupo. Under. Taso. Stand. Be filled with the Spirit. And you will find yourself. Standing. Under. One another. Now as I suggested the last time we.

Read this text. I think Paul here. Is working with a passage from the gospel. According to Mark. It's Mark 10. 42 to 45. In that passage. Two of Jesus first disciples.

James and John. Come to Jesus. And they ask him. Will you let us sit on your right. And left. In this kingdom you're establishing. Jesus gathers all of his disciples together. And he says.

[8 : 22] You know that those who are recognized. As rulers of the Gentiles. Lord it over them. And their great ones. Exercise authority over them. But it is not so among you.

Not so in my kingdom. For whoever wishes to be great among you. Will be the servant of all. Whoever wishes to be first among all. Among you. Shall be slave of all.

For. Even. The son of man. Did not come to be served. But to serve. And give his life. A ransom. For many. Humanity. That is not yet drawn.

Into the kingdom of God. Over. Over. Over. Humanity. Not yet filled. With the spirit of God. The operative word is over. Over.

Humanity. Drawn. Into the kingdom of God. Under. Serving one another. Humanity. Filled with the spirit of God. It's under. Serving one another. Being subject.

[9 : 20] To one another. Standing. Under. One another. Wives. Standing. Under their husbands. But husbands. Standing. Under their wives. Children. Standing. Under their fathers. Fathers. Standing.

Under their children. Servants. Standing. Under their masters. And masters. Standing. Under their servants. Now today. I want us to focus on verses 22 to 33.

And I want to focus on the revolution taking place. In the wife husband husband wife relationship. Now as I do. I'm aware that not everyone in this room is married.

I'm aware that many people in this room are single. Some of you are wanting to be married. But you've never found the right person. Some of you have been called to the single life.

In order to be fully engaged in some particular work of the kingdom. Some of you have lost your spouses. Either through death or divorce. Both excruciatingly painful.

[10:18] But I want to say to those not married. That the text about marriage. Nevertheless speaks to you. For three reasons. First.

What Paul says. Or as I should say. What the Holy Spirit who inspires Paul says. To the marriage relationship. Relates to every relationship. Yes.

Paul is going to emphasize the unique bond. Between a husband and a wife. This one flesh bond. But what he says to wives and husbands. Works in every relationship as well.

As I trust you will see in a moment. Second. The section on marriage. Speaks to the non-married. Because of the way the text flows. From verse 21 to verse 22.

Look at that on the text. That's in front of you. Look at the flow. From verse 21 to 22. I need you to look at that. So you can see it. Look how it's printed in the text before you.

[11:14] This is from the New American Standard Bible. Being subject to one another. In the fear of Christ. Wives. Be subject.

To your own husbands. As to the Lord. Notice that the be subject there. Is italicized. Do you see that? Some of you shake your heads. Make sure that you're seen. It's italicized.

Now why is it italicized? Not for emphasis. As you might assume. As though first century wives. Had to be especially told to be subject.

Why is it italicized? It's italicized. To tell us. It's not in the original text. Paul did not write the italicized words. Be subject.

He did not write. Wives. Be subject. In this verse. He didn't do that. The verb is not there in the original text. It's inserted by the translators. In order to make the sentence flow. More smoothly.

[12:10] Paul literally says. Being subject to one another. In the fear of Christ. Wives to your own husbands. No verb. Why no verb? Now also look at verse 24.

So also the wives. Ought to be to their husbands. Notice that the ought to be is italicized. You see that? Why? To make sure wives really get it.

No. Once again. To tell us. That it's not in the original text. Paul did not write in this text. Ought to be. He does say that to the husbands later on.

Ought to be. Why? So. So. Why no verb. Be subject. In verse 22. And why no. Ought to be. In verse 24. Well my scholar friend.

In Manila. Bong Manayan. Asks. Could it be. That Paul has something else. In mind. Bong. Or Peter. As he likes to be called.

[13:08] Suggest. Rightly I think. That given the social reality. Wives. Are already submitting. To their husbands. Given that reality. To say. The subject. Is redundant. Peter Manayan.

Writes this. Considering the bigger picture. Of where Paul is coming from. Namely. The greatest in the kingdom of God. Is servant. Could it be. That he's actually. Upholding the wives.

As the model. Of servanthood. For all the other relationships. In verse 22. Paul is not. Telling. Wives. To be subject.

He does not. Need to. They already are. And so are children. And so are servants. In speaking of wives. Directly on the heels. Of being subject.

To one another. Paul is telling us. What spirit. Filled. Relating to other persons. Looks like. In all relational spheres. So the German.

[14:02] New Testament scholar. Marcus Bart. Son of the great. Carl Bart. Argues. That there is. An implied. EG. In the text. EG. Wives. To your own husband.

EG. Is a way of saying. For example. Or just as. So Bart. Writes. Stylistic. And material reasons. Recommend the addition. Of EG. In the English translation. EG.

Communicates. Exactly. What is indicated. By the structure. Of the Greek sentence. The submitting. Of wives. Is an example. Of the same. Mutual submitting. Which is shown. By the husband's love. The children's obedience.

The parents responsibility. For their offspring. The slave. And master's attitude. To one another. So. I think we can render. The flow. From verse 21. To 22. This way.

Being subject. To one another. In the fear of Christ. Just as. Wives. To their husbands. Wives. Have been living. The underness. Of the kingdom.

[14:57] For centuries. And now. Because of the coming. Of Jesus Christ. And because of the coming. Of the spirit. Husbands. Finally. Get to catch up.

And so do parents. And so. Do masters. All three of the parties. Who held the power. In these relationships.

Also. Now. Get to live. The kingdom way. The great ones. Exercise. Authority. Over. Not. So. Among you. It's. Under. Wives. Have understood. This. Under. For centuries. And Paul. Holds them up. At the beginning.

As models. Of what being. Subject. To one another. Looks like. In all relational. Fears. Are you following me? Yeah. Don't have to agree. But are you following me?

[15:55] Now. Third. What Paul. Says. To. The marriage. Relationship. Speaks. To all. Relationships. Because. What he says. To the marriage. Relationship. Goes. Beyond.

The relationship. Of marriage. To the relationship. Between Christ. And the church. Christ. Should I say that again? What Paul. Says. To the marriage. Relationship. Speaks.

To all. Relationships. Because. What Paul. Speaks. To the marriage. Relationship. Goes. Beyond. The marriage. Relationship. To the relationship. Between Christ. And the church. Christ. Is a husband.

To us all. We are his bride. All of us. Female. And male. We're his bride. You may not be married. To a man. Or a woman. Right now. But if you believe. In Jesus Christ. The Savior. And Lord. If you belong. To Jesus Christ. You are married. To. Jesus Christ.

[16:52] Throughout the scriptures. Jesus often speaks. Of his relationship. With us. In terms of the bride. And the groom. We are all his bride. All of us together. His bride. Married.

And non-married. We are the bride. Of Jesus Christ. Which means. That when Paul. Speaks to wives. He is speaking to women. Who were wives.

Before they got married. And when Paul. Speaks to men. They were wives. Before they got married.

And that changes everything. In this text. So. Although verses 22 to 23. Of chapter 5. Are speaking to the wife. Husband. Husband.

Husband. Husband. Wife. Relationship. What he develops. Speaks to all. Of. Our relationships. Now. At this point. We could proceed. In a number of different ways. One. Way. Would be.

[17:45] Just to listen. To what Paul says. To wives. And then listen. To what Paul says. To husbands. But I think. A more helpful way. Is to lift up. What I will call. The dynamics. Of the revolution. Being worked out.

In the wife. Husband. Husband. Wife. Relationship. Paul is turning everything. On his head. I see. Four. Dynamics. Of the revolution. Four.

First. Notice. That Paul speaks. Directly. To those. Who were powerless. In the first century. Paul speaks. Directly. To women. Children. And servants.

That's. Unheard of. In the first century. You would not find. A text. That speaks. Directly. To these people. Why speak. Directly. To wives. Children. And servants. When they had.

No status. In society. Why speak. Directly. To wives. Children. And servants. When the rest. Of society. Thought of them. As non-human. In the first century.

[18:42] And in many parts. Of the world. In the twenty-first. Century. One speaks. To a wife. Through her husband. One speaks. To children. Through their father. One speaks. To a servant. Through the master. The proper.

Way. For Paul. To have written. This would be. Now husbands. Tell your wives. To be subject. To you. Now fathers. Tell your children. To obey you. Now masters.

Tell your servants. To be subject. To you. But no. Paul speaks. Directly. To the powerless. And that simple. Act. Was revolutionary. Children.

Wives. And servants. Are now. Treated. As equal. They're now. Given status. As person. Do you see that? Paul can speak.

Directly. To these people. Because. And here's the second. Dynamic. Of the revolution. Each party. Of the. Wife. Husband. Husband. Wife. Relationship. Has.

[19:40] A relationship. That precedes. And supersedes. The wife. Husband. Husband. Wife. Relationship. Each party. Of the. Wife. Husband. Husband. Wife. Relationship.

Has a relationship. That precedes. And supersedes. The wife. Husband. Husband. Wife. Relationship. Each party. Of the relationship. Has a relationship. With Jesus Christ. And that relationship. Shapes. And determines. The nature. Of the husband. Wife. Relationship. It determines. The nature. Of all. Of our relationships. Notice. The phrase. In verse 22. As. To the Lord. You see that. As. To the Lord. Wives. To your own. Husbands. As. To the Lord. Is. Paul. Saying. That husbands. Function. As. Lord. No. There is. Only. One. Lord. In every. Relationship. And that's. Jesus. Christ. Nobody. [20 : 35] Else. Gets. That role. As. Lord. Is. Paul. Saying. That. The wife. Is. Supposed. To treat. Her. Husband. As. Though. He. Were. The Lord. As. Jesus. No.

The husband. Is. Not. Jesus. In. Any. Way. As. To the Lord. Paul. Is. Saying. That. Wives. Are. To. Stand. Under. Their. Husbands. Because. They. Have. A. Relationship. With. The. Lord. They. Have. A. Relationship. With. The. Lord. Who. Understands. His. Lordship. In. Terms. Of. Servanthood. As. To the. Lord. Means. I. Think. Because. You. Have. A. Different. Kind. Of. Lord. Relate. To your. Husband. Paul. Is. Saying. The. Way. The. Lord. Himself. Relates. To your. Husband. As. Servant. Jesus. Christ. Relates. To your. Husband. As. Servant. So. You. Do. It. Too. This. Is. The. Same. Thing. He. Says. To. Servants. Chapter. Six. Verse. Seven. With. Goodwill. Render. Service. As. To the. Lord. Not. To. [21 : 29] Humans. We. Serve. One. Another. Because. We. Belong. To. The. Lord. Who. Is. The. Great. Servant. Each. Party. Of. The. Relationships. Has. A. Relationship. With.

Jesus. Christ. That. Precedes. And. Supers. I. Say. To. Couples. Remember. Before. You. Belong. To. One. Another. You. Belong. To. Jesus. Christ. I. Say. To. The. Groom. Before. She. Is. Yours. She. Is. His. And. I. Say. To. The. Bride. Before. He. Is. Yours. He. Is. His. And. Being. His. Shapes. The. Way. Husband. And. Wife. Relate. Maybe. You. Saw. In. The. October. 10th. Issue. Of. McLean's. The. Cover. Story. Entitled. The. Secret. [22 : 22] Lives. Of. Wives. The. Surprising. Things. Women. Do. To. Stay. Happily. Married. Turns. Out. To. Be. Quite. Profound. I. Don't.

Agree. With. Everything. That's. Written. Here. But. One. Thing. Is. Right. On. The. Target. Those. Who. Stay. Happily. Married. Have. Other. Relationships. In. Their. Lives. For. Good. Reason. No. One. Person. Can. Be. Everything. To. Us. We. Need. Other. Relationships. And. What. Paul. Is. Telling. Us. In. This. Text. Is. That. The. Other. Relationship. That. Enables. Us. To. Stay. Happily. Married. Is. The. Relationship. With. Jesus. Christ. Before. We. Belong. To. Another. Human. Being. We. Belong. To. Him. Before. We. Were. Married. To. Another. Human. Being. We. Married. To. Him. What. Paul. Says. To. Wives. He. Says. Because. They. First. Belong. To. Jesus. A. [23 : 16] Wife. Stands. Under. Her. Husband. Not. Because. The. Husband. Is. Inherently. Worth. It. Sorry. Guys. We're. Not. Inherently. Worth. It. A.

Wife. Stands. Under. Her. Husband. Not. Because. The. Husband. Has. This. Status. That. Somehow. Deserves. It. We. Don't. The. Wife. Stands. Under. Her. Husband. Because. Her. Lord. Calls. Her. To. Do. It. And. A. Husband. Stands. Under. His. Wife. Because. His. Lord. Called. Him. To. Do. It. She. Has. A. Relationship. Which. Precedes. And. Supersedes. The. Marriage. Relationship. And. That. Relationship. Calls. Her. And. Frees. Her. It. Calls. Him. And. Frees. Him. To. Live. The. Way. Of. The. Kingdom. To. Serve. As. The. Great. Servant. Serves. Thus. And. Here. Is. The. Third. Dynamic. Of. The. Revolution. The. Model. For.

[24 : 08] The. Wife. Husband. Husband. Wife. Relationship. Is. The. Relationship. Between. Christ. And. His. Church. The. Church. And. Christ. The. Model. For. The. Husband. Wife. Wife. Husband. Relationship.

Is. The. Christ. Church. Church. Christ. Relationship. And. That. A. Relationship. That. Transcends. All. Cultural. Understandings. Of. Marriage. It. Transcends. The. First. Century. Jewish. Understanding. Twenty. First. Korean. Understanding. Twenty. First. Chinese. Understanding. For. Twenty. First. Indian. Understanding. Native. Mexican. It. Transcends. All. Cultural. Understandings. Of. Marriage. No.

Culture. In. Any. Time. Of. History. Has. Gotten. It. Right. Because. The. Model. For. The. Husband.
Wife. Wife. Husband.

[25 : 03] Relationship. Is. Christ. And. His. Church. It. What. Paul. Paul. Calls. A mystery. The.
Great. Mystery. The. Mega. Mystery. Something.

We. Could. Have. Never. Figured. Out. On. Our. Own. Something. God. Had. To. Reveal. To. Us.
Wives. As. Christ. To. The. Church. Husbands. No.

No. I said that wrong. Didn't I. Wives. As. The. Church. To. Christ. Husbands. As. Christ. To. The.
Church. Wives. Relate. To. Your. Husbands. As. Christ. Relates. To.

The. Church. In. Submission. To. Him. As. Head. Now. As. You. May. Know. There. Is. A. Lot. Of.
Debate. About. This. Word. Head. What. Does. Paul. Mean. By. Head. It.

Seems. To. Me. He. Answers. Right. There. In. The. Text. Verse. Twenty. Christ. Is. The. Head. Of.
The. Church. He. Himself. Being. The. Savior. Of. The. Body. It.

[25 : 56] In. Line. With. What. Jesus. Himself. Said. In. Mark. Ten. Forty. Five. For. Even. The.
Son. Of. Man. Who. Has. All. The. Authority. Did. Not. Come. To. Be. Served. But. To. Serve. And.
Give. His. Life. A. Ransom. For. Many. You.

See. For. Jesus. For. Jesus. Being. Lord. Means. Being. Servant. For. Jesus. There. Is. No. Other.
Kind. Of. Lord. Except.

Servant. And. For. Jesus. Being. Head. Means. Being. Savior. Now. Who. Would. Not. Want. To.
Be. Submissive. To. A. Head. Who.

Thinks. In. Terms. Of. Being. A. Savior. Wives. As. The. Church. To. Christ. Husbands. As. Christ.
To. The. Church. Oh.

Here's. Where. I. Get. Undone. Mercy. Me. Love. My. Wife. The. Way. Christ. Loves. The. Church.
So. What. It. Says. In. Verse. Twenty.

[26 : 47] Five. Husbands. Love. Your. Wives. It's. Not. Italicized. Because. It's. Really. There.
Husbands.

Love. Your. Wives. As. Christ. Also. Loved. The. Church. And. Gave. Himself. Up. For. Her. Christ.
Goes. To. The. Cross. For.

Us. Christ. Gives. Up. Everything. For. Us. While. Serving. In. Manila. I. Had. A. Weekly.

Wednesday. Bible. Class. And. One. Day. We. Were. Working. Through. This.

Text. And. A. Woman. Stood. Up. In. The. Back. Of. The. Class. And. Said. Very. Angrily. This. Is.
Crazy. Why. Are. Wives. Told. To. Submit. When. Husbands.

Are. Told. Only. To. Love. And. My. Response. Was. Only. Love. Only.

[27 : 41] Love. That. Was. Revolutionary. In. The. First. Century. And. Every. Subsequent.
Century. If. Wives. Are. Called. To. Do. And. Under. Under.

Husbands. Are. Called. To. Do. A. Double. Under. Husbands. Stand. Under. Your. Wives. By.
Loving. Them. The. Way.

Jesus. Christ. Loves. The. Church. Christ. Loves. The. Church. By. Getting. Under. The. Church.
You. Follow. Him. Husbands. And. Get. Under. Your. Wives. Only. Love. As.

Christ. Loves. The. Church. Mercy. Me. Christ. Scheme. Him. Up. Himself. Up. For. The. Church.
That. He. Might. Sanctify.

Her. Says. Paul. That. He. Might. Make. Us. Holy. And. Therefore. Whole. Having. Cleansed. Her.
By. The. Washing. Of. The. Word. Says. Paul. That. He. Might. Present. To. Himself. The. Church.
In. All. Her. Glory. Having.

[28 : 36] No. Spot. Or. Wrinkle. Or. Any. Such. Thing. That. She. Should. Be. Holy. And.
Blameless. This. Is. How. I. I. Supposed. To. Love. Sharon. This. Is. How. I. Supposed. To. Live.
Out. This.

Being. Filled. With. The. Spirit. And. Being. Subject. To. One. Another. The. The. Christ. Loves.
The. Church. Oh. Paul.

Here. Is. Working. With. The. First. Century. Understanding. A. Marriage. Or. Customs. Anyway.
The. Bride. And. Groom. Would. Cleanse. Themselves. Often. Take. Ritual. Baths. They. Would.
Do. Everything. They.

Could. To. Prepare. Adore. Themselves. Adorn. Themselves. For. The. Wedding. And. Paul. Is.
Saying. That's. What. Christ. Jesus. Does. For. Us. He. Goes. To. Great. Length. To. Make. Us. All.
He. Wants. Us. To. Be. To. Be. His. Beautiful. Bride. Holy. And. Blameless. So. The. Same. Words.
He. Uses. In. The. Beginning. Of. The. Book. When. He. Blesses. God. For. Choosing. Us. From.

The. Foundation. Of.

[29 : 31] The. World. That. We. Should. Be. Holy. And. Blameless. Husbands. Are. Called. To. Love. Their. Wives. By. Participating. In. Christ. Work. In. Their. Lives. Doing. All. They. Can.

To. Enable. Their. Wives. To. Become. God.

Is. Speaking. To. His. People. Who. Have. Wandered. Off. They. Committed. Adultery. God. Says. Nevertheless. I'm. Not. Going. To. Give. Up. On. You. And. Then. God. Says. I.

Swore. To. You. And. Entered. Into. A. Covenant. With. You. That. You. Became. Mine. Then. I. Bathe. You. And. Anointed. You. And. Clothed. You. And.

Adorned. You. And. You. Were. Exceedingly. Beautiful. Because. I. Put. My. Splendor. Into. You. Paul. Takes. Those. Same. Words. Now. And. Applies. Them. To. Christ. And.

[30 : 29] The. Church. That's. How. Jesus. Christ. Loves. Us. And. He. Says. That's. What. Husbands. Are. Called. To. Do. With. Their. Wives. Can. You. Feel. How. Revolutionary. This. Was. In. The. First. Century. And.

How. Revolutionary. It. Is. In. The. Twenty. First. Century. Husbands. Love. Your. Wives. As. Christ. Loved. The. Church. After. Working. Through. The. Text. Along. These. Lines. In. Manila. That. Day. The. Same.

Woman. Put. Up. Her. Hand. And. Stood. Up. Again. She. Said. I. Would. Be. Crazy. Not. Submit. Myself. To. A. Husband. Who. Understands.

This. Text. Indeed. Love. As. Christ. Loves. We. Love. Because. He. First. Loved. Us. And. Husbands.

Can. Love. Their. Wives. Because. Christ. Is. Loving. Them. The. Husbands. Before. They. Seek. To. Love. Their. Wives. And. He. Loving. The. Wives. Before. The. Before.

[31 : 27] You. Love. Each. Other. You. Are. Already. Being. Loved. To. The. Groom. Before. You. Love. Her. She. Already. Being. Loved. To. The. Bride.

Before. You. Love. Him. He. He. Already. Being. Loved. Already. Being. Loved. By. Jesus. Join. Jesus. In. The. Loving. It. Takes. A. Huge. Burden. Off. Our. Shoulders. When.

We. Cannot. Love. For. Whatever. Reason. We're. To. Look. At. The. Other. Person. And. Realizing. That. He. Or. She. Is. Being. Loved. Enter. Into.

Jesus. Loving. One. More. Dynamic. Of. The. Revolution. One. More. And. We're. Coming. To. The. End. He. Who. Loves. His. Own. Wife. Loves.

Himself. Verse. Twenty. So. Husbands. Ought. To. Also. Love. Their. Wives. As. His. Own. Bodies. For. He. Who. Loves. His. Own. Wife. Loves. Himself. What. Does.

[32 : 19] Paul. Mean. What. Is. He. Getting. That. Here. I. Do. Not. Know. Fully. This. Is. The. Only. Place. In. Scripture. Where. We. Have. This. Wordy. It.

Seems. To. Me. That. Paul. Might. Be. Wrestling. With. The. Second. Greatest. Commandment. The. First. Great. Commandment. Is. You. Shall. Love. The. Lord. With. Your. God. With.

Everything. The. Second. Is. You. Shall.

Love. Your. Neighbor. As. Your. Self. Oh. My. Goodness. If. We. Were. Just. To. Obey. That. Second. Commandment. Would. The. World. Get. Changed. Each. Of. Us. Make. Sure. Closest. Neighbor. Is. His. Wife. A. Wife's. Closest. Neighbor. Is. Her. Husband. So. The. Second. Great. Command. Starts. With. Love. Your. Spouse. As. You. Love.

Your. Your. Self. Daryl. You. Make. Sure. You. Have. All. You. Need. To. Be. Fully. Human. Now. Make. Sure. Sharon. Has. All. She. Needs. To. Be. Fully. Human. You. Make. Sure. That. You.

[33 : 22] Have. Everything. That. You. Need. To. Live. In. The. Kingdom. Of. God. Make. Sure. She. Has. Everything. To. Live. In. The. Kingdom. Of. God. But. Paul. Seems. To. To. Be. Pushing. It. Further. And. Deeper. He.

Who. Loves. Himself. Loves. His. Wife. Loves. Himself. Not. Loves. As. Himself. But. Loves.

Himself. I. Suggest. That. What. He. Is. Getting. At. Is. This. Somehow. The. Husband's.

Own. Well. Being. Is. Tied. Up. In. The. Way. He. Loves. His. Wife. Yes. The. Wife's. Own. Being. Is. Tied.

Up. And. How. Well. The. Husband. Loves. Her. But. So. Is. His. As. The. Husband. Loves. His. Closest. Neighbor. Somehow. He's. Loving. Himself. Not. Just. Because.

Of. The. One. Flesh. Reality. Of. Marriage. But. Because. In. Loving. His. Wife. As. He. Loves. Himself. Loving. His. Wife. As. Christ. Loves. The. Church. It. Tends. It. Turns. Out. He.

[39 : 29] Have you been able to run through them? Did you get good ones? The way you look, you make me nervous. Feel that? It's hot. It's hot.

There are a lot of really good questions. We probably can't get to all of them, but we are going to try and post them on the website. So don't feel like we just overlook them, but we'll go over them and post them on the website.

But here's a few questions that kind of several people were asking. There's a new Calvinism movement that is interpreting these verses strongly on women being submissive.

Why do you think this is so popular right now? And can you speak more on the headship of men? You would have to give me that one first.

It gets harder. That's a good question.

[40 : 35] And as we got to this section of Ephesians, I've had to really work hard. For instance, that last point, he who loves his wife, loves himself. I think I read 25 commentaries.

Nobody will touch that. So this is hard stuff. That would be one thing to say. I think the bigger thing to say, when you're dealing with any text of Scripture, it doesn't matter where it is, what verse, we must always deal with it in light of the whole of the book.

So it's always dangerous to burrow down in one little text and just make your whole theology out of that. It's got to be out of the big picture. And this is what I would want to say to this issue.

The big picture is that the living God has revealed himself as a different kind of God than any of us would have ever thought. Namely, a God who gives his life for the life of the world.

It's a God who gives away. So Mark 10.45, I think, is an interpretive verse. Son of man. The one who is the head. The one who has all authority in the universe.

[41 : 47] He comes and says, I didn't come to be served, but to serve and give my life away. And because that is the revelation of God culminating in the cross, and then when God says that because I am who I am, you're going to be a certain kind of people, that has to drive all that.

And I think some of those movements aren't taken seriously enough. Verse 21. Being subject to one another.

That settles it from that point on. It's everything's turned upside down. Now, I know there's a debate about head. I know that. But ask the question.

This would be something worth working through. Jesus Christ is the head of the church, right? It says it a couple times in Ephesians. How does Jesus Christ, the head of the church, exercise his headship?

I wish. This is what I wish. I wish Jesus Christ, the head, would come and shape us up. I wish he'd tell us a lot of things that we need to do.

[42 : 54] It's not his style. He comes. He gets under us. He sees where we're hurting. He sees why we can't follow him. We're trapped in things in our past.

We're stuck. And he comes. And from within, through his love, he begins to transform us to the place where he doesn't have to tell us what to do. We just want to do it because we belong to Christ.

That's what his headship looks like. So, I think that's what the headship and family should look like.

So, this is the way I would put it. If someone wants to work with the headship and hold that thing there, clearly the rest of the scripture says that to follow Jesus Christ is to be a foot washer.

So, to be the head means to be the first string foot washer. You're the first one down on the floor with a towel. That's what it means to be the head. All right.

I believe that about governments, too. That's what it means to be the prime minister. Another question has to do with, what about in the case where there is abuse or hurt, where there's divorce or affairs, where does this passage come into play?

[44 : 08] Very painful. I would separate out hurt and abuse. Abuse is hurt.

We all hurt each other because we're not yet redeemed. And because I said that we have a relationship that precedes and supersedes our relationship with our spouse and family, that relationship with Jesus Christ in what I would call the normal hurts, that relationship calls me to do the work of reconciliation and forgiveness.

I've got to hang in there and do that. Abuse. Abuse. This is where I would need to know the person more fully, so I have a dangerous response.

Abuse. No human being has the right to abuse anyone under any terms. There's no justification for a husband abusing his wife or vice versa. There is absolutely no justification.

Abuse. Abuse. Abuse. Abuse. Abuse. Abuse. Abuse. Abuse. will find you a home and you tell me who's abusing you and I will get the authorities on him.

[45 : 14] That's what I think is my response. Do we have time for one more? Well, I don't know. I'm just listening to the crowd how I did on that one.

They're still here. But you would agree with me. No human being has the right to abuse anybody. There is it written that you can do this.

Not in this book anyway. It's a good book. The last question. I'm putting together a couple questions. People are asking about the fear of the Lord and where that plays into a relationship and then what happens when one partner doesn't have the fear of the Lord or there's a domineering woman or a man in this relationship.

Boy. Boy. I don't think we're going to do this next week, are we? No, we're good. We're good. I think the fear of the Lord doesn't mean afraid of the Lord.

I think it means recognizing who he is. And so in all of my relationships and my relationship with you, with you on the staff, with my kids, my grandkids, I am accountable for my behavior to Jesus Christ.

[46 : 30] That's what I think the fear of the Lord means. I'm going to treat the other human being the way Jesus Christ calls me to treat him. And so I'm going to fear Christ in that sense. I don't want to go. I don't want to go cattywampus with Christ.

So if he tells me this is how I should treat people, then that's how I'm going to do that. Now, in the situation where you've got somebody who doesn't respect Christ and doesn't know that, oh my, again, I need to know the particulars.

But I try to say a little bit of that in the sermon that Paul's not saying that the wife or the husband is to respect the wife or the husband because they're inherently respectable, but because Jesus tells you to do it.

I'm to treat that person the way Christ would want me to treat him, even if he doesn't treat me that way, or vice versa. And I know that's hard. And I think what he'll say later in chapter 6 there is there's a mystery that goes on there too.

That over time, sometimes it takes a long time, that love, that servant love, will finally break the hardest of hearts. I can't promise you when, but it will.

[47 : 44] And I think that's the gospel. We better stop there. When I was in Chicago two weeks ago and during the question and answer time with students at that seminary, someone asked, why do you think the Lord called you, Daryl, to preach?

And I said, because he knew that I would probably be too lazy to do the kind of work to understand this text if I didn't have to first preach it. And boy, is he working on me.

There was one person in this room for whom this sermon was written. Amen. The grace of the Lord Jesus Christ and the love of God the Father, which we have yet to understand, and the fellowship of the Holy Spirit be with you and with those you love now and forevermore.

Amen. Amen. Amen.