

# Eph. 5.25-27 A Glorious Union

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[ 0 : 00 ] In Ephesians chapter 5, where we are working through the book of Ephesians, we're at the section, or the portion of the book of Ephesians that deals with that which you ought to do or right conduct.

So the first three chapters of what you ought to believe or orthodoxy, we take with us. So what we read about right practice, we must put it in the right place in law gospel, and that it's based on what we've read in chapters 1 to 3.

That having been purposed by the Father, purchased by the Son, claimed by the Spirit, and then of course from the perspective of the covenant of grace, and you he made alive. So those who have been regenerated, reoriented, and Christians, saints, believers.

So given the indicative, the imperative follows to walk accordingly. So as such, as we consider the walk, the Apostle Paul says to walk worthy of the calling to which you are called, and he picks up that theme again in chapter 5, to walk in love, to walk in light, and to walk in wisdom.

And as he says that walking in wisdom is to abandon folly and squandering, to abandon the life of following after the course of the world.

[ 1 : 23 ] Notice he doesn't just say to, in 4.17, he says no longer walk as the Gentiles walk. He's not saying no longer walk this way, no longer walk in folly, just to walk in another way according to the world.

Rather, no longer walk according to the Gentiles, abandon folly for something in particular. Abandon it for spirit-filled living.

And spirit-filled living, as we see in a passage from 15 onward, spirit-filled living is walking in wisdom. And then he explains what that walking in wisdom looks like, and as such, touches on the household code.

And the household code, to narrow it down even more, speaks to husbands and wives. Previously, we looked at wives, so next we will be looking at husbands.

Now, wives, we saw, are called to submit to their own husbands, and then the reason is given. So in verse 22, the duty for wives is to submit to their own husband. The reason, in verse 23, is given because the husband is the head of the wife, as also Christ is head of the church.

[ 2 : 29 ] This is important, so we're going to take that with us, with our text for today. So it is a very weighty responsibility to be the head.

In our previous sermon, when we looked at the duty for wives, we saw that there's great responsibility in the wives in submitting to their husbands, who is the head of the wife.

For the husband, it is a very weighty responsibility to the head. We're going to circle back around to this later. But the husband is now called to pattern his headship after Christ.

Christ is the gold standard here, which the husband is called to pattern his headship after. And William Gouge, he wrote, William Gouge is a 17th century Puritan. He wrote this, Thus, he adds pattern to pattern and more earnestly presses them because having a more honorable place, husbands failing in duty is more heinous, scandalous, and dangerous.

So our text this morning is going to be verses 25 to 27, but we will read from verses 15 through to 33. So starting in Ephesians 5, 15.

[ 3 : 42 ] See then that you walk circumspectly, not as fools, but as wise, redeeming the time because the days are evil. Therefore, do not be unwise, but understand what the will of the Lord is.

And do not be drunk with wine in which is dissipation, but be filled with the Spirit, speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things to God the Father, in the name of our Lord Jesus Christ, submitting to one another in the fear of God.

Wives, submit to your own husbands as to the Lord, for the husband is head of the wife, as also Christ is head of the church, and he is the Savior of the body.

Therefore, just as the church is subject to Christ, so let the wives be to their own husbands and everything. Husbands, love your wives, just as Christ also loved the church and gave himself for her, that he might sanctify and cleanse her with the washing of water by the word, that he might present her to himself a glorious church, not having spot or wrinkle or any such thing, but that she should be holy and without blemish.

So husbands ought to love their own wives as their own bodies. He who loves his wife loves himself, for no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church.

[ 5 : 18 ] For we are members of his body, of his flesh, and of his bones. 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 is a great mystery, but I speak concerning Christ and the church. Nevertheless, let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband.

Great God, again, we thank you for your word, and as we seek to sit under the ministry of the word, we pray, we pray, Holy Spirit, that you would illuminate your word to us, that we would understand the truth of divine, supernatural revelation.

Lord, you know each person here, and each person's needs, and we pray, Lord, that you would speak to all of us, that we, every one of us, would see how this text applies to us, and what we need to do, in order to, to walk rightly, as, as children of God.

We pray this in Jesus' name. Amen. So as I said, our text for this morning is going to be verses 25 to 27, and what's going on in this text, what it's telling us, is that God's order for the household, involves the husband, loving his wife, as a picture, of the glorious union, of Christ, and the church.

[ 6 : 47 ] So we're going to draw out of it the duty, the duty being the duty of husband. Next, the pattern, the pattern of Christ and the church, the pattern for the husband, the husband's duty, and then third, the implication, the implication of the pattern of Christ and the church, the implications it has for the duty, of the husband to the wife.

So the duty, the pattern, and the implication. First, I want to set the expectation. So similarly, as previous sermon, our posture in which we approach this text, and hearing of this sermon, should not be one of how to scrutinize another person.

If we're husbands, then we should be examining this text, and receiving this sermon, as, what do I need to do? How do I need to grow? And then, as wives, it is not to scrutinize the spouse, but to understand, first of all, the weightiness of the husband's calling, and how she can support him.

And for all of us, whether we're husbands or wives, unmarried, or once was married, what applies to all of us, is seeing the beautiful, glorious picture, of Christ and the church.

So, first of all, the duty. Now, what we're going to do first, is we're going to lay the groundwork. We're going to go through the text, see what it says, dry out the meaning, to lay the groundwork, and then further move on, for, to understand doctrine behind it, and then the uses, in which, in which of how we live, what we ought to do.

[ 8 : 19 ] So, in laying the groundwork, we're first going to examine the duty. The duty is the beginning, of the text, which is, if you have it before you, what we're going to do, is we're going to work through the verse.

So, if you flip somewhere, keep your finger here, flip back, we're going to work through this verse, to draw out, or this text, the meaning of it. So, first of all, the duty is this, husbands, love your wives.

Now, if it's fresh in your memory, the previous sermon, or the previous text, of 22 to 24, you'll remember the duty to wives, was wives, submit to your own husbands.

So, you might have been expecting, the duty to husbands, to be husbands, lead your wives. But, that's not, the command, that's given to husbands.

Because, it's already been, indicative, in the previous text, that the husband, is, the head of the wife. So, whether a husband, wants to be or not, is irrelevant, because, the husband is, the head of the wife.

[ 9 : 26 ] That's the indicative. It's already been established, the husband, it's a fact, the husband is, the head of the wife. So, instead of, saying, husbands, be head of the wife, because that is, the indicative, the imperative, then is, because, husband is, the head of the wife, this is how, you are to lead your wife.

Love, your wives. Husband, love, your wives. How to lead. Now, notice, perhaps, particularly, in our culture, our culture, might get their hackles up, to the idea of, particular order, and inferiority, and superiority of order.

Now, inferiority, and superiority of order, does not mean, that a person, is inferior, as a person, or someone, who is superior, is not because, they are superior, as a person, rather, it is a matter, of structure, or a matter, of roles.

So, that being said, the exhortation, here is required. What that means, the fact, that the exhortation, is required, or that the imperative, is required, is because, it does not come naturally.

Husbands, do not infallibly, naturally, already, love their wives, the way in which, they are supposed to, in a manner, which is a picture, of Christ, and the church. So, the exhortation, is required.

[ 10 : 48 ] Now, if the duty is, husbands, love your wives, who defines, what that word, means, that word, to love, who defines, what that means?

Because, a wife, if she wanted to, she could certainly, attempt to, to manipulate, her husband, by saying, if you really loved me, you would do this, or if you really loved me, you would let me do that, or if you really loved me, you would buy me this, thousand dollar, Louis Vuitton belt, or, whatever it is.

So, who defines what love is? Because, to love your wives, who is, the patient, who is the recipient, of the husband's love? It's the wife. So, does, the wife define, what love is?

Who, who defines, this love, in our text, of God's order, for the, for the, for the household? God does. God defines, love, and we can certainly look at, 1 Corinthians 13, to see what, love looks like, but I want to draw your attention, specifically to two other, passages.

The first one is, 2 John 6. 2 John 6, speaks of, that we are to love, one another, and then it says this, this is love. So, that we love one another, this is love, that we walk, according to his, commandments.

[ 12 : 10 ] So, for husbands, to love their wives, a husband's love, for his wife, is not truly love, if it is, for the purpose of sin.

So, what I'm saying, is that, if a husband, thinks, that, he will sin, for the sake, of loving his wife, that is not love.

This is love, that we walk, according to his, commandments. The second, briefly, is Romans 5, 8. The demonstration, of love, but God, demonstrated his love, toward us, in that, while we were still sinners, Christ died, for us.

So, we see what, love looks like, in 1 Corinthians 13. We understand, that love, must be according, to God's commandments, and that the, demonstration, of love, is, according to how, God, demonstrated his own love, for us, in that, while we were still sinners, sinners, notice, there's no favor, there's no merit, it's not lovability, it's not being lovely, but, that while we were still sinners, Christ died for us.

God demonstrated his love, and that Christ died for us. Now, we might, demonstrate our love, or show our love, by giving things, at particular times.

[ 13 : 29 ] Perhaps, we might show our love, by giving flowers, or perhaps, we might show our love, by giving compliments. What did Christ give, to show his love? Let's look at our text.

Husbands, love your own wives, just as, Christ also loved the church, and gave, himself. What Christ gave, was, himself.

Now, it's not just a matter of that, he gave himself, it's not just that, that he died, but, it's what was to be accomplished, in the giving, of himself.

That is, to satisfy, divine justice. What's in view here, is righteousness, and justice, in Christ giving up, of himself.

In that, God's law, is just, God's law, is holy, God's law, is good, but, that we, fallen mankind, have all broken, God's law.

[ 14 : 24 ] By our sins, we have transgressed, the law of God. And, as, the wages, of a law, just as, somebody, by their works, earns their wages, to get payment from it, the wages, of, disobedience, to God's law, is, death, and condemnation.

So, the payment, for the wages, of breaking the law, is, death, condemnation, and God's wrath. So, Christ giving himself, if righteousness, and justice, is in view, Christ gave himself, for the purpose, of satisfying, divine, justice.

That is, making, the payment, that we earned, by our disobeying, the law of God. To satisfy, divine justice.

Second of all, Christ gave himself, for who? I suck at the text. Love your wives, just as Christ also, loved, the church, and gave himself, for her.

So, who did Christ, give himself for? The church, which is, his bride. Now, what's in view here, is, what we call, penal substitutionary, atonement.

[ 15 : 39 ] That's kind of a big phrase, with some big words, theological meaning, behind it. But what it means, is, penal, that there being, a penalty, and atonement, to make things right, to reconcile, with God, with divine justice.

Penal, atonement, to pay the penalty, to make us right, in that middle word, substitutionary, means, in our place. So, to pay our price, in our place, to reconcile us, to put us in a right standing, with God, by paying, our penalty.

Penal, substitutionary, atonement. Christ gave himself, for the church. Christ, in the place, of the church, paid the penalty, of the church, to make the church, in a right standing, with the holy, and just God.

This is, redemption, particular redemption. Christ, purchased, the church. In Christ, giving of himself, he satisfied, divine justice, by making a payment.

Penal, substitutionary, atonement. His payment, meant, that he purchased, the church. Now, if you remember, and draw with you, into your recollection, chapter one, how the father, purposed, redemption, and Christ, purchased, redemption.

[ 16 : 59 ] For the shedding, of his blood, paid the price, to purchase, for himself, a people, for his own possession. Particular redemption, a purchase. Definite atonement, his atonement, was definite.

It, indeed, paid the price, and, sealed our pardon, and secured, our freedom. That is, Christ gave himself, for the church, the church being, the blood bought, bride of Christ.

And third, furthermore, in Christ giving himself, for the church, is the exclusive union, in marriage. Now, in marriage, it is an exclusive, union, where the husband, is to love his wife.

That is, what we're told here, is the duty. Husbands, love your wives. It's not, husband, love other wives, or husband, love those, who are not your wives. It is an exclusive, covenantal, committed union.

And that's what the love is, that is in view here. And so also, is, this exclusive, committed, covenantal union, of Christ, and the church. Husbands, love your wives, just as Christ, also, loved the church, and gave himself, for her.

[ 18 : 17 ] So Christ gave himself, for the church. How did he do it? Did he give himself, for the church, out of obligation? Did he give himself, for the church, out of frustration? What does our text say?

It says, he gave himself, for her, in love. Just as Christ, also loved the church, and gave himself, for her. Now, the divine essence, that Jesus Christ, the person of Jesus Christ, the two natures, the divine nature, and the human nature, two distinct natures, united together, in the one person, of Jesus Christ.

And the divine, essence, the divine nature, the divine essence, is the fountainhead, and wellspring, of all love. This is, deep love.

Furthermore, marriage, as I mentioned, is a commitment, of a covenantal union. And this is, as we understand, in our vows, when you gave your vows, if you remember, did you vow, that you would, love your wife, for as long, as she's lovely?

Or did you vow, that you will love your wife, as long as, she, she pleases you? Or was your vow, that you was, your covenant, to your bride, was your vow, that you would love her, for so long, as, she, she, was the favor of your, or the object, of your desire?

[ 19 : 44 ] No, the covenantal commitment, in the vow of marriage, is, for better, or for worse. Marriage, is a commitment, of a covenantal union, just as, Christ's commitment, to the church, is, the commitment, of a covenantal union, the covenant of grace, founded upon, the covenant of redemption.

Covenant of grace, again, being chapter two, and you, he made alive, who are dead, and trespasses of sin, and the covenant of redemption, is in chapter one, as regards, the holy trinity.

Fourth, Christ lovingly, perfects the church, by washing, cleansing, with the word. Now, when I say, perfects, that doesn't mean, that those who, are in the universal church, are instantly perfect, rather, perfects, is, the process, of perfecting, in the direction, towards being perfect.

So, two ends, on one end is perfect, the other end is corrupt. To move away from something, is to corrupt from it, to move towards something, is to, to be perfecting, towards it.

So, to, when Christ lovingly, perfects the church, brings us, in the direction, of, being perfect, by, washing, and cleansing, with the word.

[ 21 : 00 ] So, what we gather from this, quite briefly, is that, Christ is concerned, about her good, and her sanctification. So, if husbands, are to pattern, how they love their wives, after Christ in the church, then husbands also, are concerned, about her good, and her sanctification.

Now, it's important to note, that the relation, of Christ in the church, as husband and wife, is analogical. namely, the relationship, of husband and wife, is analogical.

So, probably, not much smoke, detected now, but, a few weeks ago, you noticed, there was smoke in the air, you could smell it, you could see it, within the haze. Now, that smoke in the air, the smoke acts, as a sign, and that sign, signifies, something else.

It, it points, to something, other than itself, to say, to say, let me have your attention, there's something going on here.

So, what smoking, what is smoke, a sign of? It's a sign of fire. Smoke is a sign, that signifies, that there's fire. It's saying, something's going on here, of course, it's a fire.

[ 22 : 12 ] So, also, the Bible, uses, analogical, language, as signs, to signify, something, something, other than, what it is, what it's saying, I want your attention, there's something, going on here.

Scripture, uses, analogical, language, as signs, that point, to something else, that they signify. Now, in our text, it's used, by way, of simile.

It says, just as. So, where in our text, it says, just as, and then what follows, a simile, is a figure of speech, involving the comparison, of one thing, with another thing, of a different kind.

Now, why, does, scripture use, analogical language? Why does it use, figures of speech? Because the glory, and the beauty, of the reality, of the union, of Christ and the church, far surpasses, anything univocally, that we know, or can relate to.

So, God accommodates, our creaturely, understanding, by using words, that we do understand, to point us, to what is infinitely, too wonderful, for us, to presently, wrap our finite, minds around.

[ 23 : 36 ] God, which that, really does, point us to, the beautiful glory, of, the state of glory, the beatific visions, where we will, where we will be, Christians will be, perfected, and, by the light of glory, have an intellectual, vision, of, the glory of God, which, will fill us, with joy, forever.

So, the relation of Christ, and the church, as husband and wife, is analogical, but, the relation of Christ, and the church, is reality.

Do you understand, the distinction there? The relation, of, husband, and his bride, is analogical, but, the truth, of the relation, of Christ, and the church, is a reality.

We're going to break that apart, and explain it. But, the true, historical Jesus, does exist. This is a reality. He is the Christ. This is a reality. He is alive.

This is a reality. And, he does intercede for us. This is a reality. So, this brings us, to our next point. That God's household order, for husbands, loving their wives, is patterned, after gospel, illustrating, covenantal, union.

[ 24 : 55 ] So, let's look at the pattern. To look at the pattern, which husbands are to follow, we'll see, the analogy, and, the reality.

So, two distinctions, both are very important. The analogy. So, what do we make of this, analogical picture, in our text? Well, we, affirm, the perfection, of scripture.

That there is, the scripture does not contradict itself, because, it holds the weight of the authority, of the author, being inspired by the Holy Spirit of God. So, scripture cannot contradict itself.

God does not lie. God's word does not lie. God does not change his mind. Scripture cannot change its mind. So, because we affirm, the perfection of scripture, namely, the sufficiency of scripture, and the clarity of scripture, what follows, then, is that when we have a text, that may not be quite so clear, we interpret that text, we interpret scripture, with scripture.

So, what we have in our text, is we have, a piece, in the middle of a puzzle. Now, if you've, put together a puzzle, and you start by just taking out a piece, and it's a middle piece, let's say it's all blue, and there's not really a whole lot to it, by way of detail, to understand how it fits, into the big picture, it can be hard, to see how it does fit, into the big picture.

[ 26 : 19 ] So, what do you do? Well, sometimes it is helpful, to take the border pieces, because they're easy to find, they have a straight edge, so they're easy to find, they're easy to put together, and then once you've set up the border, you frame the picture, so it's easier, to see how the middle piece, of the picture, fits in, in perspective, to the bigger picture, and that's, what we're going to do here, to understand, to interpret scripts, or with scripture, to understand, this analogy, will do so, by setting it in the context, of the bigger picture, from one end of the Bible, to the other end of the Bible, don't worry, we're not going to go through, everything in between, but, let's go, to the first, to the one end, Adam, and his bride, okay, so to understand the analogy, we're going to look at Adam, and his bride, we're going to be, take a look at Christ, and his bride, and then we're going to, come back to the middle, so Adam and his bride, Adam, Adam was a federal head, for all mankind, and for all of his posterity, so Adam, as a federal head, he was placed, in a garden, temple, sanctuary, and there's, a lot behind this, which we could take, a sermon in itself, to explain, with other parts of scripture, but anyways,

Adam, as a federal head, was placed, in a garden, temple, sanctuary, where he was, to serve it, and, to serve in it, and to guard it, and to the, expand the glory of God, through multiplication, of image bearers of God, so he was, to work the garden, to, to extend the garden, to multiply image bearers, and expand the glory of God, Adam was to serve, in the garden of Eden, as a prophet, priest, and king, his prophetic responsibility, included, receiving the word of God, and ensuring that all, obeyed it, his priestly responsibility, included ministering in, and guarding, the sanctity of the place, guarding from outsiders, and expelling, intruders, and, Adam's, Adam's, sorry,

Adam's kingly responsibility, responsibilities, were to exercise, dominion, but, Adam failed, Adam, as a federal head, failed, as prophet, priest, and king, he did not, uphold his responsibility, and instead, and instead, of leading in righteousness, Adam followed his bride, and transgressing God's law, so, husbands, don't follow Adam's pattern, don't follow Adam's failure, father, so, as a result, Adam and Eve were impure, and Adam and Eve, being impure, they were barred, from the garden, temple, sanctuary, and the glorious, tabernacling, presence of God, God, so, that's, Adam and his bride, on one side, now, Jesus Christ, who is, the second Adam, the second Adam, did, what Adam, failed to do, how, well,

Christ, as the perfect prophet, and revealing to us, by his word and spirit, the will of God, for our salvation, Christ, as the perfect priest, in his once offering up, of himself, a sacrifice, to satisfy divine justice, and reconcile us to God, and in making continual intercession, for us, and Adam, as perfect king, and subduing us, to himself, and ruling, and defending us, and in restraining us, and conquering all, his, and our enemies, Christ, now, in Matthew 28, what do we have in Matthew 28?

Probably know it off by heart, Christ's commission to his apostles, and Christ's commission to his apostles, comes with the promise, to be with them, now, the apostles themselves, didn't carry it out completely, rather, it's carried out, through the church, throughout the ages, built upon the apostles, teaching of Christ, and multiplying, image bearers, of God, not by way of the flesh, but by way of the spirit, and extending God's glory, to the ends of the earth, so you see what's going on here, the second Adam, the second Adam, is doing what the first Adam, failed to do, which the first Adam, was commissioned to do, so, we've, looked at the first Adam, or Adam, and his bride, which was Eve, who is the second Adam's bride, bride, now, I'm going to take you, to the other end, of your Bibles, I'll have you turn there, I'll have you turn, to Revelation 21, and we're only briefly, going to look at a couple of verses, but I encourage you afterwards, to read all of 21, and again, keep your, keep your finger there, in Ephesians 5, but to understand, who is the second Adam's bride, that is, who is Christ's bride,

[ 31 : 36 ] I'm going to read, 21, 1 to 4, and then 9b, now, I saw in you heaven, and in you earth, for the first heaven, and the first earth, had passed away, and there was no more sea, then I, John, saw the holy city, new Jerusalem, coming down, out of heaven, from God, prepared, as a bride, adorned for her husband, and I heard a loud voice, from heaven, saying, behold, the tabernacle of God, is with men, and he will dwell with them, and they shall be his people, God himself, will be with them, and be their God, and God will wipe away, every tear, from their eyes, there shall be, no more death, nor sorrow, nor crying, there shall be, no more pain, for the former things, have passed away, and then I'll draw your attention, to the second portion, of verse nine, which says, I will show you, the bride, the lamb's wife, so he says,

I will show you the bride, the lamb's wife, and then we don't have time, to look into it, so I encourage you, to read it afterwards, but it goes into great deal, describing, what he says, when he says, I will show you, the bride, the lamb's wife, and what is, described, is, the new creation, city of God, so from one to four, we see, a city, right, we see, the holy city, new Jerusalem, coming down out of heaven, from God, prepared as a bride, so the bride, is, we see, a heavenly city, it is a new creation, city, and it is, a garden, temple, sanctuary, so when you read 21, you'll see, it has a shape, and the way, which its shape, is described, is the shape of a temple, namely, the holy of holies, so the bride, takes the shape, of a temple, the holy of holies, and its appearance, is described, as that, of a garden, so the bride, is a heavenly city, of God, that has the shape, of a temple, and the appearance, of a garden, this should point us, to first of all, the garden of Eden, as well as, the temple, the Old Testament temple, and, something which we recently, have considered, if you,

I'm sure you, recall, temple schematics, but, before we get to that, what we see in 21, is that nothing unclean, is in the new, creation, city, temple, sanctuary, this heavenly city of God, this temple sanctuary, nothing unclean, is in the new, creation, city, temple, of sanctuary, temple sanctuary, the unclean, are excluded, and barred, from sacred, communal rights, just like how, Adam and Eve, were barred, from the garden, just like how, the unclean, in Israel, were barred, from sacred, communal rights, in the temple, in Old Testament Israel, now, if you recall, back, to in, our, working through, Ephesians, you probably recall, temple schematics, that is, when we examined, that believers, are living stones, built upon, the apostles teaching, of the, of Christ, the cornerstone, constitutes, or are, constituent components, of, spiritual temple, so the church, composed, of believers, as living stones, built upon, the apostles teaching, with Christ, as the cornerstone, is what's in view,

Christ's bride, is his church, as a spiritual temple, with God, in her midst, so, if you're doing the math here, and you think, well Adam and Eve, they sinned, just one sin, was enough, and they were barred, from the garden of Eden, they were barred, from that temple sanctuary, with Christ's particular, tabernacling presence, in their midst, and Old Testament Israel, if Israel was unclean, they were barred, because they were unclean, from the temple, and we see here, in Revelation, that anything that is, unclean, is barred, from the new creation, city of God, temple sanctuary, so if you're doing the math, you might be thinking, well, how can this be, with all of my spots, with all of my wrinkles, with all of my blemishes, shouldn't I be excluded, and barred, here, is the beauty, of what we have, going on here, Christ cleanses, and purifies his bride, he clothes her, in white garments, of his righteousness, and he presents her, to himself, a glorious church, not having spot, or wrinkle, or any such thing, but that she should be holy, and without blemish,

Christ enters the Holy of Holies, and brings his bride, with him, and declares her, as clean, because he represents her, as her head, the husband, is head of the wife, just as Christ, is head of the church, so having looked at the analogy, we'll look at the reality, the reality of Jesus, being a historical person, not an abstract ideal, and the reality, of the real union of Christ, and the church, now of course, there's always ancient heresies, heresies that have ways, of resurfacing, and new and fresh ways, and so also, there are, heresies, brought back up today, which would say, that Jesus Christ, wasn't a historical person, that he didn't actually exist, that it's just, the ideal of which, we are to work towards, but this is not, what the Bible says, and this was not true, and it is for, very important reasons, that everything, of our standing as Christians, hinges upon, so, the reality, if you've read Matthew 1, recently, you've probably remembered, that as you read through Matthew 1, it's genealogy, and at times, it is hard, to read through genealogy, because a lot of times, it's names in which, we don't have friends, with those names, so we probably don't know, how to pronounce it, and we might even, get our tongues tied, while we're trying to, to work through, reading the chapter, but here's what's so important, about Matthew 1 genealogy, it shows us, the factual, ancestry, of a historic person, that Jesus of Nazareth, is a historical person, that is factual, consequently, because, ancestral, genealogy, that there is a factual, historic person, because of this, consequently, as we see also, from further genealogy, the Old Testament, is that he, excuse me, that he is also, the, skull crushing, seed of the woman, the actual seed of Abraham, through whom, the nations will be blessed, he is the actual, son of David, who will sit, on the throne forever,

[ 38 : 56 ] Jesus Christ, is a true, historic person, there are two, distinct natures, the divine, and the human natures, and the one person, Jesus Christ, so why is this, so important for the church, why is it so important, that this is a factual, true historic person, why is it so important, for the church, whom Christ, gave himself up for, as our text says, because, he, being the word, Lord, or the son of God, being very God, eternally God, came to earth, and took to himself, our nature, he subjected himself, to the law, and perfectly fulfilled it, this actually happened, he actually, perfectly fulfilled the law, he actually, was subject, to many temptations, and he actually, remained without sin, he actually, did become, a king to govern us, a prophet, to instruct us, and a priest, to make atonement for us, he really did, bear our infirmities, he really did, die, he was actually, he actually subjected himself, to the cursive death, of the cross, and made himself, a sacrifice, for our sin, in our place, he actually, was buried, he actually, did rise again, and he actually, did ascend into heaven, where he sits, at the father's, right hand, so back to the question, why is this so important, why does it matter, to the church, that Jesus, is not just, an abstract ideal, or a concept, to which we are to, to work towards, why is it so important, that Jesus, was an actual, historic person, because Jesus, actually did accomplish, all of these things, he did, actually conquer sin, and death, he did pay our ransom, he did seal our pardon, he did perfect obedience, and he is now, actually, in the heavenly, holy of holies, currently, interceding, for his people, the church, which brings us, to our third point, the implication, of Christ's love, for the church, as a pattern, for husbands, renders, weighty, responsibility, for the husband, to follow the pattern, of Christ, in the church, the husband's duty, pattern, after Christ, means, that, and I'll, use air quotes, with that, because you see, in our text, when, we see the pattern, of Christ, in the church, it says, that, and the implications, therefore, then, follow, so, that, husbands, love your wives, just as Christ, also loved the church, and gave himself, for her, that, he might, sanctify, and cleanse her, now, to sanctify her, bring to mind, of course, we're considering, the analogy, of husband and wife, now, think of sanctify, as a betrothal, betrothal, for marriage, is to set someone apart, for oneself, to be their bride, now, in our text, it says, to sanctify, and cleanse, considering those two words, to sanctify and cleanse, let me, draw your attention, to Ezekiel 16, 8, where it says this, when I passed, by you again, and looked upon you, indeed, your time, was the time of love, so I spread my wing, over you, and covered your nakedness, yes,

I swore an oath, to you, and entered, into a covenant, with you, and you became mine, said the Lord God, then I washed you, in water, yes, I thoroughly, washed off your blood, and I anointed you, with oil, clothed you, in embroidered cloth, and gave you, sandals of badger skin, I clothed you, with fine linen, and covered you, with silk, so there's three, particular things, I want to briefly, draw your attention to, to make note, of this text, first of all, separated, and set apart, in covenantal union, second of all, washed, cleansed, and purified, and third, clothed, in new garments, set apart, purified, and clothed, this is speaking, of Christ, Christ, sanctifies, and purifies, the church, in Titus 2, 14 it says, it says, our great God, and Savior, Jesus Christ, who gave himself, for us, that he might redeem us, from every lawless deed, and purify, for himself, his own, special people, zealous, for good works, separated, and set apart, in covenantal union, washed, cleansed, and purified, and clothed, in new garments, now Christ presents, the church, to himself, as glorious, and holy, without spot, wrinkle, or blemish, so, husband might, um, retort back, well, what if, she is not lovely, what if, my wife is not lovely, or what if, my wife in this particular situation, is not acting, quite so lovely, well, when we consider,

Christ, the church, believers, being, components, of the church, you, are not, without spot, wrinkle, or blemish, now here's, what is so amazing, about this, is that Christ, knows the church, now when we hear that word, Christ knows the church, what's, what's behind that, that he knows, it's analogical language, as, as a husband, knows his wife, here's what it is, Christ, Christ, Christ knows the church, he knows, every spot, every wrinkle, every blemish, just as a husband, knows his wife, and knows every spot, every wrinkle, and every blemish, Christ, knowing this, Christ does not file, for a divorce, but he covers them, and he purifies her, he knows the church, and he loves the church, my wife actually, has a t-shirt,

I forget exactly, what it says, but I think it says, fully known, truly loved, Christ did not, choose the church, because she was already, without spot, or blemish, but the contrary, as we see, in Ephesians 1 14, he chose us in him, before the foundation, of the world, that, we should be, holy, and without blame, before him in love, so take heart, believers, God will not, discover, a spot, that he was unaware of, and be moved, to distaste, that notion, is contrary, to God's very essence, let alone, his enduring, immovable, covenantal, faithfulness, so to love, self-sacrificially, is not just, existing, as a body, to throw yourself, in harm's way, that's not, what is necessarily, in view, to love, self-sacrificially, rather, also, in the day-to-day, of life, in all of life, husbands are to love, self-sacrificially, according to the pattern, of Christ, as prophet, priest, and king, so husband, is to love, self-sacrificially, as prophet, by following,

Christ's pattern, as prophet, by purifying, by the word, the husband, is to love, self-sacrificially, as priest, by presenting, his bride, to God, and a husband, is to love, self-sacrificially, as king, by leading, and protecting, his bride, so, in light of this, then, I have a question, what if she, your bride, your wife, is reading, heterodox, material, is it, you might say, well, is that my concern, is that really my concern, what she does, is it my concern, or is it just her fault, to remind you, to not, to be, like Adam, not to follow, the pattern, of Adam's failure, so, that in mind, we have some, concluding, uses, first of all, for wives, wives, you probably thought, that you were going to, get away, easy this time, wives, pray for your husbands, understand the weightiness, of the responsibility, of being the head, so pray for your husbands, support him, and honor him, in this very, weighty duty, wives, furthermore,

[ 48 : 13 ] God's good, and blessed order, for wives, is to willingly, and cheerfully, subject yourself, to your own husband, and everything, showing respect, with pure conduct, and a quiet, and gentle heart, this is obedience, to God, and is a picture, of the gospel, illustrating joy, of the church, coming under Christ, as head, and, for the unmarried, understand, the relation, of the church, under Christ, see the picture, of Christ, and the church, and understand, the relation, because even though, you are, not yet married, you have a picture, of, the church, as it is, under Christ, furthermore, ask yourself, given this, how, how can I prepare myself, now, to have a marriage, that is a picture, of Christ, in the church, and, one final thing, for the unmarried, remember, the household code, is in the context, of spirit filled, walking in wisdom, right, walk worthy, walk in love, walk in light, walk in wisdom, walking in wisdom, household code, so, to understand, how we are to live, as the church, under Christ, is in the, is in the, the context, of, walking in wisdom,

John Webster wrote, we walk as the wise, by, being filled, with the spirit, Ephesians 5, 18, being filled, with the spirit, means very simply, being united, to Jesus Christ, by the spirit's power, the spirit filled person, is the one, who has been knocked, out of the center, of their own life, who has been displaced, by Jesus Christ, and that it is Christ, who lives in that person, one of the spirit's gifts, is wisdom, and for that gift, we must therefore pray, so to the unmarried, pray for wisdom, and finally, for husbands, if there was, some sort of, a tragic event, that occurred today, after church, and both you, and your wife, were taken, from this life, and you are both, brought before your maker, and you, as a husband, were called, to give an account, to God, of how you were entrusted, to steward your bride, in a way, that is a picture, of Christ, and the church, how would your wife, be presented?

Would your wife, appear as weary, emotionally bruised, or spiritually deprived? You will be called, to account, for how you lead your wife, as her head.

Will she be presented, as a glorious bride, who has been loved, self-sacrificially, and purified, by the faithful, washing, by the word? So at this point, I would like to condemn, daily family worship.

The duty, here is not, the duty in our text, is not, no, addressed to fathers. It's not that fathers, are, to lead their families, in our text, it's not fathers, that are addressed, but it's to, to husbands.

[ 51 : 36 ] Husbands, to love their wives, while they lead them, as a picture, of Christ, who is, a prophet, priest, and king, to the church. So the implications, of that, towards husbands.

The duty, is addressed to husbands. So, if your children, have grown, and fledged the nest, and your household, is occupied, by just the two of you, you are still, called, as a husband, to be a loving leader, in a biblically, ordered home, by being, prophet, priest, and king, after the pattern, of Christ, to the church.

So make your home, as a sanctuary, set apart, set apart, for God, and lead your home, in three ways. One, as prophet, speak the word of God, to your bride, and guard the sanctity, of it, by protecting, against error, and doctrine, and error, and conduct.

How do we do that? Read scripture, teach doctrine, and catechize. Secondly, husbands, lead your home, lead your wife, as priest.

bring your bride, before the throne of grace, pleading the blood of Christ, and lead her, into worship. How do we do that? Go before them, and lead them, in offering, spiritual sacrifices, of prayer, and praise, intercessions, confessions, thanksgiving, family, and marital petitions, and singing.

[ 53 : 09 ] And thirdly, husbands, lead your home, lead your brides, as king. Lead, manage, protect, provide for, and defend. How do we, how should we do this?

Carefully watch over, protect, restore, lead by example, commend what is good, prevent, and suppress evil, and defilement, with discountenance, of what sin brings, into the marriage, which is where Adam failed.

And may sin, never find shelter, in our homes. Jesus said, in Matthew 11, I am gentle, and lowly in heart, and you will find rest, for your souls.

For my yoke is easy, and my burden is light. So husbands, as the head, as the head of your marriage, can you say the same thing? A biblically ordered marriage, does not make sense, outside of the gospel.

The church is said, to be sanctified, and purified by Christ. Their sins, covered in his blood, and robed in his righteousness, presented as a glorious church, without spot or blemish.

[ 54 : 19 ] So I ask you this, are you trying, to justify, your own sin? Or are you declared just, by, the righteousness of Christ?

If you are not declared just, exclusively by the righteousness of Christ, believe on the Lord Jesus Christ, receive the promises, of the gospel, to those who are in Christ, and rest, on his trustworthiness, as redeemer, and mediator, of the church.

Husbands, love your wives, just as Christ, also loved the church, and gave himself for her, that he might sanctify, and cleanse her, with the washing of water, by the word, that he might present her, to himself, a glorious church, not having spot, or wrinkle, or any such thing, but that she should be holy, and without blemish.

Our great God, thank you for your word, and what your word tells us. Heavenly Father, we thank you, that you have, purposed your plan, of redemption, that lost sinners, would be adopted, as children of God, being, washed in the blood of Christ, being purified, and robed, and robed, in his righteousness.

Our Lord Jesus Christ, we thank you, that you being eternally God, took to yourself, a body, and that in our nature, you suffered, and died, in our place, to make our payment, to satisfy, divine justice, that we might be, washed in your blood, that we might be, purified, and cleansed, and presented, as being, without spot, without wrinkle, and without blemish.

[ 56 : 05 ] We thank you, our Lord Jesus Christ, for your, positive righteousness, in which, has been, accredited to our count, and we are reconciled, because you actually, did, perfectly obey, and perfect obedience.

We praise, you, our Lord Jesus Christ, that you were raised from the dead, ascended on high, that you are, currently seated, at the right hand of the Father, interceding, for your bride. Lord, the depths of, the beauty, of the spiritual blessings, and the heavenly places, for those who are in the Lord, Christ Jesus, are indeed, far too wonderful, and glorious, for our creaturely, finite minds to understand, but we thank you, that you, graciously, accommodate our weakness, and, help us, and bring our minds, to, to see, the beauty, and the glory, of your, excellencies, and of your, wondrous works.

I pray, Lord, that you would, be building your church, here in our midst. We thank you for the truth, we see in this, text, about the reality, of Christ's love, for the church, Christ's self-sacrificial, love for the church, and what that means, for the church.

We thank you also, Lord, for this pattern, which we as husbands, have, is the very weighty, responsibility, and the implications, of following this pattern, for our wives, and Lord, what a, what a beautiful thing it is, that, biblical marriages, are a picture, a gospel illustrating picture, of Christ in the church, and I pray, Lord, that indeed, we would, glorify you, through our marriages.

Pray that you would, help us, Lord, to think of these things, to chew on it, to meditate on them, throughout this week, and, to ask ourselves, what do I need to do?

[ 57 : 58 ] How can I walk, in obedience, to our, eternal, infinite, loving, covenant, keeping, faithful God?

We pray these things, in Jesus name, Amen. We'll stand, and sing.