

Sunday, February 15, 2026

Wives And Husbands

This is the thirteenth in a series of sermons through the book of Ephesians, and today we will be covering 5:22-33. Around 30 years ago, I was involved in a discussion with a seminary student about whether the Bible teaches that it is a sin for two men or two women to marry one another. My position was that the very idea of men marrying men or women marrying women drives a stake into the heart of Jesus Christ and His Bride, the church, which human marriage is an emblem of. At one point, he asked me, “what is your hermeneutic?” That’s a fancy word that means “the lens (framework, grid, system of thought) that I read the Bible through to figure out what it means.” I told him that my hermeneutic is Jesus Christ, and Him crucified (1 Cor 2:2). And I believe that that is how Jesus taught us to read it. For example: “Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.” (Jn 5:39). When I say I read scripture through the lens of Christ and Him crucified I mean this: it all points to Him. The promises, patterns, types, offices, prophecies, covenants, unfolding of history, etc., all end in and have their fulfillment in Him. The guiding principle is that every doctrine, thought, framework, conclusion, etc., must reckon with Christ and His work. If you don’t start with Christ as the foundation, you will eventually have to look Him in the eye. And if what you’re saying cannot stand in the light of the cross, it will collapse under its own weight — no matter how clever, rational, spiritual, or humble it may seem. I bring this story up because Ephesians 5:22-33 figured prominently in that conversation and today we’ll see how this passage is a prime example of the central nature of Christ and Him crucified.

Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. (Ephesians 5:22-33)

You go into this passage thinking that you're going to get some good practical information on how wives and husbands should behave in a marriage, and you come out of it realizing that you not only got that, but you just instructed on why marriage even exists in the first place! It is there because of Christ and the church, and this is one of the most amazing passages in all scripture on that doctrine. The two are intertwined throughout the whole passage. Before I get into the details, I'd like to make just a few general comments:

- This is not rocket science. The wife is to submit to and have reverence for her husband. The husband is to love his wife. Look at Christ and the church and apply it to your marriage.
- The very existence of these exhortations shows that wives are prone to not submit to and have reverence for their husbands, and husbands are prone to not love their wives. That is, once saved, we do not automatically become sinless creatures – we continue to require admonition and correction.
- Don't forget the context. The previous passage ends like this: "Submitting yourselves one to another in the fear of God" (Eph 5:21), which is one of the elements of being "filled with the Spirit" (Eph 5:18). He is now fleshing that concept out.
- Being a child of God involves every aspect of our lives. We don't get to compartmentalize. We can't break things up into our "religious life" and our "work life" and our "home life." We are expected to have one life, which is in obedience to God.
- As this is part of being filled with the Spirit, if you husbands and wives are self-centered and reject this teaching, you are hindering the Spirit. The church can only function properly if the households within the church are functioning properly.
- You may notice the recurrence of several themes that Paul introduced earlier in the epistle, like Christ as the Head, the body of Christ, Christ dying for His people, etc.
- For those who are married, this may be a particularly hard part of the Bible for you, when you consider your own failings. It certainly is for me. But just remember that the Bible is not a cheerleader to tell you how wonderful you are. Rather, it is a sword that cuts deep and convicts. Part of its function is to show you where you're wrong (in doctrine, or practice, or both) and how to correct it. You can't avoid scripture just because it's uncomfortable for you. On the contrary, the more uncomfortable it is to you, the more you need it (like exercise or practicing an instrument).
- For those who are not married, you still need to listen. Although the primary target of the passage is wives and husbands, you'll learn a lot about Christ and the church. There is something for everyone in the body in this passage.
- The next section after this section on household relationships is about warfare – the armor of God. The implication is that the home is a major attack point for Satan. Perhaps Paul spends a disproportionate amount of time on wives and husbands because that relationship is peculiarly despised by Satan and has been since the garden of Eden.

- You can only understand marriage properly if you understand the doctrine of Christ and the church. Marriage exists to reflect the glory of Christ and His church.

Exhortation To Wives

Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church: and he is the saviour of the body. Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. (Ephesians 5:22-24)

You'll see that this passage begins and ends with a call for the wife to submit to her own husband, with an explanatory section in between, including a comparison to Christ and the church. Needless to say, this is a rather incendiary passage to the culture in which we live. The text requires that the wife submit to her "own" husband, as opposed to every male. And it is to be done "as unto the Lord," meaning two things: 1. You submit to the Lord willingly, obediently, joyfully, lovingly, etc., and you should submit to your husband in the same way. Not in a begrudging, angry, passive-aggressive, slanderous, gossipy way. 2. Your submission to your husband is part of your submission and obedience to Christ. Don't say you're serving the Lord if you're not submitting to your own husband! It is also to be done "in every thing." In all areas of life. In all matters...not just those where your wishes happen to coincide with his. Publicly and privately. Whether he's present or absent. If you're actively looking for exceptions to the rule because you don't want to submit, you're already starting off in the wrong place. But I'll tell you that there is an exception. It is this: don't submit if he wants you to do something that is a sin – either to engage in a sin yourself, enable him to sin, or both. I know that because verse 21 tells me that submission is to be done "in the fear of God."

Submission does not mean that the wife is inherently inferior to the husband. After all, Jesus submitted to His Father, and nobody would say that the Son is inferior to the Father. The reality is that there will be many areas where the wife is superior to the husband. Rather, this submission involves willingly following the leadership of her husband. The reason given is "for the husband is the head of the wife." Being the "head" means that the husband has authority. This is God's design for things. There are two roles in a marriage and the husband has the role of authority. But this does not give the husband license for tyranny or abuse or passivity. His headship is to be "even as Christ is the head of the church: and he is the savior of the body." Christ is head over the church not as a tyrant, not as a taskmaster, not as a slavedriver. He is also not head over the church in a passive way – He is actively involved. He leads the church by serving her, protecting her, providing for her, sacrificially loving her. He is the savior of the body. In the same way, the man should be the head of the wife. And the wife should submit to her husband even as the church submits to Christ. William Burkitt has a good summary of

all this: *“Doth Christ exercise his dominion and power over the church, not rigidly and tyrannically, but with meekness and gentleness? so should the husband rule...Is the church subject to Christ willingly, cheerfully, dutifully, delightfully? so let the wife be subject.”* But mark this, wives: he is not telling you that you only have to submit to your husband if your husband is exactly like Christ. No! Your husband is a sinner, and you are a sinner, and the call here is to submit to the husband that you have, despite your mutual sinfulness.

Paul has introduced in this little section that human marriage is emblematic of Christ and the church. He will flesh that out in much greater detail in the next section.

Exhortation To Husbands

Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it with the washing of water by the word, That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: For we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. (Ephesians 5:25-32)

There is one command here to husbands: “love your wives.” And like the previous section, there is an extended explanation with a heavy emphasis on the relationship between Christ and His church. A husband is to pattern his love for his wife on Christ’s love for the church. This is rather daunting, indeed, because who can love like Christ? I imagine that any husband in the room who hears these words can feel the gut punch, right to the solar plexus. Nevertheless, that is the standard. Let’s start with verses 25-27. Christ loved the church by giving Himself for it. So, this is a selfless, costly, initiating, unconditional, sacrificial love, characterized by obedience to God. Husbands must likewise love their wives. This isn’t merely a theoretical “if a murderer broke into my house, I would be willing to die defending my wife.” It is a daily practical willingness to sacrifice, big and small, for the good of your wife. If you want to test your love for your wife, don’t look at the theory of what you would do – look at what you are doing. It’s not how you acted before you got married or how you acted on the honeymoon – it’s how you’re acting now. Particularly how you act when you run into trouble, and you will run into trouble – things like trials, hard decisions, children, changes in health, aging, etc. Similar to the wife, this passage does not teach that you only have to love your wife if she submits to you. You’re to love her – period. Remember that Christ loved the church when she was in a wholly unlovable and rebellious state and incapable of reciprocating the

love. This is also a love characterized by faithfulness, permanence and exclusivity. Christ gave Himself for the church, and only the church, which consists of the sum total of all the elect of God. Christ is not a bigamist or an adulterer. He has one Bride, and it is for her, and her alone, that He died. There is no other bride that He died for, and there is no other way that any other bride could be saved. It is exclusive. Likewise for a husband – your love for your wife should be such that there should not even be a hint that you’re looking in the direction of another woman, let alone pursuing another woman.

This passage, incidentally, is a bit of a problem for the “God loves everyone, Jesus died for everyone” crowd. The best they can come up with is: “It doesn’t say that He died ONLY for the church. We agree, He gave Himself for the church...but He also gave Himself for everyone else...it’s just that the people in the church are the ones who exercised their free will to accept His sacrifice.” This is wrong. It DOES say He died only for the church. The marriage image demands that He died only for the church, because marriage is an exclusive relationship. There would be colossal problems if I went to my wife and said, “I really want you to know that I love you...but you should be aware that there’s another woman, and I love her too...” Can you imagine the ensuing turmoil?

So, Christ died for His Bride, and only His Bride, and He had a goal in mind when He did that: “That he might sanctify and cleanse it with the washing of water by the word.” The implication of course is that Christ found her in a state where she needed to be cleansed. There are two aspects to this. First, it is a one-time event, where He sanctifies the church by setting her apart as His to live in devotion to Him. Second, it is an ongoing sanctification, where we are made more and more holy as we are conformed to the image of Christ (Rom 8:29). The cleansing that takes place is “with the washing of water by the word.” Some think this “washing” refers to baptism. I’m more inclined to think that it’s the internal washing that the Holy Ghost does, which baptism represents. “Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.” (Titus 3:5). Or as John Trapp colorfully says: *“The Lord will not have a sluttish Church, and therefore he came not by blood only, but by water also, that clean water of his Spirit, whereby he washeth away the swinish nature of his saints, so that they desire no more to wallow in the mire.”* This is accomplished “by the word,” as in 1 Peter 1:23 – “Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever.” Jesus said, “Now ye are clean through the word which I have spoken unto you.” (Jn 15:3). And He prays that we will continue to be sanctified by the word: “Sanctify them through thy truth: thy word is truth.” (Jn 17:17) So, this love of Christ is a sanctifying and cleansing love. A husband must therefore love his wife with her spiritual good and sanctification in mind. Rule your house by the standards of God. Speak often of the things of God. Pray with and for her. Model repentance.

But Christ had an even further, ultimate end in mind in giving Himself for the church: “That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish.” His goal is to present the church to Himself. The fact that He presents it to Himself confirms the message of the rest of the Bible – salvation is of the Lord! He will finish what He has begun (Phil 1:6). She will be presented as a perfect, radiant, beautiful Bride, with no imperfections whatsoever. The presence and effects of sin will have been completely removed. Spots and wrinkles are things that you pick up along the way and are associated with old age. Sin has been a relentless, unwanted guest, corrupting us from the very day of our conception, but He is going to make us “holy and without blame” (Eph 1:4). You can read more about this in Revelation 19 and 21. Like any bride, we ought to be looking forward to that wedding day with eager anticipation and yearning...but don’t let the details of the wedding program steal your eyes from the Groom. So, this love of Christ is a glorifying, beautifying, presentational love. A husband, therefore, must love his wife by delighting in her, being patient with her (as knowing what God’s goal is for her), overlooking weaknesses and foibles. Certainly not being ashamed or embarrassed of her or holding her up to public contempt or ridicule. “Love covereth all sins” (Pro 10:12) is true in a unique way within a marriage. Remember this fact: any husband could try to justify his cruelty to his wife by finding some infirmity or deficiency or weakness in her. But this is not how Christ loved the church, who He found in a filthy and infirm state. Christ doesn’t sanctify and perfect the church by cruelty and harm; He sanctifies her by correcting and healing her. A husband who abuses or domineers or neglects is a husband who shows evidence of the absence of the Spirit of God. You testify that you have the Spirit of God not merely by telling people you have the Spirit of God, but by your behavior.

So, in reference to Christ’s love for the church, we have the past, present, and future covered. He gave Himself (past), He is sanctifying and cleansing her (present), and He will present her to Himself (future). I see a lot of parallels between this passage and the Lord’s Supper, so this would be an appropriate time to partake of that ordinance with one another. When we observe the Lord’s Supper, we remember Him giving Himself for us (past – Lk 22:19), we are involved in the communion of the blood and body of Christ (present – 1 Cor 10:16-17), and we do this in anticipation of the marriage supper of the Lamb (future – Mt 26:29, Rev 19:7-9).

For I have received of the Lord that which also I delivered unto you, That the Lord Jesus the same night in which he was betrayed took bread: And when he had given thanks, he brake it, and said, Take, eat: this is my body, which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall

be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep. For if we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. (1 Corinthians 11:23-32)

I think it is of vital importance when we partake of the Lord's Supper that we understand what we're doing. This week, I'd like to look at the Lord's Supper as being a proclamation. When Paul says "ye do **shew** the Lord's death till he come," he's telling us that we are proclaiming Christ's death. What about His death? Many things. But the one I'd like to focus on today is "the new testament in my blood." With the shedding of His blood, Christ inaugurated the new testament. The same Greek word is translated as both "testament" and "covenant" in the NT. A simple way to describe a Biblical "covenant" is that it is a binding promise by which God creates and defines a relationship with His people. It is not just a cold, sterile list of agreements and conditions – it is God binding Himself to His people, with this familiar refrain used throughout scripture: "I will be their God, and they shall be my people." (2 Cor 6:16). It is similar to the "one flesh" nature of marriage. "I am my beloved's, and my beloved is mine." (SOS 6:3).

When we take the Lord's Supper, we proclaim that the new covenant, which God promised to Israel and Judah in Jeremiah 31, is fulfilled in our Lord Jesus Christ. He is the true and faithful Israel, Son, and servant (Hos 11:1 vs. Mt 2:15; Is 49:3-6 vs. Lk 2:32; Is 5:1-7 vs. Jn 15:1-8; Ex 4:22 vs. Heb 1:6). The promises of God are concentrated in Him: "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us." (2 Cor 1:20). His blood ratified the new covenant, and He is its mediator (Heb 9:15, 12:24). In fact, Jesus IS the covenant, the living embodiment of the promises of God: "I the LORD have called thee in righteousness, and will hold thine hand, and will keep thee, **and give thee for a covenant of the people**, for a light of the Gentiles." (Is 42:6; see also Is 49:8). Anyone, therefore, who is united to Christ in faith, Jew or Gentile, is presently a full and genuine participant in the new covenant (see Eph 3:6, Rom 15:8-12). God has fulfilled His promise in a far more glorious and abounding way than we may have imagined. Very simply, when we take the Lord's Supper, we are proclaiming that God has kept His promise by giving us His only begotten Son. He is the One who brings us into the new covenant by His own blood, and everyone who belongs to Christ belongs to God. Our life, our hope, and our salvation rest entirely on Christ and Him crucified.

Moving back to Ephesians 5, we'll pick up with verses 28-32 which add some more detail to the "one flesh" nature of the marriage covenant. He tells us, "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself." There's a dual meaning

here. First, it means a husband is obliged to love his wife like he loves his own body. Second, and even more importantly, a husband is obliged to love his wife BECAUSE she is his own body. When a marriage happens, “they twain shall be one flesh: so then they are no more twain, but one flesh.” (Mr 10:8). You can no more dissolve that marriage than you can detach yourself from your own body. Because of this, when a man loves his wife, he is very truly loving himself. “For no man ever yet hated his own flesh; but nourisheth and cherisheth it.” Any man in his right mind is going to take care of himself – when we see self-harm or negligence or abuse to one’s own body, we instinctively know there’s something wrong there. It’s unnatural. It’s a sign of mental illness, stubbornness, foolishness or some other problem. So it is when you see a husband who doesn’t nourish and cherish his wife. There’s something unnatural and wrong about that! “Nourish” literally means “to nurture, to bring up” and “cherish” means “to warm, to cherish with tender love, to foster with tender care.” The two together simply mean that you take care of yourself! If you don’t take care of yourself, you end up paying for it, because you’re only hurting yourself. You make sure you are clothed, fed, warmed, rested. When you’re hurt (physically, emotionally), you tend to yourself. When you have a weakness, you protect it and make accommodations for it. I could multiply words here but just look at all the things you do to tenderly care for yourself, and husbands, these are the things you should also be tending to with your wife. If you don’t, you’re only hurting yourself. Once again, the standard is the Lord Jesus Christ: “even as the Lord the church.” There’s never a time where He isn’t intimately concerned with giving the church everything she needs to grow, prosper, survive, be comforted, be corrected, be fed, etc. Burkitt: *“Doth a man love himself superlatively, cordially, tenderly, industriously, perseveringly? So ought he to love his wife. Will a man be out of love with himself, much less hate himself, though he be deformed, or by some accident maimed? In like manner ought not any natural defect, or accidental mischance, to cause a remission, much less a cessation, of the man's love unto his own wife; as it is an unnatural thing for a man to hate his own flesh personal, so his own flesh relational.”*

At this point, Paul pulls the curtain back and shows us something amazing about the doctrine of Christ and the church. The intimate nature between the two is described like this: “For we are members of his body, of his flesh, and of his bones.” Can you imagine a more striking description of how close the church is to Christ? The thing about a body is that there is a vital, organic unity. Life flows through the whole body. We share in His life; we partake in the divine nature (2 Pe 1:4). There’s no wonder that when He first came to Paul, He said, “Saul, Saul, why persecutest thou **me**?” (Ac 9:4). Obviously, this is not a physical union, but the union is real, and personal. About this union between Christ and His church, he goes on to quote Genesis 2:24: “For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh.” This doesn’t make sense, you may be thinking. Genesis 2:24 is about Adam and Eve, after all. Yes, it is. But it’s also about Christ and His church – “This is a great mystery: but I speak concerning Christ and the church.” Eve came

from Adam's side; we were born from Christ's pierced side. God thought it not proper for Adam to be alone; same with Christ – the church is His fulness (Eph 1:22-23). Adam fell into a deep sleep and woke; Christ died and rose. God brought the woman to Adam; God draws souls to Christ. And many more parallels. The word "joined" here, incidentally, means "to glue, stick to." It's a very close, very intimate union.

Remember that a "mystery" in scripture means "something that was previously hid but has now been made known; something that can only be known by the revelation of God." Also remember that Genesis 2:24 happened before the Fall of mankind. The mystery is that from the very beginning, the plan was for Christ and His church to be joined as one flesh. It wasn't a "Plan B" as the result of the Fall – it was always the plan. And the Lord baked it into the creation itself. It's part of the fabric of humanity. Marriage exists to always remind us of Christ and the church. This is why Satan hates marriage and has relentlessly sought to attack and destroy it; he can't stand the idea of a redeemed people. And it isn't just any "mystery;" it is a "**great** mystery." We've moved well beyond a mere analogy. It is profound and significant, with large implications.

The "mystery" here is a further development of the mystery that was first introduced in chapter one – "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself: That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him." (Eph 1:9-10). Giving Himself for His Bride is part of this "gathering together" process. The mystery is fleshed out in greater detail in chapter 3, where it is defined as this: "That the Gentiles should be fellowheirs, and of the same body, and partakers of his promise in Christ by the gospel." (Eph 3:6). This is revealed further in Ephesians 3:10 to be in reference to the "church" and all this is "According to the eternal purpose which he purposed in Christ Jesus our Lord." (Eph 3:11). This message runs across the entire NT: Gentiles have been included as fellow heirs with Jews, through faith in Christ. A key text is Ephesians 2:11-22. It is by the cross that Jesus broke down the "middle wall of partition" between Jews and Gentiles, joining them together as a new creation – "one new man." This is the church! Today's passage adds the additional detail that the church, the "one new man" made up of Jews and Gentiles as fellow heirs, is the Bride of Christ, who Christ loved and gave Himself for. And this has been God's plan from day one, through Christ.

Some of you have asked me about the idea of there being two brides or, along those same lines, why some commentators refer to the church as a "parenthesis" or an "intercalation." Both these notions seem to be difficult to reconcile with the reality of God's creation (one man and one woman in one permanent marriage) and what Christ accomplished on the cross (the creation of one unified new man, comprised of Jews and Gentiles). I fear that we're not giving

Christ the glory and honor that He is due. Like the “practical atheist,” there is always the looming danger that we will know about His atonement but then read the scripture and live our lives as if it never happened. As if the most momentous and decisive event in the history of the world didn’t change everything! We are in jeopardy of pushing Christ out to the margins and giving Him an occasional shoutout, rather than having Him at the center and foundation where He belongs. As I read today’s passage, I see no room for another bride. In fact, the entire book of Ephesians seems to me to be relentless in emphasizing that there is one unified redeemed people of God. I can only conclude that just as there is one olive tree in Romans 11, Christ has one Bride. As we saw in the Lord’s Supper, there are not two distinct peoples of God, there are not two separate new covenants, there are not two parallel salvations or destinies. There is one Savior and one Bride joined together in a single, indissoluble covenant, confirmed by His blood. If the Bride of Christ consists of those people for whom He died, as this passage teaches, then who would the other bride be? And how is she saved? Further, whatever the commentators mean by “parenthesis” or “intercalation,” I am persuaded that the Bride of Christ is not an interruption in God’s plan – not a footnote, not a pause, not an interlude, not an afterthought. On the contrary, I see a glorious plan being played out across all human history, beginning with a marriage in the Garden of Eden, and ending with a marriage in Revelation. And it’s all about Christ and His Bride. It is for His Bride that Jesus took on the form of a servant. It is for His Bride that He died. It is His Bride whom He is currently sanctifying, nourishing, and cherishing. And it is His Bride that He will present to Himself as a glorious church, without spot or wrinkle.

Concluding Exhortation

Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. (Ephesians 5:33)

After all the lofty talk above, Paul ends it by bringing us back to practical things. His point is that marriage is a type of Christ and the church, but don’t get so enamored with the type that you forget your duty to practically live out the type. And remember that in living out the type, you are to model the relationship between Christ and the church. So, each and every husband has a duty to love his wife. And we have an added nuance to the wife’s duty – she is to “reverence her husband.” Literally, this means “fear.” And it may help you to understand what it looks like for the church to fear God. The idea is respect, honor, reverence. Not slavish terror. Not cowering. But reverent submission, based on God’s decreed order of things. On that note, Lord willing, I plan to move forward next time into Ephesians chapter 6.

**The grace of our Lord Jesus Christ be with you. My love be with you all in Christ Jesus. Amen.
(1 Corinthians 16:23-24)**

JESUS CHRIST, AND HIM CRUCIFIED (1 Cor 2:2)

HE SHALL SAVE HIS PEOPLE FROM THEIR SINS (Mt 1:21)

For all the promises of God in him are yea, and in him Amen (2 Cor 1:20)

CHRIST'S "ONCE FOR ALL" SACRIFICE

(Foundational - Ps 40:6-8; Heb 10:10-14)

- Obedient Self-Offering (Isa 53; Phil 2:8)
- Substitutionary Death (Lev 16; 2Cor 5:21)
- Propitiation – Wrath Satisfied (Ex 12; Rom 3:25, 1Cor 5:7)
- New Covenant Blood (Ex 24:8; Mt 26:28, 1Pe 1:2)
- Ransom Paid (Lev 25:48; Mk 10:45)
- Curse of the Law Removed (Deut 21:23; Gal 3:13)
- Perfect Obedience to the Law (Deut 27-28; Mt 5:17, Rom 5:19, 10:4)

- He was wounded for our transgressions. (Isa 53:5)
- His own self bare our sins in his own body on the tree. (1Pe 2:24)
- As far as the east is from the west, so far hath he removed our transgressions from us. (Ps 103:12)
- Therefore being justified by faith, we have peace with God through our Lord Jesus Christ. (Rom 5:1)
- Peace, peace to him that is far off, and to him that is near, saith the LORD; and I will heal him. (Isa 57:19)
- And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. (Gal 4:6)
- The LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. (Ps 110:1)
- And having spoiled principalities and powers, he made a shew of them openly, triumphing over them in it. (Col 2:15)
- I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. (Jer 31:33)
- All things are yours...ye are Christ's; and Christ is God's. (1Cor 3:21,23)
- For all the promises of God in him are yea, and in him Amen, unto the glory of God by us. (2Cor 1:20)
- Jesus the mediator of the new covenant. (Heb 12:24)

JUSTIFIED & SET FREE (Legal Results)

- Forgiveness of Sins (Ps 103:12; Col 2:13)
- Justification (Gen 15:6; Rom 5:1)
- Redemption (Ex 6:6; Rev 5:9)
- No Condemnation (Isa 54:14-17; Rom 8:1)
- Cleansed Conscience (Lev 16:30; Heb 9:14)
- Sin Defeated (Ezek 36:26; Rom 6:5-11)
- Clothed in Righteousness (Isa 61:10; Gal 3:27)
- Freedom from Guilt (Ps 32:1-2; Rom 4:7-8)

RESTORED FELLOWSHIP WITH GOD (Relational Results)

- Reconciliation (Isa 57:19; 2Cor 5:18-19)
- Peace with God (Isa 53:5; Rom 5:1)
- Adoption (Hos 1:10; Rom 8:15)
- Access to God (Ex 26:33; Mk 15:38, Eph 2:18)
- Friendship with God (Isa 41:8; Jn 15:13-15, Jam 2:23)
- Nearness to God (Ps 25:14, 73:28; Heb 10:19-22, Jam 4:8)
- Betrothed as Christ's Bride (Isa 54:5; Eph 5:25-27)

CONQUERING & DOMINION (Triumphal Results)

- Satan Defeated (Gen 3:15; Jn 12:31)
- Death Conquered (Isa 25:8; 1Cor 15:54)
- Powers Spoiled (Ps 110:1-2; Col 2:15)
- Authority Over All (Ps 8:6; Mt 28:18)
- Resurrection Guaranteed (Job 19:25-27, Isa 53:10-11; 1Cor 15:20-23)
- Final Judgment Ensured (Dan 7:13-14; Ac 17:31)

COVENANT PROMISES FULFILLED (Covenantal Results)

- New Covenant Inaugurated (Jer 31:31-34; Heb 8:6-13)
- One New Man (Isa 49:6; Eph 2:11-22)
- Spirit Given (Joel 2:28; Jn 7:39, Gal 3:14)
- Inheritance Guaranteed (Gen 17:7-8; Rom 8:17, Gal 3:29, Eph 1:14)
- Law Written on Heart (Jer 31:33, Ezek 36:26-27; 2Cor 3:3, Heb 8:10)
- New People Created (Isa 43:21, Ezek 36-37; 2Cor 5:17)
- Holy People Formed (Ex 19:6; Eph 2:10, 1Pe 2:9-10)
- New Heaven & Earth (Isa 65:17-25; Rom 8:19-22, Rev 21-22)
- Eternal Life Secured (Gen 17:7, Isa 25:8, Ps 73:24-26; Jn 3:16)
- Blessings of Salvation Secured (Ps 103:1-5; Eph 1:3-14)