

TREASURING CHRIST IN THE HOME: Marriage

Ephesians 5:22-33

INTRODUCTION

- Ephesians Background: God in Christ is reconciling all things to Himself. In this, he unifies the people of God. Because they are God's people they should live distinctly set apart for His gospel purposes.
- Luther called this a *Haustafel*, which is most commonly translated "house-table" in English, meaning a code of conduct for Christian homes (would include **5:22-6:9**)

The Context of Christian Marriage (v.21)

1. The Church: the community of disciples
2. Shows us that discipleship must run through everything that represents the church
3. The church exists to put Christ on display
4. We believe we have a good, biblically emphatic passion statement. What if you connected that passion to your marriage? GLORIFYING... TREASURING... REACHING
5. Well, for today's purposes, we begin with understanding what mutual submission means
 - a. This word is used several times in the NT and never reverses order
 - b. What I mean, it says that there are many "submissions" in the church to show God's image and order
 - c. From **5:22-6:9** you see the various ways within the Christian household submission is to image the relationship of Christ with church, which is the context of these Christian homes

The Wife (vv.22-24)

1. Love your husband with submission (**vv.22-23**)
 - a. Subordinate role emphasizes God's created order

- i. Agree that this is pleasing to the Lord (not treating your husband as if he is lord)
 - ii. Position yourself in this role
 - iii. Orient your life to this role
 - iv. Peter O'Brien (**Pillar NTC**), "*Theologically, we are not free to retain a supposedly exalted view of Christian marriage with its loving service, commitment, trust, and growth, on the one hand, and to jettison hierarchical patterns of submission or subordination, on the other, because they are expressions of an outmoded first-century world-view that are unacceptable in our contemporary situation.*"
- b. Deferring to leadership
 - i. Equal in dignity and image
 - ii. Distinct in role and function (complementarian view)
 - iii. What submission is not (following sin or sin patterns / only when in concert with your want to)
2. Love your husband with the gospel (**v.24**)
 - a. To see the connection with Christ and His bride
 - b. To joyfully worship Christ in imaging His redemptive relationship with His people
 - i. On display in the home
 - ii. On display in the world

The Husband (vv.25-32)

1. Love your wife with servant leadership (**vv.25-27**)
 - a. Live like you're willing to die for wife and family (**Romans 5:8**)
 - b. Live life as a sanctifying agent...joyfully
 - c. Live like you're helping fit your wife for the kingdom of God
2. Love your wife with the gospel (**vv.28-32**)
 - a. Right view of self
 - i. Physical care
 - ii. Spiritual redemption
 - b. Make the connection to the church, His bride
 - c. Guard the image of marriage
 - i. God's design for marriage: a picture of His redemptive relationship
 - ii. The mystery: IT refers to the picture of Christ's relationship with the church images in marriage from the beginning (other Ephesians references to mystery)

1. Eph.1;7-10
2. Eph.3:2-6,9-10
3. Eph.6:19-20

Practical Preservation of the Image (v.33)

1. Husbands, love your wives
 - a. Agapato (present active imperative)
 - b. Commanded to love with God's kind of love - sacrificial with their best interest in mind
 - c. If the gospel is on display in the marriage as it images Christ's relationship with His church, then grace and forgiveness are paramount in marriage.
2. Wives, respect your husbands
 - a. Phobetai (present middle subjunctive)
 - b. Expressed as part of a larger imperative, but most distinctly related as a response to the husbands love (potential related to a dependent clause)
 - c. Reverence - this is similar to the word used in **verse 21**. So, this shows us that the ideal outworking of submission in the Christian home has a practical outworking in the actual relationship between husband and wife
 - d. Forgiveness, again, must be present. Grace is being treated better than we deserve.

Practical Outworkings (1 Peter 3:1-7)

1. **1 Peter 3:1-7**
2. In General...
 - a. First, understand the gospel implications of your role in marriage
 - i. 1 Peter 2 is about being distinctly God's holy people with the only offense being the gospel
 - ii. The backdrop for this is the persecuted church (living rightly will be reviled by the world)
 - b. Second, realize that a gospel-centered message is the best means of spiritual warfare in your home
 - i. Peter focuses efforts on preparing Christian households to prepare for suffering for righteousness

- ii. There is a persevering witness in society with Christians rightly living in the home
- c. Third, understand that marriage is a temporal image
 - i. Ultimately, Peter reminds the church that suffering will not last forever
 - ii. While Christ tarries, we are to understand it is for gospel-centered reasons (not so we can get bigger homes, gain more degrees, even give away our children in marriage)
3. More Specifically...
 - a. Wives
 - i. Don't just settle into this, rather cherish your role in the marriage. **REMEMBER**... as we talked about these past few weeks, the natural sinful disposition for a woman is to assume control.
 - ii. Learn to ask if your attitude toward your husband pleases Christ. Most distinctly, what if your attitude toward your husband WAS the attitude you had toward Christ. Essentially, that's what your children see and understand.
 - iii. Even in a spiritually "mixed" marriage, there is hope
 - iv. Make sure more effort is given to inward reality than outward appearance
 - v. Read the Scriptures habitually (it could be harder for any woman in this room)
 - vi. The sustaining hope in the practical outworking of submission is found in the gospel view
 - b. Husbands
 - i. To live understanding is first to get to know your wives (communicate, ask questions, respond to those answers with plans). **REMEMBER**... the natural sinful disposition is passivity.
 - ii. Honor her submitting role -- no room to use that fact as a weapon in word or deed
 - iii. See her as a sister in Christ
 - iv. How you treat your wife will determine how you live with Christ and His bride