

100 - As Their Own Bodies - Ephesians 5:28-30 - Ephesians 5:28-31

Call to Worship: Matthew 11:28-30

Scripture Reading: Isaiah 58

Sermon: "As Their Own Bodies" Ephesians 5:28-31

Benediction: Isaiah 58:11

INTRODUCTION

Men, you have heard that the Great Man, the God Man, the Lord Jesus Christ is addressing you, and commanding you what you must do---that you must love.

You have heard whom He is commanding you to love---the dear woman whom God has given to you as your wife.

You have heard from Him what kind of love You are to have for your wife---the kind that gives to her for her good, rather than taking from her for your own good.

You have heard who you are to look to for the example of how to love like that---to the Lord Jesus Christ Himself, to how He loved the church when it was unlovely, and gave Himself for her.

Today hear more of our Lord Jesus Christ explaining to you this matter of loving your wife:

Husbands, you ought to love your own wives as your own bodies, as your own flesh and blood and bones.

TEXT

Ephesians 5:28-31 So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. (29) For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church. (30) For we are members of His body, of His flesh and of His bones. (31) "FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH."

BODY

Husbands, you ought to love your own wives as your own bodies, as your own flesh and blood and bones.

Do you notice that the apostle here quotes from Genesis chapter 2? It is verse 31. This helps us understand that what he is teaching is based on how God created us in the beginning. So we're headed back there again.

Also, when the apostle mentions how loving this other person, your wife, is, in a way, loving your own flesh, that broadens the concept.

So, what we're going to do here is take this concept of loving another person as your own flesh
-first in its broadest sense
-then in its more specific sense regarding the husband and the wife

When I have shown you this principle in its broadest sense, you will see that light is thrown on the great saving work of Christ done for us sinners. We'll look into that while we're there.

So, today we'll have

1. the principle or concept stated in its broadest terms
2. a look at the salvation of God through Jesus Christ for us sinners in those terms
3. then the principle or concept stated regarding the husband's love for His wife

Bringing in that much background, I think we'll leave the details for next time. For today, we'll just get this beautiful truth explained

- I. This Concept Stated Generally Regarding Your Relations with All Other People: "Love Your Neighbor as Yourself"
 - A. NOTE: As I was thinking about what to say to you, regarding the terrible outbreak of violence in Dallas the other night, I realized that this part of the sermon would be applicable. So I ask you to listen with that in mind, also.
 - B. The love the husband ought to have for his wife is a special kind of the love every person ought to have for every other person; so consider that general love first, with a view to understanding that more special love for your wife
 - C. You and every other human being are alike made in the image of God
 1. Genesis 9:3-6 Every moving thing that lives shall be food for you. I have given you all things, even as the green herbs. (4) But you shall not eat flesh with its life, that is, its blood. (5) Surely for your lifeblood I will demand a reckoning; from the hand of every beast I will require it, and from the hand of man. From the hand of every man's brother I will require

the life of man. (6) "Whoever sheds man's blood, By man his blood shall be shed; For in the image of God He made man.

2. Isn't that interesting? God made man in His own image. God does not have flesh or blood. But as part of making us in His own image, God made bodies of flesh and blood for us. He made the blood to be in the flesh, and He made the blood to carry the life of the human being. So the flesh and blood that we human beings have, we have in common, as those who are alike made in the image of God
 3. So when you consider another person, any other person, you can think,
 - a) "This person, flesh and blood, is made in the image of God just as I am." and
 - b) "We must have respect for each other's lifeblood because we are alike made in the image of God."
 4. So, then, two things are commanded on that basis
 - a) no human being is to murder another human being
 - b) anyone who does murder is to be executed
- D. You and every other human being are so closely related as to have come from the same one ancestor, Adam
1. Acts 17:24-26 God, who made the world and everything in it, since He is Lord of heaven and earth, does not dwell in temples made with hands. (25) Nor is He worshiped with men's hands, as though He needed anything, since He gives to all life, breath, and all things. (26) And **He has made from one blood every nation of men . . .**
- E. Therefore when dealing with other people, you are to consider every one of them as, in a sense, your own flesh
1. Isaiah 58:7 Is it not to share your bread with the hungry, And that you bring to your house the poor who are cast out; When you see the naked, that you cover him, And not hide yourself from **your own flesh?**
 2. Gill: indeed all men are of one blood, and so are the same flesh
- F. It is not without reason, then, that the Old Testament law says, "Love your neighbor as yourself," and our Lord Jesus taught "your neighbor" includes all other people, even such as are of enemy nations and false religions
1. Luke 10:25-29 And behold, a certain lawyer stood up and tested Him, saying, "Teacher, what shall I do to inherit eternal life?" (26) He said to him, "What is written in the law? What is your reading of it?" (27) So he answered and said, "'YOU SHALL **LOVE THE LORD YOUR GOD WITH ALL YOUR HEART, WITH ALL YOUR SOUL, WITH ALL YOUR STRENGTH, AND WITH ALL YOUR MIND,**' and '**YOUR NEIGHBOR AS YOURSELF.**'" (28) And He said to him, "You have answered rightly; do this and you will live." (29) But he, wanting to justify himself, said to Jesus, "And who is my neighbor?"
 2. Luke 10:30-36 Then Jesus answered and said: "A certain man went down from Jerusalem to Jericho, and fell among thieves, who stripped

him of his clothing, wounded him, and departed, leaving him half dead. (31) Now by chance a certain priest came down that road. And when he saw him, he passed by on the other side. (32) Likewise a Levite, when he arrived at the place, came and looked, and passed by on the other side. (33) But a certain Samaritan, as he journeyed, came where he was. And when he saw him, he had compassion. (34) So he went to him and bandaged his wounds, pouring on oil and wine; and he set him on his own animal, brought him to an inn, and took care of him. (35) On the next day, when he departed, he took out two denarii, gave them to the innkeeper, and said to him, 'Take care of him; and whatever more you spend, when I come again, I will repay you.' (36) So which of these three do you think was neighbor to him who fell among the thieves?"

EXCURSUS: Having considered here that the whole human race has our flesh in common, think of what that means that our Lord Jesus took on our flesh

1. Since we are all of one flesh with Adam, his sin corrupted all human flesh, as it is all descended from him; "So then, those who are in the flesh cannot please God." (Romans 8:8)
 2. In the times from Adam to Moses, people offered animal sacrifices to God; in the times from Moses to the coming of Jesus Christ, people continued to offer animal sacrifices to God, as prescribed in detail in the Old Covenant law; but those sacrifices could not really atone for the sin committed in our flesh, because "All flesh is not the same flesh, but there is one kind of flesh of men, another flesh of animals" (1 Corinthians 15:39)
 3. But then, "the Word [of God] became flesh and dwelt among us" (John 1:14) "God was manifested in the flesh" (1 Timothy 3:16)
 - a. He was conceived without human father, to show that although He was of our flesh, His flesh was not sinful; He was without sin
 - b. Yet as we are flesh and blood, so He Himself likewise shared in the same (Hebrews 2:14)
 4. And Christ suffered for us in the flesh (1 Peter 4:1), taking our sins in flesh on the cross, allowing that His flesh would be punished for the sins we deserved in our flesh
 5. So, what could not be accomplished by the law, since we in our flesh could not obey it, and it could not justify sinful flesh, God did by sending His own Son in the likeness of sinful flesh, on account of sin. He condemned sin in the flesh, that the righteous requirement of the law might be fulfilled in us through Him! There is therefore now no condemnation to those who are in Christ Jesus, for the law of the Spirit of life in Christ Jesus has set us free from the law of sin and death
 6. Now, on the basis of Christ having taken the penalty for our sin on Himself, God is pouring out His Spirit on all flesh---male and female, young and old, rich and poor---all flesh, every nation, every tribe, every language
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- II. This Concept As Stated Specifically Regarding Your Relations with Your Wife
 - A. The Concept As Stated Originally Regarding the Husband and the Wife
 - 1. as husband and wife ideally - Genesis 2:23
 - a) although all human beings are, in a sense, of one flesh with Adam, and Adam was therefore to love all people
 - b) yet there was such a special relationship between Adam and Eve as that Eve's flesh was made from his, and so Adam was to love Eve as his own body, his own flesh
 - 2. as each husband and wife personally - Genesis 2:24
 - a) only Adam and Eve had the "one flesh" relationship by means of Eve's flesh being formed from Adam's
 - b) but every husband and wife establish the "one flesh" relationship by means of the intimate physical union of the marriage bed
 - 3. So, when considered ideally, looking to Adam and Eve, and when considered personally, looking to yourself and your own wife, you see that the husband ought to love the wife as his own body, his own flesh
 - B. The Concept As Stated By Our Lord Himself Personally
 - 1. Matthew 19:3-6 The Pharisees also came to Him, testing Him, and saying to Him, "Is it lawful for a man to divorce his wife for just any reason?" (4) And He answered and said to them, "Have you not read that He who made them at the beginning 'MADE THEM MALE AND FEMALE,' (5) and said, 'FOR THIS REASON A MAN SHALL LEAVE HIS FATHER AND MOTHER AND BE JOINED TO HIS WIFE, AND THE TWO SHALL BECOME ONE FLESH' ? (6) So then, they are no longer two but one flesh. Therefore what God has joined together, let not man separate."
 - 2. I love the way our Lord Jesus comments on this verse from Genesis
 - a) He quotes the bible as saying, "the two shall become one flesh"
 - b) What, then, is His comment, "So, then, they are no longer two but one flesh"
 - c) the second page of the bible records God's creation of marriage, and His laws for it
 - d) 4,000 years later, the Lord Jesus came, and when a controversy regarding marriage was put to Him, He quoted that record and those laws, and affirmed them just as they had been stated originally
 - 3. So, when considered as the words of from the very lips of our Lord Jesus, you see that the husband ought to love the wife as his own body, his own flesh
 - C. The Concept As Stated By Christ's Apostle Here in Ephesians

1. Ephesians 5:28 So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself.

CONCLUSION

Looking to more detail from these verses and more practical application next time, I leave this main truth ringing in your ears:

Husbands, you ought to love your own wives as your own bodies, as your own flesh and blood and bones.

Ellicott:

Christ loves the Church as His body, a part of Himself. Hence the idea that the husband is “the head of the wife” gives place to the absolute identification of himself with his wife, as “one flesh.”

Hodge:

As Christ loves the church and gave himself for it, and as the church is his body, so, in like manner and agreeably to the analogous relation between them., husbands should love their wives as, i.e. as being, or because they are, their own bodies. Christ loves his church because it is his body. Husbands should love their wives because they are their bodies. Ως, as, before the latter member of the sentence is not comparative, but argumentative. It does not indicate the measure of the husband’s love, as though the meaning were, he should love his wife as much as he loves his own body. But it indicates the nature of the relation which is the ground of his love He should love his wife, because she is his body.

there is doubtless a oneness of life involved in our Lord’s declaration, “They are no more twain, but one flesh,” which no one can understand.

If, as the Scriptures teach, husband and wife are one, he that loveth his wife loveth himself, for she is himself. This is the language of God, originally recorded in Gen_2:24 and repeated by our Lord, Mat_19:4-6, who after citing the passage in Genesis, adds, “Wherefore they are no more twain, but one flesh.”

Prelude: 281 "For All the Saints"

Camille - Piano

Noah - Trumpet

Anna - Clarinet

Hymn 271 "How Sweet and Awful"

Camille - Piano

Noah - Trumpet

Anna - Clarinet

Hymn 690 "Jesus Paid It All"

Camille - Piano

Noah - Trumpet

Anna - Sing

Hymn "Though I Was a Child of Darkness"

Camille - Sing

Noah - Sing

Anna - Piano

Closing Hymn 53 "Hallelujah, Praise Jehovah"

Camille: Flute

Noah - Trumpet

Anna - Piano

William Hughes

meekness is

the absence of self will regarding God

the absence of ill will regarding others