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WHY IS A HUSBAND SUPPOSED TO LOVE HIS WIFE?

A STUDY OF THE BOOK OF EPHESIANS
NUMBER 63
EPHESIANS 5:25

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EPHESIANS 5:25 "Husbands, love your wives, even as Christ also loved the church, and gave himself for it;"

Here we begin a study of the man as the aggressor. This refers to male responsibility. The word here for husbands is "hoi andres" and it means "noblemen." The word is not "anthropos" which is the usual word for man, but the word translated husbands is "nobleman" and it means a man who is a real man and is worthy of his place as the chief and head over the wife. This word refers to manhood at its best and Paul uses this word here to let men know what is rightfully expected of them. If there is anything that can rock the boat either in a home or a church or a business organization, it is for the woman to dominate the man. This word "hoi andres" refers to men who are worthy of leadership and who assume their rightful place of leadership in the home..

Whose world is this?

Often we hear the expression "This is a man's world." But this isn't true. This is the Devil's world and in the Devil's world, the Devil wants to cut the foundation from beneath the man and reduce him to a spineless, weak doormat who can be walked on in the home or in the office or anywhere he happens to be. But God's design for the man is that he will be the dominant one, the aggressor. All of this is included in the word "hoi andres." If a man will assume his responsibility and be a man, by this very act, he can bring stability to a home or to a church or to his business organization. This is God's estimate of what a man ought to be. So this phrase says, "Noblemen, keep on loving your very own right woman." This is a present, active, imperative of "agapao" and this word requires some very close attention. This is mental attitude love and you probably will say, "Why didn't Paul use the word Phileo? Isn't Phileo the warm personal relationship love?" Isn't a man supposed to give his right woman a total soul love as described in Phileo? Now the reason why Phileo love is not used here is this--Phileo love is a result type of love. Agapao love is used here because it is in the mental attitude of the soul where man forms his aggressive acts. In military life a military man makes the decisions to move forward and to use this method or that, to employ this type of warfare or that, to retreat or to move forward. He makes those decisions in his mind. So agapao type love is used here for this reason. The thing that makes a man is not his muscle but his mind. The real man is determined in his mentality. So a nobleman is commanded here to love his right woman with his aggressive mental attitude. This is a real man, the aggressor, who is willing to take responsibility for his own actions. This is the type person who is willing to fight for his country and he is willing to fight and to die if needs be in order to protect those he loves.

A Real Man

This is an appeal for men to be real men. When men cease to be men and cease to dress like men and wear their hair like men and cease to be the aggressors in the home and church and state as God designed for them to be, then the home and the church and the nation is in real trouble. In fact, there is much in our government today that strikes

right at the aggressive male. Much of our government today tries to reduce the aggressive man to some sort of a clod. There is much in government today that discourages a man to make large sums of money, or from being aggressive in inventiveness or cleverness. The whole force of modern government is to eliminate the smart and the genius and the clever and reduce all men to the common ordinary class.

This is an Imperative From God

This command for the nobleman to keep on loving his right woman is an imperative from God. This is God's command for men to stand up on their feet and show themselves to be real men. The woman who gets a man of this kind is fortunate. One of the things that is hurting this country is that we have RUN OUT OF MEN. A man becomes a man because of his mental attitude. In this passage God points the way for men to go and he commands men to move out with aggressiveness and authority and put these truths into practice in their homes. The man is supposed to be the aggressor. He is the one who makes the dates. (or he should) He is the one who guides the conversation. He sets the pattern for the building for the right kind of a home. He needs to be like God in that he asserts his authority and makes a safe and happy place for his wife and children. He is always to be in command and call the shots on the important decisions for his home and his family. This man God is talking about is not some spineless henpecked floormat, but he is guided by agapao love and he makes it safe for his wife and children and for all those who work with him. This man's mental attitude is shaped by God and from this shaping he is able to shape and mold his right woman and his children into what they should be.

A Very Specific Command

When God tells this nobleman to love his right woman, it is a present, active, imperative and this present tense means that it is to be his constant mental attitude, not just something that happens occasionally. This is to be the daily pattern of a man's life. It is to be his constant mental attitude. The active voice means that he is to do this himself and the imperative mood means that it is not optional, but it is a direct command from God. The object here is "the right woman." This same attitude is to be carried over into his relationship with his friends, with his associates in his business, and with the members of his church. A man is a man because of what he thinks. The woman was designed to respond to her right man. And don't forget, her response is a soul response before it is a body response.

The Place Of The Mother

Every man has a mother, and he should respect and love his mother. But when he becomes a man, he should not be dominated by his mother, but he should move out and become the dominant force in his own home, without his mother or any other woman telling him what he is to do. This kind of doctrine lived out every day in the home makes for a peaceful happy, relaxed home. The woman is to respond to her right man, not compete with him. A woman who is the glory of a man, her right man, is the most beautiful single creation in the whole universe. No more glorious sight will ever be seen on this earth than this. So this command is to remind men of that strategy and of the strategic place and important role they play in building a home. They are to teach a wife and children how to respond to mental attitude love. If a man loves his right woman with "agapao" type love, then it will develop a "Phileo" type love and "Philos" is a masculine word. "Agapao" is a responding type love and is a feminine word. And this "Phileo" love

leads to "Doxa" which is real glory. This is the only glory that is really adequate to describe a woman at her highest peak of living and performance. This kind of love has to be initiated and this initiation must come from the man.

Look At This Analogy

The right man and right woman relationship is used here as an analogy between Christ and the church. In this analogy the church is the right woman and Christ is the right man for the church. The words "even as" comes from "Kathos" and it means this is an analogy. So this says, "Ho Christos," and means "The Christ loves the church." The love here spoken of is "agapao" love, mental attitude love. Here it is an aorist, active, indicative and this aorist tense is in direct contrast to the present tense of the love the man is to have for his right woman. The aorist tense here means that Christ initiated this love for the church in a point of time in eternity past. The active voice means that he himself initiated this love. And he did it long before we were ever born, long before we were ever created. Now think on this--Even though he knew what we would look like and how sinful we would be and how far we would miss the plan he had designed for us, he still loved us with a perfect love. He loved us in eternity past with a perfect mental attitude love. Please notice the words "even as Christ loved." Now that's a big assignment for any man or woman. In eternity past God was the aggressor and he initiated this love toward man and loved us long before we ever loved him. He knew us, inside and out, and still he loved us. That's what Paul was talking about when he said, "While we were yet sinners Christ died for us." This was perfect mental attitude love. Agapao type love is an initiating kind of love when it is found in a man and it is a responding type love when it is found in a woman. When the hypostatic union occurred, it occurred in the God-man and not in the God-woman and that ought to tell the ladies something. If Jesus Christ had come as a woman, there would be no salvation, for the woman is a responder. But he came as a man and therefore he is the aggressor and he initiated love toward us. The active voice here means he did this loving himself and the indicative mood means the reality of this perfect love. He initiated this love toward us while we were yet sinners. We were spiritually dead at that moment, and had no spirit with which to respond toward his love. So the Holy Spirit doubled for our human spirit and only in this way was salvation made possible.

A Very Important Point Of Doctrine

So please hear me very carefully and accurately at this point. No one, absolutely no one, has ever invited Jesus to come into his heart. That song, "If you are tired of the load of your sins, let Jesus come into your heart" is not doctrinally accurate. In salvation the sinner is not and cannot be the aggressor. Christ is the one who took the initiative and Christ is the one who is the aggressor, always. Now you may think you played God and did all this yourself, but you didn't. You responded, but you were not the aggressor. God came looking for Adam in the Garden of Eden, not the other way around. God provided a cross, not man. God paid for sin, not man. This is why we sing, "Jesus paid it all, all to him I owe." PLEASE READ THIS DOCTRINE LOUD AND CLEAR. We don't invite Jesus into a trash heap. The gospel went in and the Holy Spirit did his work in the soul and God was the aggressor all the way. When we responded, we exhaled faith toward Jesus Christ. We were saved by exhaling faith toward Jesus

Christ, and not by inviting Jesus into our hearts. When you look at salvation from the standpoint of Scripture, remember that you didn't become a Christian because of something you did. You become a Christian by accepting something that he did, and he did it all, and he was the aggressor and you were the responder. So I am writing this down in the record for you to understand. To say you invited Jesus into your heart is doctrinally wrong, in fact it is blasphemy for he is the aggressor, not you. He initiated this love millions of years ago before we ever thought about it. So if you ever give your testimony again don't get up and say, "I invited Jesus into my heart at such and such a time." Rather say, "I responded with faith toward him when he came looking for me." Someone will say, "Well, what about Revelation 3:20?" Possibly we better write it down and look at this verse. REVELATION 3:20 "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

Well, Rev. 3:20 is not a salvation verse at all, it is a fellowship verse. He isn't talking about opening the door to let Jesus in for salvation, but it is talking about opening the door for fellowship. So we will sit down and sup with him and he will sup with us. It doesn't say, "I'll come in to save you" but rather, "I'll come in to fellowship with you every day and every hour." This verse has nothing to do with salvation. But today we have so many spiritual idiots going over the country talking about inviting Jesus to come into their heart. And many stand and give testimonies and say, "I invited Jesus to come in." The only thing we did was to respond with faith and belief and that's why we say, "We do nothing in salvation and he does it all." Believe is used again and again in the Bible to express personal faith I don't care how many people say, "I invited Jesus into my heart" it isn't correct. This verse says that "Christ loved the church" and the word for church is "ekklesia." This comes from two words, "ek" meaning "from" and "klesis" meaning to "call." These are the people called out from one way of life to another way of life. Christ had a very special place of love in his heart for the church. This verse says that "He gave" himself for the church, and the word for give is not "didomi" or "doreomai" but the word here is "paradidomi" and it means he delivered himself up to the cross for the church. "For" is from "huper" and is a preposition of substitution. It is an aorist, active indicative and it means back there at a point of time in eternity past he first loved us and delivered himself up to the cross for us long before we were ever born.

THE DOCTRINE OF THE CUP

In Matthew 26:29 Christ prayed, "O my Father, if it be possible, let this cup pass from me."

1. This word is used literally for a drinking vessel, a goblet, and the content of the cup forms an analogy for every doctrine in Scripture.
2. The content of the cup is used for the divine discipline of a nation in Isaiah 51:17 and in Jeremiah 25:15-18 compared to Jeremiah 25:11-13. These passages tells us that nations are disciplined by God.

3. The content of the cup is also grace blessings from God.
PSALM 23:5 "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over."
4. The content of the cup is salvation offered through Christ.
PSALM 116:13 "I will take the cup of salvation, and call upon the name of the Lord."
Drinking is a picture of faith in Christ.
5. The content of the cup is the sins of the world poured out on Christ and judged at the cross. He made our sins his sins and took them all upon himself.
6. The cup is the remembrance of the cross.
1 CORINTHIANS 11:25-27 "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."
Drinking is a picture of faith. In drinking you say in substance, "I have made a decision, and I have followed the decision by activity."
7. The content of the cup is also satanic doctrine being received.
1 CORINTHIANS 10:21 "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils."
8. The content of the cup is anti-semitism as in Zechariah 12:2.
ZECHARIAH 12:2 "Behold, I will make Jerusalem a cup of trembling unto all the people round about, when they shall be in the siege both against Judah and against Jerusalem."
9. The content of the cup is the religion of the beast bringing terrible judgment.
REVELATION 14:9-11 "And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the Lamb: And the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name."
REVELATION 18:4 "And I heard another voice from heaven, saying Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues."