



Colossians 3.19 “Time To Love Your Wife”

17 And whatever you do in word or deed,
do all in the name of the Lord Jesus,
giving thanks to God the Father through Him.

18 Wives, submit
to your own husbands,
as is fitting in the Lord.

3 important points here:

1. Who: “Wives”
2. What: “submit”
 - a. To whom: “your own husbands”
3. Why and How: “as is fitting in the Lord”

19 Husbands,
love your wives
and do not be bitter toward them.

3 Important points here:

1. Who: “Husbands”
2. What: “Love”
 - a. Whom: “your wife”
3. Why and How: “without bitterness”, “do not be bitter toward them.”

Question: How many divorces occur because:

1. The Wife loves Jesus, serves Jesus, and serves and sacrifices for her husband?
2. The Husband loves Jesus, serves Jesus, and loves and sacrifices for his wife?

A Pastor once instructed a young couple:

- “Marriage is easy. It’s living together afterward that’s tough.”

World’s idea of submission and love:

*Love yourself
first, because
that's who you'll
be spending the
rest of your life
with.*

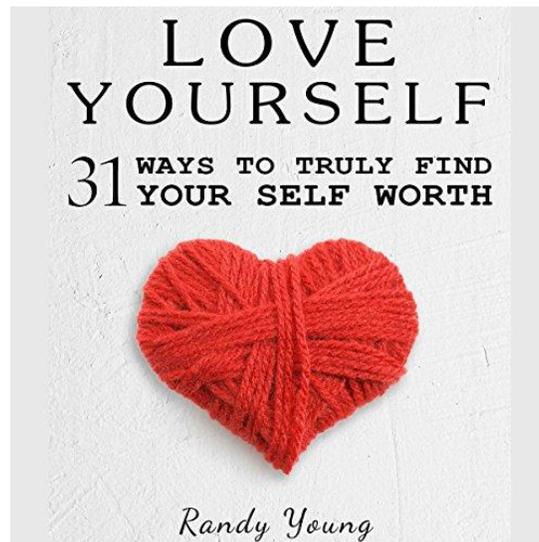
Pure Love Quotes.com

Everything changes when you begin to love yourself. You no longer send out energy of desperation or need to be filled from the outside. You become a powerful source within yourself that attracts better. The more you love who you are, the less you seek validation and approval.

Idil Ahmed

 Zane Baker

Start by loving yourself ❤️🌸🙏



- **Love your wives** (ἀγαπάτε τὰς γυναῖκας [agapāte tas gunaikas]). Present active imperative, **“keep on loving.”** That is precisely the point. ¹
 - The present tense of the imperative agapate (love) indicates continuous action. The verb itself seems best understood in the New Testament to express **a willing love, not the love of passion or emotion, but the love of choice**—a covenant kind of love. ²
 - As Eduard Lohse has shown, such a command does not appear in any of the extra-Biblical household rules of the day. ³
 - **Greeks were not commanded to ever love their wives.**
 - The novelty of such a religious command must have struck the Colossian Christians with great power. Husbands were commanded to love their wives! What a novel thought! **The command was not to erotic love (as some would expect) or to friendship love, but to agape love, which involves unceasing care and loving service for the wife’s entire well-being.** The Christian ethic for a husband’s love for his wife was light-years beyond the formal domestic ethics of the day. ⁴

Dr. Robert Seizer, in his book *Mortal Lessons: Notes in the Art of Surgery*, tells of performing surgery to remove a tumor in which it was necessary to sever a

¹ A.T. Robertson, *Word Pictures in the New Testament* (Nashville, TN: Broadman Press, 1933), Col 3:19.

² John F. MacArthur Jr., *Colossians*, MacArthur New Testament Commentary (Chicago: Moody Press, 1992), 168–169.

³ Eduard Lohse, *Colossians and Philemon* (Philadelphia: Fortress, 1971), p. 158, note 28: “Pre-Christian antiquity knew of the terms ‘to love/love’... but in the Hellenistic world these terms do not occur in rules for the household.”

⁴ R. Kent Hughes, *Colossians and Philemon: The Supremacy of Christ*, Preaching the Word (Westchester, IL: Crossway Books, 1989), 117.

facial nerve, leaving a young woman's mouth permanently twisted in palsy. **In Dr. Seizer's own words:**

"Her young husband is in the room. He stands on the opposite side of the bed, and together they seem to dwell in the evening lamp light, isolated from me, private. Who are they, I ask myself, he and this wry-mouth I have made, who gaze at and touch each other so generously, greedily? The young woman speaks. "Will my mouth always be like this?" she asks. "Yes," I say, "it will. It is because the nerve was cut." She nods, and is silent. But the young man smiles. "I like it," he says. "It is kind of cute." All at once I know who he is. I understand, and I lower my gaze. One is not bold in an encounter with a god. Unmindful, he bends to kiss her crooked mouth, and I, so close, can see how he twists his own lips to accommodate to hers, to show her that their kiss still works." 5

What kind of love is asked of men?

Tony Evans:

- **"This is the self-sacrificing, agape love** that Christ displayed when He loved and gave Himself for the church (Ephesians 5:25). **A husband ought to ask himself regularly, "What have I given up for my wife lately? What has it cost me to be her husband? What sacrifices have I made to enhance her well-being?"** Christ loved the church so much He made the ultimate sacrifice for her. That's the model of a husband's love."
- **Expositor's Bible Commentary:** "Agapaō does not denote affection or romantic attachment; it rather denotes caring love, a deliberate attitude of mind that concerns itself with the well-being of the one loved. Self-devotion, not self-satisfaction, is its dominant trait." 6
- **The command to love your wife implies that the husband is to be committed to total unselfishness in the relationship.**
 - He is told that the one "who loves his wife loves himself" (Eph. 5:28).
- Present middle imperative in prohibition:
"Stop being bitter" or "do not have the habit of being bitter."
This is the sin of husbands. 7

⁵ Richard Seizer, *Mortal Lessons: Notes on the Art of Surgery* (New York: Simon and Schuster, 1976), pp. 45, 46.

⁶ Curtis Vaughan, "Colossians," in *The Expositor's Bible Commentary: Ephesians through Philemon*, ed. Frank E. Gaebelin, vol. 11 (Grand Rapids, MI: Zondervan Publishing House, 1981), 218.

⁷ A.T. Robertson, *Word Pictures in the New Testament* (Nashville, TN: Broadman Press, 1933), Col 3:19.

- Be harsh translates the verb pikrainō, “to make bitter,” used literally in Rev 8:11, 10:9, 10. Here it is used figuratively **“be embittered against, be cruel to, be harsh with”** (so most translations). Do not be harsh may be rendered idiomatically as **“do not treat her like a maid”** or **“do not make a slave of her.”** 8

Proverbs 5:18-19

18 Let your fountain be blessed,

And rejoice with the wife of your youth.

19 As a loving deer and a graceful doe,

Let her breasts satisfy you at all times;

And always be enraptured with her love.

Ecclesiastes 9:9 **Live joyfully with the wife whom you love** all the days of your vain life which He has given you under the sun, all your days of vanity; for that is your portion in life, and in the labor which you perform under the sun.

Ephesians 5:25–29

25 Husbands, love your wives,

just as Christ also loved the church and gave Himself for her,

26 that He might sanctify and cleanse her with the washing of water by the word,

27 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.

28 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.

1 Peter 3:7 Husbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being **heirs together** of the grace of life, that your prayers may not be hindered.

The love of a husband for his wife is sexual, to be sure, but also rises above the sexual. It is natural affection, but it is also far more than that. It is the love for one's wife as “a sister in the Lord.” This love acts as a moderating influence upon the husband's exercise of authority. It is true that the primary responsibility for the final decision with respect to a matter rests with the husband, but the method of reaching that decision leaves ample room for mutual deliberation and gentle persuasion, in the course

of which, perhaps, at times the husband's tentative conclusion may finally prevail, at other times the wife's, her partner having come to see that she was right. Thus, the husband, having fully committed himself to the principle that his love for his wife must be a true reflection of the deep, sacrificial love of Christ for the church (Eph. 5:25, 32), acts toward her as a man of understanding, is never "harsh" or "cross," but is considerate toward her, and honors her in every way (1 Peter 3:7). In such a marriage each seeks to please and benefit the other (Prov. 31:12; 1 Cor. 7:33, 34), and to promote the other's welfare, and this not only physically and culturally but also, and in fact mainly, spiritually. The husband views his wife as his equal in the sense that she is "a joint-heir of the grace of life" (1 Peter 3:7). See also Gen. 24:67 (Isaac's love for Rebekah) and 29:20 (Jacob's love for Rachel). 9