

THE MYSTERY OF UNCONDITIONAL LOVE

Paul introduced the Mystery of Marriage in Eph.5: 32 – “This (touto) mystery (to musterion) is great; but I am speaking with reference to Christ and the Church.”

The Greek word for “this” is (touto / a near demonstrative pronoun). It is referring back to Eph.5:31 and a quotation from the origin of marriage prior to the fall of man – “For this cause a man shall leave his father and mother and shall cleave to his wife; and the two shall become one flesh.” (Gen.2:24)

Paul states that there is a church age mystery associated with the origin of marriage – “But I am speaking with reference to Christ and the Church.” (Eph.5:32)

One of these mysteries is the Christian husband’s responsibility of the position of authority called **headship**. It is compared to Christ and the Church – “For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body.” (Eph.5:23)

Paul gives two responsibilities required for the Christian husband to fulfil the mystery of headship in order to restore marriage to its origin status – “Husbands, love your wives, just as Christ loved the church and gave Himself up for her.” (Eph.5: 25)

This lesson will study FIVE aspects of these two responsibilities:

1. The great mystery that Paul is speaking about in Ephesians is that Christ came to restore marriage (DI#2) to its original spiritual status prior to the fall of Adam.

Paul quotes Gen.2:24 to make this point. As a text, Gen.2:24 comes from the context of Gen.2:18-25.

Paul chose Gen.2:24 to show God’s bigger picture of marriage. Since there were no parents at this time, it was prophetic and contained a messianic mystery.

The prophetic messianic mystery was explained by Paul – “This mystery is great (Gen.2: 24); but I am speaking with reference to Christ and the Church.” (Eph.5:32)

2. The husband gained rulership over his wife as a result of her role in the fall of Adam.

“To the woman He said, ‘I will greatly multiply your pain in childbirth, in pain you shall bring forth children; Yet your desire shall be for your husband, and he shall rule (mashal) [rule, reign, dominion] (kurieuo in Septuagint) over you.’” (Gen.3: 16)

There were three areas of curse placed upon the woman because of her role in AOS (Gen.2:17; 3:3, 6, 12, 16).

The Christian husband who is carnal and / or operating under old man cosmos diabolicus will relapse into rulership of his wife (1 Cor.3: 1-3, 16; Rom.12: 2).

3. **The husband is promoted by God's grace at point of salvation from rulership to headship as result of regeneration and positional truth (John 3:3-8; 2 Cor.5: 17; Gla.3: 27).**

The headship of the Christian husband is identified with the headship of Jesus Christ (Eph.5:23).

- The Christian husband 's headship must operate by means of the filling ministry of the indwelling Holy Spirit and by means of cycling the word of God by faith (faith cycle) (Eph.5: 18; 2 Cor.5: 7; Gal.5: 22-23; 1 Cor.13: 4-8).

Peter began by instructing wives to submit (hupotasso / p.m.ptc) to their husbands **headship** (1 Pet.3: 1) – “For in this way in former times (prior to First Advent of Christ) the holy women also, who hoped in God (messianic mystery), used to adorn themselves, being submissive (hupotasso / p.m.ptc) to their own husbands.” (1 Pet.3: 5; **1 Cor.11: 3**)

Peter illustrated the difference **between rulership and headship** of the believing husband with Abraham and Sarah (1 Pet.3:1-7; Gen.12:10-20; 20:1-17). “Thus Sarah obeyed (hupakouo / a.a.ind) (Eph.6: 1) [children] (teknon) Abraham, calling him lord (kurios) [rulership], and you have become her children (teknon) if you do what is right without being frightened by any fear (MAS).” (3:6)

Peter instructs Christian husbands to “grant (aponemo / p.a.ptc) [to dispense a portion or distribute] their wives honor [time / inestimable value]; (Rom.12: 10) [giving preference to wife because of the value God places on her] as fellow heirs of the grace of life.” (1 Pet.3: 7)

4. **The headship role of the Christian husband in the spiritual restoration of marriage as DI#2 is twofold: unconditional love and giving himself up for (huper+ablative of substitution) his wife.**

HEADSHIP Responsibility - “Husbands, love (**agapao / p.a.impv/** standing command) your wives, just as (kathos / intensive adverb) Christ also loved (agapao / a.a.ind) the church and gave himself up (**paradidomi / a.a.ind**) for her.” (Eph.5:25)

- Example of Christ's love for church (John 14:30-31; 15:9-13; 1 John 3:16; Gal.2:20; Eph.5:2).
- Example of Christ's giving Himself up for the church (John 10:11-18; Phil.2:7-8).

5. **It is interesting how Paul wrote the details of the husband's responsibility of headship in Eph.5: 25-28.**

[Eph.5: 25 and 5:28 are like the front and back covers of a book on HEADSHIP with 5:26-27 being the content.]

The **content part** of the Christian husband's unconditional love and the giving himself up consists of three conditional divine purpose clauses of HONORING HIS WIFE tagged by (that / hina):

“**That hina He might sanctify** (hagiazao / a.a.subj) **her**, [having cleansed] her by the washing (to lutron / priesthood function) of water with the word (rhema / Categorical Bible Doctrine).

that (hina) He might present (paristemi / a.m.subj) **to Himself the church in all her glory** (spiritual mature in Christ), [having no spot or wrinkle or any such thing;]

but that (hina) [she should be (eimi / p.a.subj) holy and blameless.”] (5:26-27)

Eph. 5:28 summarizes how the wife is benefited spiritually as a result of the Christian husband's headship ministry – “**So** (**houtos / demonstrative adverb** referring back to 5:25-27 as one sentence) husband ought (opheilo / p.a.ind / obligation, duty) also to love their own wives as their own bodies.”