

THE MYSTERY OF SUBMISSION AND RESPECT

“**This** (touto / nsn / near demonstrative pronoun / Gen.2: 24 marriage) **mystery** (to musterion / something not fully revealed prior to first advent of Christ) **is great** (eimi / p.a.ind / megas); **but I am speaking** (lego / p.a.ind) **with reference to** (eis +acc) **Christ and with reference to** (eis+acc) **the church** (ten ekklesia).” (5:32)

Paul outlined the following four aspects of Christian marriage in Eph.5:22-33 that makes it the Great Mystery of the Church. We will use these four aspects as the subjects of our special series on the Mystery of Marriage.

- Jan.4 Mystery of Submission and Respect (5:22,24.33) wife and the Church.
- Jan.11 Mystery of Divine Delegated Authority (5:23) husband and Christ.
- Jan.18 Mystery of Unconditional Love (5:25-28, 33) husband and Christ.
- Jan.25 Mystery of Nourishing and cherishing (5:29-32) husband and Christ.

What is the Great Mystery of Christian marriage that is associated with the Christian Church? As divine institution (DI#2), marriage is not a great mystery. It was established in the Garden of Eden prior to the fall of Adam and Eve (Gen.2:24).

According to Paul, the great mystery is that Christ came to restore marriage to its original spiritual status prior to the fall of mankind – “For this cause a man shall leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. This mystery is great; but I am speaking with reference to Christ and with reference to the Church.” (Eph.5:31-32; Gen.2:24).

This lesson will study SIX points of the first aspects of the Mystery of Marriage
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1. Marriage (DI#2) was caught in the fall of Adam and Eve because they were married at the time

(Gen.2: 17-25; 3:6; Rom.5: 12-21; 1 Tim.2: 14).

As DI#2, marriage is perfect in the plan of God but the husband and wife are imperfect because of Adamic sin.

2. Regeneration (spiritual birth) by means of faith in the gospel of Jesus Christ restores the Christian husband and wife to the original spiritual status prior to the fall of Adam and Eve

(John 3:3; Rom.1: 16; 1 Cor.15: 1-4) (Eph.5: 22-33; Col.3: 18-19; 1 Pet.3: 1; 1 Cor.7: 12-16).

3. Christian husbands and wives still have an old sin-nature to contend with in CWL in order to be spiritual and not carnal in their Christian marriage

(1 Cor.3: 1-3; 1 John 1:9; Gal.5: 16-17; James 4:1-3).

4. Christian husbands and wives still have an old man cosmos diabolicus belief system to contend with in CWL in order to be conformed to the image of Christ and His Church

(Rom.8: 29; Eph.4: 22-24; Rom.12: 2; James 4:4-10).

First, Paul addressed the wives (5:22-24, 33).

5. Paul declared that the wife's role in the Mystery of Marriage involves Submission and Respect to the husband divinely delegated position of authority.

This point will focus on Paul discussion of the wife's **submission** (5:22-24). Note the three (as / hos).

“Wives, [**be subject (p.m.ptc nplm / participial imperative found in verse 21)**] [5:22 is one example of the principle of submission that is found in the context of 5:15-33] to your own husbands, **as** (hos / adv of comparison/ in the same manner) to the Lord.” (5:22)

It is interesting that the Christian wife is encouraged by a participial imperative to submit to her husband. Submission is the Greek word (hupotasso/ to rank under). It refers to the chain of divine delegated authority, God to Jesus Christ to husband to wife –

“But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.” (1 Cor.11:3)

The middle voice shows that the wife and marriage will be spiritually benefited by submission to divine viewpoint.

“For (hoti / divine reason for wife to submit) the husband is the head (kephale / divinely delegated authority) of the wife, **as** (hos / adv of comparison) Christ also is the head of the Church, He Himself being the Savior of the body.” (5:23)

“But (alla / climacteric conj) **as** (hos / adv of wife's comparison) the Church is subject (hupotasso / p.m.ind) to Christ, so also the wives ought to be to their husbands in everything (en +loc of sphere pas / lsf).” (5:24)

“In everything” does not mean unequal or inferior in marriage or church or Christ (2 Cor.5:17; Gal.3:28). It refers to those things pertaining to the will of God (Christ and the Church/ “**as to the Lord**”).

Positive volition believing and submitting to the truth of God's word, regarding the husband's divinely delegated position of authority brings the Christian wife into the realm of fulfilling her role in the Mystery of the Marriage.

6. This will allow the wife (NMDV) to respect her husband's role in the Mystery of Marriage (5:33b).

“And **let** the wife see to it that (hina) she **respect** (phobeo / p.m.subj / elliptical imperative / reverential fear) her husband.” (5:33)

“Therefore, having these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.” (2 Cor.7:1)

Amplified Bible - “**And let the wife see that she respect and reverences her husband** [that she notices him, regards him, honors him, prefers him, venerates, and esteems him; and that she defers to him, praises him, and loves and admires him exceedingly].” (Webster's New International Dictionary offers this as a list of English words with the same (or nearly the same) essential meaning as “respect” and “reverence.” The latter (“reverence”) includes the concept of “adore” in the sense not applied to deity.”)

- The marriage of Sarah (NMDV) to Abraham (OMCD) is used as an example of submission and respect in 1 Pet.3: 1-7 (Gen.12: 10-20 / Pharaoh and 20:1-18 / Abimelech).

ONE OF THE MYSTERIES OF MARRIAGE IS THAT THE CHRISTIAN WIFE'S SUBMISSION AND RESPECT PLAYS AN IMPORTANT PART IN ITS SPIRITUAL RESTORATION.