

THE MYSTERY OF MARRIAGE AUTHORITY

“**For** (hoti / divine reason for the wife submitting hupotasso) husband is (eimi / p.a.ind / ASQ) **head** (kephale) of the wife, **as** (hos / adverb of perfect comparison) the Christ head of the Church, He Himself (autos) Savior of the body.” (5:23)

Paul explains to Christian wives that their submission is to their husband’s position of divine delegated authority (headship/ kephale).

- This doctrinal principle is established by the use of the Greek word for submission (hupotasso). Hupotasso is transferred from Eph.5:21 to 5:22 as a participial imperative (a command understood).
- Hupotasso is used rather than the Greek word hupakouo (obey) as is used with children under the rulership authority of parents (Eph.6: 1; Col.3: 20). Christian husbands and wives are joint-heirs in the Lord (1 Pet.3: 7; Gal.3: 26-27; Gen.1: 27).
- Hupotasso is transposed from the idea of the military chain of command to the marriage chain of command.

Paul explains that when a Christian wife submits to her husband’s headship, she submits “as to the Lord.” She submits to the divine delegated chain of command (Eph.5:21-22).

This divine delegated chain of command of authority is outlined in 1 Cor.11:3 – “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.” [**Divine chain of command - God to Christ to Christian husband to Christian wife**]

Question – What does the wife do regarding submission when her knows that her husband is out of the will of God? [The Christian wife submits herself to him, to the Lord and to God.]

[This **answer** is illustrated in **1 Pet.3: 1-7** (2:13, 18 / master or lord or ruler when not head); Gen.12: 10-20; 20:1-17; Sarah’s advice to wives - “Do not give way to fear” (Mental Attitude Sins) [1Pet.3: 6]

“You the husbands likewise, **live** (**sunoikeo / p.a.ptc nplm**) [**participial imperative**] with your wives in an understanding way (kata+acc. gnosis), **as** (**hos / causal particle**) with a weaker vessel, since she is the woman (gunaikeios) [female] (Gen.1: 27; 3:16); and **grant** (**aponemo / p.a.ptc.nplm**) [**to dispense a portion**] her honor as (**hos**) a fellow heir of the grace of life, so that your prayers may not be hindered.” (1 Pet.3:7)

This lesson will study FOUR points of the Mystery of Divine Delegated Authority related to the Christian husband.

1. The husband gained rulership (mashal) [to rule, reign, have dominion over] his wife as a result of her role in the fall of Adam (AOS).

“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 over you.’” (Gen.3: 16) kurieuo [to exercise lordship over, dominion] (Septuagint)

Note the three areas of the woman’s curse resulting from AOS.

- Pain in childbirth
- Craving desire for husband
- **Husband shall rule over wife.** [Pay special attention to the next point.]

2. The Christian husband is promoted by God's grace from rulership to headship.

(kephale) [member of the divine delegated chain of authority] of his wife as a result of regeneration and positional truth.

Whenever a church age husband believes that Jesus died as a substitute for his sins, was buried and raised from the dead to give him eternal life as a gift of God's grace, he is automatically promoted to a position of union with Jesus Christ by means of the baptism of the Holy Spirit (John 3:3-8; 1 Cor.15:3-4; Rom.1:16; Gal.3:27; 1 Cor.12:13).

As a result of being in eternal union with Jesus Christ, the regenerated husband is promoted from rulership to headship in DI# 2, marriage (2 Cor.5:17; Eph.5:23-24; 1 Cor.11:3).

“For the husband is the **head** of the wife, **as** (hos) [in the same manner / the spiritual standard] Christ also is the **head** of the church, He himself being the Savior of the body.” (Eph.5:23)

This is part of the mystery of marriage regarding the Christian husband's role in it.

3. The headship of the Christian husband is identified (positional truth) with Jesus Christ as head of the Church and Savior of the body (Eph.5: 23).

This gives the Christian wife a pattern for submitting to her Christian husband - as the Church submits to Christ (Eph.5:24).

This also gives the Christian husband a pattern for **unconditional love and the giving himself up** for his Christian wife.

- “Husbands, **love** (agapao / p.a.impv / **command**) your wives, just as (kathos / intensive adverb) Christ also (kai) **loved** (agapao / a.a.ind) the church and **gave Himself up** (paradidomi / a.a.ind) **for** (huper+abl./ substitution) her.” (Eph.5:25)
- The Christian husband can only do this spiritually in the filling ministry of the indwelling Holy Spirit (1 Cor.6:19-20; Eph.5:18; Gal.5:16-17). The filling ministry of the indwelling Holy Spirit produces supernaturally the fruit of unconditional love by the Holy Spirit (Gal.5:22-23; 1 Cor.13:4-8).

4. Unconditional love and the giving of himself up, on behalf of his wife are fulfilling the role of headship.

This is necessary for CLEAVING and becoming one in marriage – “For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh.” (Gen.2: 24; Eph.5: 31-32) monogamy doctrinal math: (1+1 =1)

Paul gave three reasons for the importance of the Christian husband loving his wife unconditionally and giving himself up for her under the principle of headship.

These three reasons are identified by three hina subjunctive clauses of spirituality (that) (Eph.5: 25-27).

- Sanctify (hagiazao / a.a.subj) cleansing her
- Present (paristemi / a.m.subj) all her glory (1 Cor.11:7, 10, 14-15)
- Be (eimi/ p.a.subj / ASQ) holy and blameless wife

ANOTHER OF THE MYSTERIES OF MARRIAGE IS THE GRACE PROMOTION OF THE CHRISTIAN HUSBAND TO HEADSHIP IN CHRIST THAT PLAYS AN IMPORTANT ROLE IN THE SPIRITUAL RESTORATION OF MARRIAGE TO ITS ORIGINAL STATUS.