

Ephesians chapter 5:

5:1. Therefore [a transitional particle: We've covered arrogant preoccupation with self and others in Ephesians 4:17-32; Now let's have a solution.], **become** [believers involved in subjective arrogance] **imitators of your God** [This is a reference to the humanity of our Lord, Jesus Christ as he lived on the earth for 33 years. He is our role model for the spiritual life.] **as beloved children.**

God the Father knew that the humanity of Christ would be under constant attack by satanic forces and that his mission would be the most difficult mission any one would ever have. Thus, the humanity of Christ would need a much more powerful spiritual life than what Israel had in the Old Testament (The believers in Israel had a powerful spiritual life based on the content of the Old Testament Scriptures and the teachings of the prophets and priests, but they did not have the Filling of the Spirit). The humanity of Christ on the other hand was given the power of the Holy Spirit at birth (Isaiah 11:1-2). Furthermore, he would not only have the power of the Word as it is found in the Old Testament, but also the power of God's Word as found in the New Testament (As a prophet to the Church, He knew what would be in the New Testament). The spiritual life given to the humanity of Christ had to be extremely powerful in order for Him to fulfill His unique mission of the Cross.

This same spiritual life has been given to us, and since we have the same spiritual life that Christ had, we can learn how to execute this spiritual life by studying the life of Christ. In other words precedence for our spiritual life is taken from the spiritual life of Christ.

The humanity of Christ, our role model demonstrated perfectly how to execute the spiritual life. Thus, we are to imitate his spiritual life which can be illustrated by a few examples: He was filled with Spirit (Isaiah 11:1-2; Matthew 4:1); He grew in grace and doctrine (Luke 2:52); He applied God's Word (Matthew 4:4-10) and walked by faith (Matthew 8:24: Jesus was so relaxed from his application of God's word to the violent storm that he slept.); applied impersonal love toward mankind (Luke 23:34a), and personal love toward God the Father (Matthew 26:39; Mark 14:36 and Luke 22:42).

“As Beloved children”: The Baptism (identification) of the Holy Spirit takes place at salvation at which time the Holy Spirit identifies us with the Jesus Christ as he is seated at the right hand of the Father. The Father has infinite love for the God-Man and since we are identified with Christ, the Father has the same love for us.

5:2. Walk [this is a command] **in the sphere of [virtue] love, just as Christ also loved you** [impersonally when the Ephesians were unbelievers], **and delivered himself over** [1 Peter 2:24] **as a substitute for us [as] a meal offering** [propitiatory meal offering: his life of 33 years] **and a [propitiatory] burnt offering** [his work on the cross; Jesus was the sacrifice] **to God** [the Father] **resulting in an aroma of fragrance** [His work satisfied the righteousness of God the Father].

Both personal love for God and impersonal love (emphasizes virtue not ones personal feelings; a synonym would be unconditional love) have virtue. Hence, we sometimes refer to these two as virtue love. Because the humanity of Christ had great love for God the Father, He was willing to fulfill the Father's plan and go to the cross. On the cross Jesus Christ became a substitute for the entire human race in other words He took the judgment for all the sins of humanity. This is the greatest act of impersonal love that will ever occur.

Remember that impersonal love emphasizes the virtue, of the subject. On the cross, Jesus Christ, the subject (He loved us) had the virtue. Virtue means that there were no mental attitude sins in the human soul of Christ, rather there were graciousness, kindness, concern and a willingness to be our substitute.

5:3, 4. But fornication [includes adultery], **and all licentiousness** [profligacy: *akatharsia*] **or insatiable erotic desires** [*pleoneksia*], **should not even being mentioned among you as is protocol for the saints** [Church Age believers]. **Both obscene language and suggestive talk** [in context: foolish talk regarding sexual matters] **or coarse joking** [ribaldry: course indecent humor] **which is not proper; but rather there should be thanksgiving** [toward God].

Regarding the Greek word 'akatharsia' (mental and moral defilement) in the Theological Dictionary of the New Testament, volume III, page 427, the writer has this to say, "Moral uncleanness implies more broadly the defilement of the soul by all kinds of wrongdoing, and more narrowly sexual profligacy." In this verse, sexual profligacy is in view.

Some Christians like to tell stories and even jokes about licentiousness etc. Paul is telling us that this is not proper for a member of the royal family of God. We should not encourage sexual lust or make light of sexual promiscuity which attack the Laws of Establishment (Divine laws for the protection of the individual, marriage, family and nation.).

5:5. For you know this [principle of application] if you have learned the pertinent doctrine [this clause is the translation of one Greek participle] that every male prostitute [idolater unbelievers of the Greek phallic cult], either a pervert or a pimp [or a panderer], who is an idolater will not have an inheritance in the kingdom of Christ even God.

The Christian is not to imitate the morally degenerate unbeliever.

5:6. Let no one deceive you with empty words; for because of these [sins of idolatry] the wrath of God is coming on the sons of disobedience [disbelief or unbelief: a reference to unbelievers].

God judges immoral unbelievers and many times this occurs during national judgment. When this judgment occurs, God will usually execute the immoral Christians at the same time under the concept of the sin unto death. Thus, Paul is warning Christians involved in immoral degeneracy not to participate in this form of degeneracy.

5:7. Therefore [believers], stop being joint participators with them [the unbeliever in immoral degeneracy as mentioned in verses 5, 6].

Some theologians maintain that the Christian cannot commit the sins of immorality. Yet, in this passage the Ephesian Christians are commanded to stop imitating the immoral unbeliever.

5:8. For you were formerly darkness [spiritually dead], but now you are light in the Lord [positional sanctification]; begin [since they are not] walking as children of light.

The Christian's experience should reflect his position in Christ. In Christ the Christian shares the righteousness of Christ which should motivate the Christian to execute God's plan which is experiential righteousness.

5:9. For the production [gain, advantage] of the light is in all intrinsic good, righteousness and truth:

When the believer is learning and applying the Word of God his production is consists of intrinsic good, righteousness and truth.

5:10. Constantly finding out [learning], what is pleasing to the Lord.

The Christian cannot execute God's plan in ignorance. Executing the Father's plan requires more than action. To execute the plan of God requires correct motivation and thinking and this can only come about through daily inculcation of God's word via a qualified pastor who diligently studies from the original languages.

Chapter 5:11-13:

There are two ways of correcting Christian degeneracy namely the right and the wrong way. In the right way, the pastor from the pulpit communicates and warns periodically about these two antithetical types of degeneracy (moral and immoral). In this way, the believer-priest maintains his privacy and in privacy evaluates his life regarding degeneracy. In the wrong way, the legalistic moral believer gossips, maligns which usually causes the immoral believer to react or he bullies the immoral degenerate to depart from immoral degeneracy. In the wrong way none of the Christians are learning and growing spiritually.

5:11 Also [members of the congregation] **stop participating in the useless [unproductive] deeds of darkness** [the categories of Christian degeneracy] **but, instead even** [you pastors] **expose [expound] it** [pastors must expose Christian degeneracy through the expounding of the Word]. (1 John 1:6)

The Greek imperative with the Greek negative *me* means that the Ephesian believers must stop doing something they were doing. The durative present means that this was something started in the past and has continued up to the present: they have been doing something wrong for a long time.

Christian moral degeneracy leads to crusader arrogance and Christian activism.

This church had three great communicators. Paul started the church and established it in doctrine. Timothy followed with good Bible teaching, and finally John took over and brought it to its peak.

5:12. For it is a disgrace to even speak [the Christian in moral degeneracy produces the action of the verb] **about those things** [Christian immoral degeneracy] **which are being done by them in secret** [sexual sins, drug addiction, substance abuse and criminality by the immoral degenerates].

If the pastor warns his congregation about immoral degeneracy, it then becomes a private matter between the believer and the Lord Jesus Christ. At the same time, he must warn those who have an inclination toward self-righteousness not to stick their proboscises into the private lives of their fellow believer for Christians in moral degeneracy have a tendency to gossip about those in immoral degeneracy. When Christians in moral degeneracy (in legalism) malign and gossip about those in immoral degeneracy, it caused dissention in the church.

In churches where the pastor does not study and therefore is not able to warn the members of the congregation regarding these two antithetical forms of degeneracy, the self-righteous moral degenerates who gossip about the immoral degenerates, and the immoral degenerates react to the self-righteousness of the moral degenerates, and it is a mess.

The Ephesian Church possessed two categories of Christian degenerates namely the legalist (the moral degenerates) and the immoral degenerates. This kind of problem can only be solved by the pastor communicating and warning about these two forms of degeneracy. However, when the legalist maligns and gossip about the immoral types, the problem is only intensified. Bible doctrine circulation in the soul of the believer has infinitely more power to correct than the bullying of a legalist.

5:13. But all things [not only the things of this context but also corrects other matters of the spiritual life] **are made known** [to the members of the congregation by the teaching of the pastor; gnomic present: a maxim] **when they are being corrected** [iterative present: the present tense of repeated action] **by the light** [Bible doctrine being taught by the pastor from the pulpit corrects degeneracy when the believer applies the light (Bible doctrine)];

Even though Christians may be in a state of degeneracy, they can get into fellowship by naming their sins to the Father in order that might comprehend and metabolize the word of God as taught step by step by a prepared pastor. In this way they can slowly recover from degeneracy.

5:14. For everything [categorical teaching] **being revealed** [by accurate teaching] **is light. Therefore it** [the Bible via the writing of Moses and Paul] **says, wake up you sleeper** [get back into fellowship], **and stand up** [Philippians 3:14: use the Filling of the Spirit to learn doctrine] **out from the status of death** [carnal or temporal death: being out of fellowship] **and Christ shall shine on you** [the execution of the plan of God through consistent learning and application of God's

Word resulting in spiritual growth] (This verse contains a composite quotation from Isaiah 26:19; 52:1; and 60:1; also Paul quotes himself from Romans 13:11)

Carnal death is also explained in Romans 8:6 and James 1:15.

When Bible doctrine is taught correctly it exposes degeneracy in both categories.

Summary of verses 1-14:

1. The believer is commanded to be an imitator of God (the humanity of Christ). Begin walking in virtue love. (Verses 1, 2)
2. In Ephesus, many believers are imitating the immoral unbeliever. (Verses 3-6)
3. Consequently, the divine mandate of Ephesians 5:7.
4. The principle of contrast: the believer's former status as an unbeliever contrasted with his present status as a believer. Though the believer in union with Christ should reflex his position in Christ, the Ephesians were not, but committing the same sins of immorality as they committed as unbelievers. (Verse 8)
5. Only the believer executing the will of God can be known by his production. The believer executing the divine mandates is in direct contrast to the believer imitating the unbeliever in immoral degeneracy. (Verses 9-10)
6. Christian immoral degeneracy results in the believer imitating the immoral unbeliever.
7. Therefore, the importance of the mandate for Christian recovery through Bible doctrine. (Verses 11-13)
8. That all things are made known [by the teaching of Bible doctrine] when they are corrected by the light [Bible doctrine].

5:15. Therefore, understand how accurately you must walk not as fools [as the unwise walk; believers without doctrine or believers not applying doctrine] **but as wise** [believers applying doctrine which has been learned],

God the Father demands accuracy in the execution of his plan. Accuracy requires complete and thorough understanding of God's Word. Then the believer is able to develop and apply wisdom to his experiences and circumstances. If the Christian does not possess Biblical knowledge [*epignosis*] in his mentality, he will not have wisdom for wisdom is related to the application of knowledge.

5:16. Keep on redeeming [purchasing] the time [the time allotted to each believer], **because the days are evil** [The Church Age is a time of concentrated evil]. (Romans 12:21: overcoming evil).

In eternity past, God allotted a certain amount of time to each believer to execute his plan. (Sometimes the believer's life is cut short. However, this is not a problem since the Father can calculate from his omniscience how far that believer would have advanced if he had been given the appropriate allotted time.) The Christian redeems the time by making every day count for his advance in the spiritual life. In this way the believer overcomes evil rather than being overcome by evil.

5:17. Therefore, stop becoming fools [Either the believer refuses to learn or refuses to apply what he has learned. So, he has neither wisdom nor common sense.], **but keep on understanding what is the will** [plan, purpose] **of the Lord.**

5:18. Also, stop being intoxicated with wine by which there is indulgence in sensual pleasure [a disorderly lifestyle of dissipation and preoccupation with self], **but keep on being filled [controlled] by agency of the Holy Spirit.**

This is not a command against drinking in moderation, but a mandate against drunkenness.

Grammar:

1. "Pleroo" means "to fill" in the active voice, "to fulfill a norm, a measure, a standard, a promise or to completely achieve something. It means in classical and koine "to fill up a deficiency" (we do not have the ability to execute the mandates given to us), to fully possess (the Holy Spirit controlling the soul of the believer), to fill with a certain quality (the Holy Spirit provides divine power instead of human power, talent or ability), to fully influence (The Holy Spirit provides motivation for learning, inculcation and metabolization of doctrine).
2. The present tense of "pleroo" is a tendential present. Many of the believers involved have been in a state of inebriation rather than the filling of the Holy Spirit. The tendential present indicates an action which is mandated, but not actually taking place. While at the time of writing this was a tendential present, it now becomes a Durative present for all believers of the Church Age. The Durative or Progressive present tense is for an action or a state of being in the past and continuing in the present. Hence, present linear action sarkt. The passive voice represents the Church age believer as acted upon by God the Holy Spirit in the Divine Dynasphere. The believer then receives the action of the verb. Through the Imperative of Command God makes a positive demand on the volition of every believer.

3. Then we have "en plus the Instrumental of Agency.

4. The absence of the definite article emphasizes the importance of the person involved. The absence of the definite article emphasizes the qualitative aspect of the noun.

5. He could be translated, "keep on being controlled by means of the Holy Spirit". This would bring out all the meanings of "pleroo".

5:19: Communicate with each other [the concept of doing something jointly] **with psalms** [music with Biblical lyrics for example, *Great is Thy Faithfulness* taken from Lamentations, The Messiah, Psalms put to music by the Scottish Presbyterian Church], **and with hymns** [a song of praise with doctrinal lyrics: Amazing Grace] **and spiritual songs** [the lyrics deal with application of doctrine] **and sing and play musical instruments** [the Greek word ‘ode’] **to the Lord in the sphere of your right lobes** [circulating in the seven compartments of the stream of consciousness].

In Koine Greek, participles are used as imperatives, but not found in either Classical or Hellenistic Greek). In verses 19-21, there are five imperatival participles. These five participles in the present tense are coterminous with the action of the main verb (*pleroo*: be filled) found in verse 18. In other words these five imperatival participles can only be obeyed while the believer is filled with the Holy Spirit. (Greek rule: The action of an aorist particle precedes the action of the main verb; the action of the present participle is coterminous with the action of the main verb.)

In verse 19, there is worship; in verse 20 there is thanksgiving, and finally in verse 21, there is authority orientation. These mandates must have something to do with redeeming the time. (Ephesians 5:16)

The Greek verb ‘laleo’ generally means to communicate to someone other than oneself. Furthermore, the pronoun *heautou* can be either reflexive or reciprocal. Thus, the phrase, ‘laleo heautou’ does not mean to communicate to oneself in a reflexive sense, but to communicate to others in a reciprocal sense.

In this verse, we are talking about music in the church. In church music there must be coordination between the melody and the doctrinal lyrics as well as between the instrumentation and the lyrics. In this way singing hymns is not just an emotional activity, but a doctrinal lesson which can easily be recalled through remembrance of the tune. On the other hand, singing a jumpy tune with heretical lyrics is dishonoring to the Lord.

Singing in a church then is a form of worship as long as the believers are filled with the Spirit and are concentrating and coordinating between the tunes and the doctrinal lyrics. On the other hand neither an unbeliever nor a believer out of fellowship or even a believer in fellowship, but devoid of doctrine is able to worship. “God is a Spirit [as such does not possess emotion] and those who worship him must worship by agency of the Spirit and by means of truth [doctrine]. (John 4:24)

5:20. Always be thankful [gnomic present: gratitude is a permanent status of the soul where there is spiritual advance] **with reference to all things** [testing, blessing, discipline, disaster etc.] **to God even the Father through the person our Lord Jesus Christ.** (Colossians 1:12, 2:7; 1 Thessalonians 5:18)

After confession of sins, the three parts of prayer are thanksgiving, intercession and petition.

Passage: Both the husband and the wife must fulfill both categories of love toward God the Holy Spirit, God the Father, and the Lord Jesus Christ. God designed marriage for coalescence of souls and bodies. The coalescence of bodies could only be a wonderful pleasure if there was coalescence of souls first. In the garden coalescence of souls was dependent upon their fulfillment of their spiritual life. Enduring love cannot survive without respect, and respect cannot survive without enduring love. True love begins in the soul. Many Christians will never find true love, because Christ does not hold first place (OWC).

5:21. Be subordinating yourselves [in the congregation] **to another** [recognize the structure of authority in the Church and submit to your right pastor] **because of respect** [absence of the article: the high quality: revere, awe] **for Christ.**

The middle voice presents the subject as participating in the action of the verb. The members of the congregation submit to another of similar kind, the pastor and the action comes back and benefits the producer of the action. As in James 5:16, the Greek word *allellos* does not mean 'to one another,' but to another of a similar kind. In this passage the Christian member of a Church must submit to the authority of his Christian pastor- both are Christians, but with different spiritual gifts.

Passage Ephesians 5:22-33.

When a minister is conducting a wedding service for unbelievers, he should never use this passage since it applies to Church Age believers only. No unbeliever could fulfill the phrase "as unto Lord" as found in verse 22 and the clause, "just as the Lord loved the Church and gave himself as a substitute for her" (verse 25). As a matter of fact only mature believers have the ability to obey these commands; growing believers would be challenged to advance to spiritual maturity in order to fulfill these mandates.

Furthermore, these commands found only in Ephesians were never given to any Old Testament believer. Moses, for example was never given the command found in Ephesians 5:25 since to execute these commands requires the power of

the ‘mystery doctrines’ as found in the New Testament Epistles and the power of the Filling of the Holy Spirit. So, this passage was designed for Church Age believers only.

In the Old Testament both unbeliever-marriage and believer-marriage were under the Laws of Establishment whereas in the Church Age, the Christian marriage is not only under the Laws of Establishment, but is related to the spiritual life as well. Thus, the standard of believer-marriage in the Church Age was raised to the highest possible level. This makes Christian marriage in the Church Age unique.

Why did God raise the standard of marriage in this age? To answer this question one must understand something about the angelic conflict which began in eternity past and is still being fought at present. In this conflict, Satan is trying to prove that he is as great as God or even greater than God, “I will make myself like the Most High” (Isaiah 14:14b).

In order to do this, it is inevitable that Satan will attempt to impugn God’s character and to criticize and attack whatever God designs or creates. In this passage we are only concerned about one such criticism or attack. Even though there is no literal statement in Scripture regarding Satan’s attack against marriage, there is sufficient data for us to deduce that he does.

In the garden, God created two perfect people as a married couple in perfect environment and since God is a God of orderliness, he always establishes a system of authority wherever two or more people exist. So, in this marriage, Adam was given the authority over his wife, Ishah. Eventually, Ishah usurped Adam’s authority by carrying on a private dialogue with Satan and then making the first decision to take and eat the forbidden fruit. After doing this she took another fruit and gave it to Adam, in effect commanding him to eat it, which he did. Thus, by reversing their roles in marriage, the perfect marriage as designed by God had failed.

All through human history the seed of Satan, the unbeliever, criticizes and attacks marriage. “Look at all the unhappy marriages,” they say. “You don’t need to get married to have sex; communal living, fornication, adultery, homosexuality, lesbianism, masturbation are better options.” To answer these criticisms and attacks against marriage, God demonstrates throughout history that sex is designed to function in marriage only and that marriage is a perfect creation. The weak link is not in the design, but with the failure of the individual people in each marriage.

However, in the Old Testament, no marriage was great enough to completely defeat Satan’s attack and argument against marriage. So, in the Church Age

God raised the standards of marriage to a supernatural level. “Wives obey your husbands in all things as unto the Lord” and “Husbands love your wives just as Christ loved the Church and gave himself for her.” With the spiritual life given to the Church Age believer, some Christians in marriage do obey these mandates. In so doing, they prove once and for all that marriage is a perfect design by a perfect God.

In this perfect design true love can exist. The true love of the husband and wife are different however. His is an aggressive love; hers is a responding one. His love includes enduring devotion, an intense love, loyalty, faithfulness and consecration to the Biblical principles of marriage. Her love is characterized by esteem, respect, honor (which is her response to his integrity), consideration (careful thought for him and meditation on him; in other words her husband is always in her thoughts), partiality (in her scale of values regarding human relationship he is number one), and deference (her willingness to submit to his will, opinions and judgments).

True love therefore, is based on the thinking of the soul, not the emotions of the body. Emotions at best are appreciators of true love; good emotional responses appreciate good motivation, thoughts, decisions and actions, but in themselves contain no thought, no integrity, no honor, no humility et cetera.

The following passage commands the highest possible love in marriage, a supernatural love, a standard that can only be executed in full by mature believers in fellowship with God, the Holy Spirit.

5:22. Wives, be under the authority of [subordinate yourselves to] your very own husbands as to the Lord [her strongest motivation].

The Greek word ‘hupotasso’ means to be subordinate to, to be under the authority of and to obey. It is a durative present which means an action which begins in the past (at the point of marriage) and continues into the present.

Authority orientation is very much a part of basic capacity for life because obedience to legitimate authorities produces humility whereas arrogance is developed by disobeying those authorities. Furthermore, humility is a virtue and is a part of happiness, arrogance on the other hand is the antithesis of virtue and produces self-induced misery and brings God’s wrath upon the believer. If a woman does not know about God’s system of authority and moreover will not adhere to it, she will never be happy in marriage or in life in general.

If a Christian woman will not obey the Lord who is perfect, how will she be able to obey her husband who is imperfect? If a woman rejects the spiritual life, she will never be happy with any man. That is why this verse also has the words

“as unto the Lord.” The greatest capacity in life comes from harmonious rapport with God. That is why both the wife’s mandate to obey her husband and the husband’s mandate to love his wife (Ephesians 5:25) are based on harmonious rapport with the Lord. Thus, there is no true love in Christian marriage until there is true love for the Lord Jesus Christ.

5:23, 24. For the husband is the ruler [leader, head] of the wife, just as Christ also is the ruler [head, in the sense of authority] of the church: He Himself is the Savior of the body [a metaphor for the Church]. But as the church is subordinate to [under the authority of] Christ, so also wives are under the authority of [subordinate to] their husbands in everything.

Just as the Church is subordinate to Christ in everything so the wife is subordinate to the husband in everything, within the boundaries of his authority. Wherever an organization exists, someone has to take the responsibility for making the final decisions in matters that require a decision. Can you imagine what it would be like in marriage if God had given 50% of the authority to the husband and the other 50% to the wife? The husband says, “Today we are going to eat out;” she says, “On the contrary, today we are going to eat in the home.” He says, “Because of my job, we need to live in Hyderabad;” she says, “Because of *my* friends, we will live in Darjeeling.” Without established authority, orderly function cannot take place. However, all authorities have parameters. For example if a husband commands his wife to assist him in a bank robbery, he has exceeded the boundaries of his authority and she must refuse.

Many wives resent being under their husband’s authority for they think that being in a subordinate position makes them inferior. This is a totally false concept. One’s position on the ladder of authority doesn’t make a person inferior or superior, rather the quality of one’s soul makes that person superior or inferior. This should be obvious to the most casual observer of people in authority. Some of the greatest morons and most evil people have ruled countries.

Furthermore, many women don’t realize that they were designed to be followers, not leaders. In this role, women can experience an intense happiness when married to a great man and responding to his leadership. Of course, if a woman is married to an arrogant husband, she will have a very difficult time. She can obey him, but she cannot respond to his arrogance. However, she can avoid reaction by applying the Word of God to her difficult situation. In so doing, she will find herself responding to God the Father, God the Holy Spirit and the Lord Jesus Christ. In this way her happiness as a responder is preserved.

5:25. Husbands, love your wives just as Christ also loved the church [personal love] **and gave himself** [on the cross] **as a substitute for her** [impersonal love].

The humanity of Christ had personal love for God the Father which love provided motivation in his life. He also had impersonal love toward all humanity which love provided capacity for Jesus to love personally his friends. So, also the husband must have personal love for the Father and impersonal love for the human race in order to have the motivation and capacity to obey this mandate. Furthermore, in order for the husband to understand just how Christ loved the Church and gave himself for her, the husband must also have reached spiritually occupation with Christ. In other words, no husband will be able to obey this mandate consistently until he has reached these levels of spiritual growth.

This is the enduring devotion, the intense love that the humanity of Christ had for the Church (he had anticipated those who would believe in him). Christ, as the groom, loved the Church (his bride) so much that he was willing to receive the punishment of all the sins of the future members of the Church. Christian husbands are commanded to have this same intense love for their wives. This is a supernatural love that only a mature believer can execute. In the soul of the humanity of Christ there existed maximum humility, maximum integrity and capacity for love which can only come from a thorough understanding and execution of the spiritual life.

5:26. That having purified her [pre-salvation sins forgiven at the point of salvation; by analogy the wife does not feel dirty in the sexual encounter because of her husband's intense and faithful love toward her. Soul-coalescence keeps the sexual encounter clean and beautiful], **He** [Christ] **might set her apart** [dedicate: experiential setting apart to Christ; by analogy the wife is set apart to her own husband; he is the only man in her life] **by means of the washing of the water** [metaphor: the Word washes or changes the believer] **in association with the spoken word** [the mechanics of experiential sanctification: the believer is changed experientially by the intake of God's word via the pastor; this brings about soul coalescence in marriage].

Since this verse deals with experiential sanctification, let's take a quick look at sanctification. Sanctification means to be set apart to God for a special purpose, to be consecrated, to be pure, to be without sin. There are three sanctifications: Experiential, Positional and Ultimate.

Experiential Sanctification is a part of the Christian's experience while living in his mortal body on this earth. Experiential Sanctification is the function of the spiritual life after salvation. This spiritual life depends upon three spiritual

skills: the Filling of the Holy Spirit, the metabolizing of Bible doctrine, and the utilization of the Ten Problem Solving Devices. Through the application of the spiritual skills the believer develops spiritual righteousness, in effect he becomes set apart (*experientially* sanctified) to God.

One of the key points differentiating Experiential Sanctification from Positional and Ultimate Sanctification is that it depends upon human volition. While on this earth, you are free to succeed or free to fail, depending on the decisions you make from your volition. (The Christian can only succeed in the spiritual life if he is in fellowship with God the Holy Spirit; that is functioning under the power and authority of the Spirit. The Christian is failing when he is out of fellowship which means that he is grieving (Ephesians 4:30), and quenching (1 Thessalonians 5:1) the Spirit.)

Therefore, since the believer's volition only functions in the matter of Experiential Sanctification, only in his experience on this earth can he fail and sin. The Christian cannot sin or fail in any way in Positional Sanctification (in union with Christ) or in Ultimate Sanctification (in his resurrection body).

There are five Greek words related to this subject: *hagiazō* a verb, *hagios* an adjective, and three nouns: *hagiosmos*; *hagiotes*, and *hagiosune*. Let's take a look at few passages and see how these words relate to the different categories of sanctification.

Positional Sanctification:

To the Church of God which is at Corinth, to those who have been sanctified in Christ Jesus [*hagiazō*: set apart to God in Christ, pure without sin in Christ] saints [*hagios*: set apart ones, consecrated unto God] by calling, with all who in every place call on the name of [metaphor for believing in] our Lord Jesus Christ, their Lord and ours. (1 Corinthians 1:2)

And this is the deposition that God has given to each one of us eternal life, and this [eternal] life is in His Son [since the believer cannot fail in union with Christ, he cannot lose his eternal life]. (1 John 5:11)

Experiential Sanctification:

Sanctify [the aorist imperative of *hagiazō*] them by means of truth [developing experiential righteousness by metabolizing and applying the Word via the Filling of the Spirit]. Your word is truth. (John 17:17)

But sanctify [set apart as more important than anything else] the Lord Christ in your hearts [set Christ apart as someone special through your spiritual advance which takes place in your soul] . . . (1 Peter 3:15a)

That having purified [*katharizo*: the action of the aorist participle precedes the action of the main verb (being the verb *hagiazō*)] her [the church], He [Christ] might sanctify [*hagiazō*: the main verb] experiential setting apart] her by means of the washing of the water in association with the spoken word. (Ephesians 5:26)

Ultimate Sanctification:

Just as He [the Father] has elected us in Him [election is based upon Positional Sanctification] before the foundation of the world that we would be holy [sanctified in resurrection bodies] and blameless [no failure, no sin and no dead works produced in resurrection bodies] before Him. (Ephesians 1:4)

5:27. That He [Christ the groom] **might cause her** [the virgin bride, the Church] **to be presented to Himself** [at the Rapture of the Church minus an Old Sin Nature] **as a glorious church** [in resurrection: ultimate sanctification] **having no stain** [no old sin nature and no sin], **or wrinkled gown** [human good removed] **nor any such things** [evil things], **but that she** [wedding of Christ at the 2nd Advent] **be sanctified** [set apart in resurrection body] **and unblemished** [inner beauty: absence of defects in resurrection body].

5:28. So, husbands ought to love their own wives as their own bodies [nourishes, protects, cares for etc]. **He who loves his own wife, keeps loving himself** [Spiritual Self-Esteem is the basis for soul coalescence];

Spiritual Self-Esteem takes shape in the soul as the Christian becomes grace and doctrinally oriented. Relating this to the 10 Problem Solving Devices, this development would begin at the 6th problem solving device and increase as the Christian progresses into spiritual adulthood and peaks out at occupation with Christ.

Spiritual Self-Esteem is based on confidence, self-worth and one status as a member of the royal family of God. Self-esteem is confidence in what one knows, and in ones ability to put that knowledge into operation. What has been a characteristic of a few great leaders in history is now available to each of us as believers. It is confidence in God, confidence in the Word of God metabolized in your soul and circulating in your stream of consciousness, not a confidence based on ones human intelligence, education, family tree achievement or success. Self-esteem is also ones estimated worth or value. Since spiritual assets have the highest value and worth, the more spiritual assets that the

believer is able to acquire and put into operation, the greater becomes his estimation of self. Since this self-estimation is not based on human merit or abilities, but rather grace acquired assets and abilities, it does not produce arrogance.

In the status of spiritual self-esteem at the 6th Problem Solving Device, the Christian loves himself because in his soul exists grace and doctrinal orientation, the faith-rest Drill, understanding and appreciation for the Filling of the Holy Spirit and knowledge regarding the Recovery Procedure and as he advances in the spiritual life, his spiritual self-esteem will be enhanced by his love for God, his unconditional love for all people and his happiness and occupation with Christ. He loves his own person because he is a member of the Royal Family of God, a royal priest and the ambassador for Christ.

Human self-esteem many times is related to arrogance manifested in a superiority complex. On the other hand, spiritual self-esteem is never related to arrogance. The more the Christian functions consistently in fellowship with God, the more his spiritual esteem flourishes. On the other hand if he starts spending too much time out of fellowship pursuing the lusts of the sin nature, his spiritual esteem that he once possessed will begin to diminish and eventually completely disappear. Once obtained, spiritual self-esteem must be maintained by continuous intake and application of God's Word.

Scripture besides this passage:

He who gets wisdom, keeps loving his own soul; He who guards understanding shall find the absolute good [spiritual prosperity]. (Proverbs 19:8)

Jesus answered, 'The most important one is this, "Listen O Israel, the Lord is our God; the Lord is unique [adverbial form of the Greek word *heis*: unique since he is both God and Man], and you shall love the Lord, your God with all your heart [the mentality of the soul where metabolized doctrine resides], and with all your soul [the entire soul] and with all of your understanding [of doctrine] and with all your strength [virtue] The second is this, "You shall love your neighbor as yourself [Old Testament form of spiritual self-esteem]. (Mark 12:29-31; a quote from Deuteronomy 6:4, 5; Leviticus 19:18)

Since we are of the day, let us obtain spiritual self-esteem [the Greek word *nepho*] after we have put on the breastplate of doctrine and virtue love and helmet, the confidence in doctrine. (1 Thessalonians 5:8)

The Greek word *nepho* means to be self-controlled, to be well balanced, freedom from excess compassion, rashness and confusion, the honor of individual worth, a serious regulation of the powers a person has been given (the two power options).

5:29, 30. For no one has ever hated his own flesh; but nourishes and provides tender care for it [this is how the husband should take care of his wife] **just as also Christ does the church** [His body: Ephesians 5:23]. [Verse 30 belongs at the end of verse 29] **because we** [Church age believers] **are members of His body** [the wife as it were is the body of the husband].

The King James Version includes the phrase "of His flesh" which is not in the original Greek text.

5:31. (For this cause a man [emphasis on the man] **shall leave** [precedence] **his father and mother, and he shall have sexual intercourse with his own** [no other] **wife and the two shall be one flesh** (Genesis 2:24)).

Why did God the Holy Spirit suddenly throw this verse of the Old Testament in the midst of this passage dealing with Christian marriage? When the husband is able to bring true love to the marriage and his wife responds with respect, their souls coalesce. As a result of coalescence of souls, the husband purifies his wife [by analogy: Ephesians 5:26] in the sexual encounter in the sense that she does not feel dirty in the sexual encounter just as Adam and his wife experienced no shame in their nakedness and sexual experience (Genesis 2:25 which follows the verse just quoted). To the contrary, the sexual encounter of two mature Christian believers or those approaching spiritual maturity in marriage is a trip back to the garden of Paradise.

5:32. This mystery [Christian marriage is related to the spiritual life with the highest possible mandates in order to defeat Satan's argument against marriage] **is great; I am speaking with reference to Christ** [Christian marriage is related to ones relationship with Christ] **and with reference to the Church** [Christian marriage as part of the mystery doctrines only occurs in the Church Age].

Christian marriage is part of the mystery doctrines such as the indwelling of God the Father, God the Son and the indwelling of God the Holy Spirit, the Filling of the Spirit, the Royal Priesthood, the Ambassadorship of each Church Age believer, Retroactive and Current Positional Truth etc. Mystery doctrines were never revealed in the Old Testament. No one in the Old Testament ever heard of the doctrines just mentioned. The Greek word 'mysterion' refers to doctrines only known by those in a particular Greek fraternity or sorority.

Christians are a part of the greatest fraternity that has ever existed with doctrines having been revealed for the first time in history.

In order to withstand the tremendous attacks of Satan during the 33 in preparation for the cross and his work on the cross, the humanity of Christ needed a more powerful spiritual life than that of the Old Testament believers. So, a special spiritual life was designed for him (Isaiah 11:1-2), a spiritual life with two powers namely the Filling of the Spirit and the power which comes from learning and applying the information found in the New Testament Epistles. With this powerful spiritual life he was able to develop maximum love for the Father and maximum unconditional love for the human race, thus, enabling Him to bear the sins of the entire human race. This same spiritual life was given to the Church Age believers. The power of the Filling of the Spirit first occurred at the Day of Pentecost, the first day of the Church. The power of the New Testament epistles was given to the Apostles who in turn wrote it down for us. With this new powerful spiritual life, Christians in marriage are able to execute the mandates in this passage.

God raised the standards of marriage in the Church Age in order to defeat Satan's argument against the failure of two perfect people in a perfect marriage in perfect environment. Since this information was never revealed in the Old Testament, it is listed as a mystery doctrine. Remember that the Greek word 'mysterion' refers to doctrines known only by those initiated into the fraternity. Thus, the mystery doctrines were to be understood by the members of the fraternity of God's Royal Family and applied.

5:33. In any case however [the Greek adverb 'plen' is translate by four words], you [husbands], let each individual among you also love his own wife even as he loves himself [spiritual self esteem], and the wife see to it that (imperatival 'hina') she respects her husband.