

DEEPER TEACHINGS  
(MEAT OF THE WORD)

#38

THIS IS A GREAT MYSTERY

By Sam Fife



According to the grace of God which is  
Given unto me, as a wise masterbuilder,  
I have laid the foundation, and another  
buildeth thereon. But let every man take  
heed how he buildeth thereupon.

1Co 3:10

## THIS IS A GREAT MYSTERY By Sam Fife

Eph 5:17 Wherefore be ye not unwise, but understanding what the will of the Lord *is*. 18 And be not drunk with wine, wherein is excess; but be filled with the Spirit; 19 Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; 20 Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; 21 Submitting yourselves one to another in the fear of God. 22 Wives, submit yourselves unto your own husbands, as unto the Lord. 23 For the husband is the head of the wife, even as Christ is the head of the church: and he is the savior of the body. 24 Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing. 25 Husbands, love your wives, even as Christ also loved the church, and gave himself for it; 26 That he might sanctify and cleanse it with the washing of water by the word, 27 That he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. 28 So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. 29 For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: 30 For we are members of his body, of his flesh, and of his bones. 31 For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. 32 This is a great mystery: but I speak concerning Christ and the church. 33 Nevertheless let every one of you in particular so love his wife even as himself; and the wife *see* that she reverence *her* husband.

Those who are moving in the move of the Spirit of God today know that this is the hour in which God is fulfilling the prophecy which He spoke through His prophet Joel long ago, saying Behold, I will restore that which the cankerworm has eaten. Also the hour in which He is fulfilling the words of Peter, by the Spirit in Acts 3, where he said, Jesus must

remain in the heavens until the restitution or restoration of all things which had been spoken by the mouth of the holy prophets since time began. Those who really understand the restoration move of God know that God's purpose in restoration is to restore all things to His divine order. For it was when Satan in the beginning threw all things out of this harmony and out of the order that God had ordained for them to exist in that sin, sickness, and death entered into the experience of humanity.

God's purpose for the manifestation of the Sons of God is to restore all things back to God's divine order, and in their doing so, sin, sickness, and death will be purged from human experience, and Romans 8 will have been fulfilled, and the manifestation of the sons of God will have delivered the creation from the bondage of corruption.

Therefore one of the chief issues in the move of the Spirit of God today, is the question, what is God's divine order concerning the woman's relationship to the man, and the man's relationship to the woman. The woman's relationship to her husband, the husband's relationship to his wife. Both in the natural relationship of man and wife, and in the spiritual relationship of Christ and his bridegroom ministry, and the bride of Christ, the woman church congregation.

It is precisely this mystery that the Apostle Paul in Ephesians chapter 5 unveils for us by the Spirit of God. But the problem is too many ministries, and even endtime ministries, have taught that the answer for God's divine order for the home and the relationship between man and wife is in just one verse of Ephesians 5, verse 22, which says; Wives submit yourselves unto your husband. Instead of seeing the whole mystery the Apostle Paul seeks to unveil for us in the whole chapter. They have a legalistic letter law out of the scripture, wives submit yourselves to your husbands, and presented the idea that Paul was laying down a law for the Christian church that all wives should submit themselves to their husbands in all things at all times. Some have carried this to the extreme, teaching that a wife cannot have a

personal relationship with Jesus, or the spirit of Christ within her own being as her head, and cannot be led by the spirit of God herself at all, but can only be led by the Spirit of Christ through her husband. Teaching that when the scripture says that the man is the head of the woman as Christ is the head of the church; that this means that the husband is the head over his wife in the sense of being the ruler and boss over her in all things. That therefore she must submit to his rulership over her in all things.

But in teaching this, they seem to forget that what the scripture really says is that man is the head of the woman in the same sense that Christ is the head of the church. They do not seem to understand that the Bible teaches the sense in which Christ is head of His Church, is not that He might be ruler and Lord over her, and boss over her, but only that she might submit to him that he might himself for her, as her servant in order to redeem her. Every teaching in scripture reveals that since Jesus purchased His bride, the church, reveals the relationship that Jesus desires with His bride the church is not to be boss and ruler over her, but servant unto her. For Jesus said, the son of man came not to be ministered unto, but to minister. And the word, minister, means serve. Jesus said, he that is chief among you, let him be the servant of all.

Therefore, if a natural husband would desire to be chief over his wife, let him be her servant. And therefore when the scripture says, Wives submit yourselves unto your husbands, it means the wife should submit herself to her husband in his ministration to her as her servant, in order that he might redeem her and win her submission through love. Jesus said, which is greater? He that sitteth at meat or he that serveth? But I am among you as him that serveth.

In all these things we have a great principle of the nature of Christ, which is the nature of God, revealed. A principle that is absolutely contrary to the principles of man or legalism or law. And that is the principle of Christ, that he

who is over another is not over them that he might rule over them, but that he might serve them, only as their servant.

Therefore the spirit of God said through Paul, wives submit yourselves to your husbands as unto the Lord. It never did mean submit to him as ruler and boss over you, but submit to his ministration to you as your servant. The man therefore who gives himself to his wife as her servant even as Christ gave himself for the church has the right to expect his wife to willingly, lovingly submit to him and to his ministration. The man who gives himself for his wife, in love to serve her as Christ loved his church, and gave himself for it, will never have to use the letter of the word, or the letter of the law to persuade his wife to submit to him. For such redemptive love and servanthip will in the end melt the heart of the most unsubmitive wife, redeem her and win her absolute submission. The man, Christian or unchristian who is saved or is not saved, who is not giving himself to his wife as her servant as Christ also loved His church, and gave Himself for it, has no right to use the scripture in Ephesians 5 to seek to force or persuade his wife to submit to him at all. In fact he has no scriptural right to expect submission from his wife. When a minister ceases to make a rule or a law out of verse 22 of Ephesians 5 and seeks revelation from the Spirit of God of the whole mystery the Apostle Paul was unveiling here, then he can understand how these things be so.

For the purpose of the spirit of God as He speaks through Paul in Ephesians 5 was not to make a law establishing the man as boss and ruler over his wife, but to reveal to us the great mystery of what relationship of the bride congregation in every local church should be to Christ in her husband bridegroom ministry. Thus, when the Apostle Paul uses the whole chapter of scripture discussing the relationship between a natural wife and her husband, at the close of the chapter, he states clearly that he is not speaking about the relationship of the natural wife and her husband, but he is speaking a great mystery concerning Christ and His Church.

Saying in verse 32, this is a great mystery, but I speak concerning Christ and the church.

Paul's great desire was to establish God's divine order in the relationship between the bride congregation and Christ in her husband ministry. And he knew when that divine order was restored, then it would flow out into the home and restore God's divine order between every individual husband and wife. A minister once said to me, we are first restoring divine order to the home by teaching our wives to submit to their husbands in all things in their home. Then we can restore divine order to the church, for divine order must first begin in the home. This precious minister was very sincere, but very wrong. We cannot restore divine order in the home in order to restore it in God's church.

God's purpose is to first restore divine order in His church and bring the proper relationship between the woman bride congregation which is flesh, and the Spirit of Christ in the bridegroom ministry, then God's divine order will flow out into the home.

How long will God's people continue to try to fulfill Christ through the law? Instead of fulfilling the law and much more by bringing forth Christ in the fullness of His stature in God's people. The minister who ceases to use verse 22 of Ephesians 5 to establish a law, that all women submit themselves to their husbands in all things, and seeks revelation from the Spirit of God of the whole mystery Paul was unveiling here will far more quickly establish God's divine order in the church and then in the home, through love and not through law.

Therefore the purpose of this article is to unveil the great mystery Paul was seeking to reveal here in all of its fullness. The first thing one needs to understand is that the scripture here does not say wives submit yourselves to your husbands. One will notice if they study verse 22, that there is only a comma after the word husbands, not a period. Therefore to say that the Bible says wives submit yourselves to your husbands and stop there is taking just one half of verse 22

out of its context and failing to go on and see the whole truth verses 22, 23, 24 and 25 presents.

What the scripture really says here is "wives submit yourselves unto your own husbands as unto the Lord, for the husband is the head of the wife even as Christ is the head of the church and he is the Saviour of the body. And husbands love your wives even as Christ loved the church and gave himself for it, that He might sanctify it and cleanse it with the washing of water by the word."

With this in mind let us deal with the whole context of truth that Paul was teaching here and see what God is saying. First, the Bible says wives submit yourselves to your husbands as unto the Lord for He is the saviour of the body. Paul is here dealing with the natural relationship between the natural man and his wife in the natural creation as a figure and type of what the relationship between Christ in his bridegroom ministry and his bride in the church congregation should be. And he says the reason the natural wife should submit herself to her husband in their natural relationship is that in the natural the husband is the saviour of her body. Few have understood this statement, the husband is the saviour of the body, because the King James translation fails to present the original thought that it is presented in the original language of the scripture. For what the original scripture said, was wives submit yourselves unto your husband as unto the Lord for he is the fulfillment of her body. The mystery Paul was trying to get over here is that the reason a woman should submit herself to her husband is in order that her husband might fulfill her body and thereby save it. Now the fulfillment of a woman's body is to bring forth the fruit of her womb, a manchild. When a woman brings forth the fruit of her womb, births the manchild, then her body is fulfilled. Because her life is propagated into the next generation in that manchild that is born of her womb, thereby through birthing that manchild her body is literally saved for the next generation, her life is literally saved for the next generation.

But the reason that the Bible says wives submit yourselves unto your husbands as unto the Lord for he is the fulfillment of her body, is because a woman cannot fulfill her own body. She cannot bring forth the fruit of her womb, and birth a manchild which saves her life for the next generation without the seed that comes from the man. Therefore God has created the man who in giving up the seed that is in him, just as Christ gave himself for his church that she might receive the seed, the word of God that was in him, the natural husband thus fulfills his wife's body, brings forth the manchild, and because her life is in that manchild and propagated into the next generation through that manchild, the husband in giving himself to fulfill his wife's body saves her life and body for the next generation, and is therefore the saviour of her body. For were it not for the seed the woman receives from the man as she submits herself to him, as he overshadows her in the marriage bed union, she certainly could not bring forth the seed of a manchild and fulfill her own body. Therefore she would live out her life in one generation and be dead, dead, dead, and that would be the end of her. But in submitting herself to her husband as he overshadows her in the marriage bed union, gives up the seed that is in him, gives himself for his wife, as Jesus did for the church, and fulfills her body, brings forth from her womb a manchild in which her life is propagated into the next generation. He therefore is literally the saviour of her body and of her life, in the natural for the next generation.

This is the great mystery that Paul was speaking of when he said; Wives submit yourselves to your husbands as unto the Lord for he is the saviour of the body. But this is only half the mystery, for Paul goes on to say; husbands love your wives even as Christ also loved the church and gave himself for it. Revealing that in this great mystery, the husband also has a part to fulfill in order to save his own life for the next generation. For in the great God-ordained mystery of the man and the maid, not only is the husband the fulfillment of the woman's body, but the woman is also the fulfillment of

the husband's body. For just as a woman cannot bring forth a manchild from herself without the seed that comes from a man and fulfill her body all by herself, neither can a man bring forth the seed of life from his own body without a woman, who in the marriage bed union draws the seed out of his natural loins, unless he enters into some kind of a perverted experience with himself. But in giving himself for his wife to save her body by giving up the seed that is in him to fulfill her body and bring forth a manchild, which propagates her life into the next generation, because his own life also is incorporated into that manchild that is born and propagated into the next generation, therefore in saving his wife's body and life, he also saves himself and his life, for the next generation.

Not only in just giving himself for her in the marriage bed union by giving up the seed, but in loving her and giving himself for her in the natural sense of giving up any life that he might have as an individual, having fun with the boys, drinking in the barrooms and all those things that corrupt natural man loves to do. To give himself completely to living for his wife, to labour to bring her food to sustain her life until a manchild is born which saves both of them. To labour to build her a house to sustain her until a manchild is born which propagates both of their lives into the next generation. To labour to clothe her until a manchild is born which propagates both of their lives into the next generation. All these are manifestations of the man loving his wife as Christ did the church, and giving up any individual life that he might have, that so many men want to have, to live to fulfill his wife's body and thereby save both their lives.

This is the great mystery that Paul was seeking to unveil, of how Christ loved his wife, the church, and gave himself for her. For Jesus had an individual life in the heavens before he came down here, but he gave up that and came down here and gave up his life for his wife, the church. He shed his blood to cleanse her and then ascended to the right hand of the Father and received the promise of the Holy

Spirit and sent the Holy Spirit back to indwell her and teach her all truth and in doing so he planted in her the seed of life, the Word of God that was in Him. Which word shall bring forth a manchild from her in these last days, which shall save her life for eternity. And because the life that was in him shall also be incorporated in that manchild, he also propagates the life that was in him on into eternity.

Thus the Apostle Paul, here in Ephesians 5, was not making a letter law as to who should be the boss in the family, but he was unveiling the great mystery using the natural figure of Christ and the true relationship to His bride the Church. And he was doing it to reveal to the church at Ephesus what God's divine order relationship is for the bride congregation and Christ in her husband bridegroom ministry. For just as the natural wife cannot fulfill her own body and bring forth a manchild which saves her life for the next generation without the seed that come from her husband, neither can the bride congregation, any local church or any individual thereof, fulfill their own spiritual body and bring forth a manchild from themselves to save their life for eternity without the seed that comes from Christ in their husband bridegroom ministry.

Christians all over the world today are in such blind Babylonish darkness that they imagine that as individuals they can sit at home by themselves and read the Bible and pray, or listen to a sermon on the radio, without assembling themselves together in God's divine order as, bride congregation and the spirit bridegroom ministry that God raises up, and still enter into life as individuals. If a natural woman can bring forth a manchild from her womb all by herself without a husband, so an individual member of the bride congregation, or an individual Christian by themselves, can enter into full salvation and eternal life without submitting themselves to their husband ministry.

God uses the metaphor, bride and bridegroom, to reveal the great mystery of Christ relationship with His church. He is not talking about the bride and her bridegroom up in the

sky somewhere, but He is talking about the bride congregation and Christ in her bridegroom ministry. For just as the husband is the fulfillment of the wife's body and thereby the saviour of her body in the natural, so in the spirit the husband ministry is the fulfillment of the bride congregation's body, and therefore the saviour of her body, and therefore the Lord to her in the fullest sense of the word.

Thus the Bible says to the bride congregation; wives, submit yourselves to your husbands as unto the Lord for he is the fulfillment or the saviour of your body. For as we brought forth in our previous article in *The Word*, only when God finds a bride congregation and a restored five fold husband ministry who will walk out the mystery of a man and a maid, every step of the way together, and particularly the step concerning God's divine order where the wife's living, unreserved submission to her husband ministry literally draws out of his spiritual loins, the final seed of life; the final revelations that shall birth the manchild and by which we shall overcome death itself, shall any of us enter into incorruptible life here

But in the spirit also not only is the man the fulfillment of the woman's body, but the woman is also the fulfillment of the man's body. For just as the woman congregation cannot bring forth a manchild from herself without her husband, neither can the husband ministry bring forth the seed of life, the incorruptible seed, the Word of God, from within themselves, without the wife congregation unless they enter into some kind of perverted experience with themselves. But only as the husband ministry and the bride congregation come together in meetings, by which they are caught up into that holy anointing which is the marriage bed union, can the seed of life, the revelation of God come forth. Therefore God's word to the ministry is; husbands love your wives as Christ loved his church and gave himself for it. This means the husband ministry if they would be ministry in the spirit, has no right before God to an individual life of their own outside of their relationship with the bride congregation. But

their calling is to give up any individual life that they might have in this world. Either of position, or power, or prestige, or pleasures of this world, or owning businesses, and great bank accounts in this world.

Their calling is to give that life up that they might give themselves for their wife as Christ gave himself for the church. That they might live for this woman to bring forth this incorruptible manchild from her womb. Not just in preaching to her in the marriage bed union, but in the natural in labouring to bring her spiritual food to sustain her life until a final seed can be planted that births this manchild, and labouring to clothe her spiritually until this manchild can come forth and labouring to build her a spiritual house to live in until this manchild can come forth.

For just as the natural husband in giving up his individual life, and then giving up the seed, the incorruptible word of God that is in them to fulfill the woman congregation's body and birth this manchild, because our eternal life also will be incorporated in this manchild, in saving the woman, the bride congregation, we save ourselves. To propagate our own life into eternity.

Therefore, this is what the Bible means when it says; therefore the man is not without the woman in the Lord, and the woman is not without the man in the Lord. And the man hath not power over his own body but the woman, and the woman hath not power over her own body but the man. The Bible is not referring to who should be boss over the other, but unveiling the great mystery that neither one hath power to bring forth from their own body that which can take them into life, both in the natural and in the spirit. But God has ordained that neither one can enter into life except that each fulfills his part in this divine order relationship that God has ordained for the man and the maid, the man and the woman, the man and the wife, the bride and the bridegroom.

The woman's part is to submit herself to the ministration of her husband. Not to the rulership of her husband but to the ministration of her husband. The man's part is not to submit

to his wife to rule over him, no, but neither is it his part to rule over her. But to give himself for her in serving her in redemptive love to fulfill her body and save her life and thereby save his own.

Therefore Paul was not making a legalistic law that puts all wives under bondage to make their husbands their ruler and their boss, and their head. Paul was writing to a church, to men and women who were both in Christ, and were both walking in the Spirit, and what the relationship between the bride congregation and the bridegroom ministry should be in the spirit.

Men who do not know Christ and who are not walking in Christ, who are giving themselves for their wives as Christ gave himself for the church, in ministration to them as their servant, have no right to use this scripture to try to force their wives to submit to them in all things. And men who are Christians or preachers have no right to use this scripture in the legalistic letter law to make themselves rulers over their wives. The only right they have to use this scripture is to give themselves for their wives as Christ gave himself for the church, in the same redemptive servanthship that Christ does for His church.

If they do then they will not have to establish a legalistic letter law through Ephesians 5:22 to get their wives to submit. Their wives will lovingly, willingly, submit forever more.

It is to portray this great truth to us and the true relationship of a husband and wife, in Christ, and in God, that God gave us the book of Hosea in the scriptures, and the great truth that is there. If ever there was a man who had a right to force his wife to submit to him, using the letter of the law it was Hosea. For in that Old Testament age the law of God that was written in the Old Testament was that if a woman was unsubmitive, and adulteress, she was stoned to death. But God had Hosea deliberately marry a woman with an adulteress heart, to teach all men how they should deal with their wives. For though Hosea, under the legal law of

God has a right to force Gomer to submit to him through law to be only his, he did not want her to be legally his, or forcefully his, but he wanted her to be willingly his, lovingly his, and therefore he set her free from the law, and left her free to submit or not to submit. And because she had an adulteress unsubmitive heart, she did not submit. She went out and submitted herself to every sensual, lustful lover that came along, other than her husband for many years.

Until after many years the bloom and beauty of her youth was gone, and her raven black tresses were no longer lovely and beautiful, but gray and haggard. Her milk white skin was no longer young and beautiful, but fat and fleshy, and saggy, so that her lustful lovers had no more use for her, So they placed her on the slave block to auction her off in slavery, and then Hosea passed by, He looked up in her eyes and for the first time in all her life, Gomer saw a man who really loved her. He loved her not for her beautiful raven black tresses, or her lovely milk white skin, for it was no longer there. But Hosea had seen something in her when he married her, deep down inside her that was fine and good, and it could be redeemed. Not through forcing her to submit by the law, but by setting her free and then redeeming her with redemptive love, and that something that he had seen was still there and needed only to be brought out by redemptive love.

So Hosea went out and paid the supreme price, fifteen pieces of silver for her redemption. Silver in the Old Testament was always the price of redemption, and it was a type of Christ laying down all his life to redeem his bride, the church, off the slave block. Redemption, and it was a type of Christ laying down all his life to redeem his bride, the church, off the slave block.

It was a type of laying down all today in complete sellout and the implication is that Hosea had to sell all he had to get the silver to redeem Gomer from the slave block. But he paid the supreme price, took her by the hand and led her home, and from that moment on, Gomer was forever his.

Not legally his or forcefully his, but willingly, lovingly his, From thereon he didn't have to quote the letter of the word to Gomer to get her to submit. Let a thousand young men pass by, and handsome as they might be they could never turn Gomer's head. She submitted herself to her husband forevermore.

God had the whole book placed in the scripture to reveal the great mystery of Christ and His church. Two thousand years ago Jesus Christ came from heaven and purchased a bride for himself, and if ever there was a man who had a right to force his wife to submit to him through the law, the letter of the law, it was Jesus.

For He had purchased her with His own blood, and legally before God she is His. But like God, and like Hosea, the wisdom of God was in Him, and He did not want her to be forcefully His, or legally His, but lovingly His, willingly His. And therefore, nineteen hundred years ago after the first century Christianity, He set her free from the law, to submit or not to submit.

And for nineteen hundred years she has gone out because the church has had an unsubmitive heart, and submitted herself to every sensual, lustful lover that has come along that claimed to be ministry that wanted a bridegroom relationship with her, not to give themselves for her as her servant, but to rule over her, Lord over her, and to satisfy their lust for ministry, position, power, and to have titles, doctor this and Reverend this. Until now, nineteen hundred years later, her hair, which is always a type of anointing, is no longer dark and beautiful with the anointing that rested on the first century church, when the sick were healed and the lame walked. Her flesh is no longer milk white, slim, lovely and established in God's divine order, but fat, saggy and spread out across the earth, big horizontal wise, but not beautiful vertical wise.

Many members but no growth in the spirit, and because she is no longer beautiful, her world council of churches ministry and other sensual, lustful lovers are about to sell her

into slavery on the slave block. Take her back into bondage to the old harlot mother in their ecumenical movement She stands on the slave block today, forlorn and forsaken, but Hosea her true husband, is passing by in a restored five fold spirit, bridegroom, ministry, and she is looking in his eyes, and for the first time in all her life, she is going to see a husband ministry that really loves her, not for a position of ruling over her great organizations and million dollar buildings, and a title and all those things.

Not for power of her anointing, but a ministry that sees something in her that no other man has ever seen, something beautiful and fine, that can be redeemed, not through legalism and through law, but through redemptive love. That ministry is going to pay the supreme price, fifteen pieces of silver to redeem her off the slave block. Which means that as the manifested sons of God, they are going to literally lay down their life, down to the death of the cross, to fulfill her body, and bring forth the manchild from within her. That thing that they see within her that is fine and glorious. They are not going to try and make themselves Lord over her, or boss over her or ruler over her, but servant to her. She is going to place her hand in her husband's and go home and be forever submissive to her husband. Not forcefully so, or legally so, but willingly so.

Therefore, the man in the natural or in the spirit who tries to force his wife to submit to him by quoting her the letter of the word, and the letter of the law is a fool, for he only wants her to be forcefully his, legally his, not willingly his, lovingly his.

Foolish carnal men do not understand that you can force submission more quickly through legalism and law, which is always backed up by the threat of force than you can win it, through redemptive love. But when you forced it through legalism and law it's not permanent for it's not a work in the nature of the woman, either the natural woman, or the woman the church.

But when it is won, not through trying to establish the letter law, that God has made the man the boss and ruler of the woman, her head in a sense, but through realizing that God has made the man the head in the sense of giving himself for her in redemptive love as Christ gave Himself for the church to bring forth willing, loving submission; it is in this sense that the man is the head over the woman and through it shall save her body.

No man can save the woman's body in the natural or in the spirit by making him boss or ruler over her. What Paul taught here in Ephesians 5 is that the husband, in the natural and in the spirit, saves his wife's body by giving himself for her as Christ gave himself for the church. Therefore no man who is not walking in Christ and in the spirit, fulfilling this, has the right to expect his wife to submit herself to him. Neither to use the scripture to try to get her to do so. No minister has the right to teach a wife that she should submit to a husband to rule over her in all things. We only have the right to teach women that they should submit to the ministration of a husband who is giving himself to her, as Christ gave himself for the church.

For we close with this final truth. Paul reveals the great mystery here in Ephesians 5, that in the natural creation, God made the natural man's relationship with his wife the figure of Christ's relationship with his church. He did not here teach that that natural figure should be dragged over into the new creation and that that relationship is to be the relationship of a man and his wife who are both in Christ.

For in Christ, a man and wife, who are walking and living in the spirit have both been baptized by one Spirit into one body and they now have one head, Christ.

Some years ago a precious minister who had moved in to the move of the spirit said to me, what is to be my relationship with my wife now. I had always considered that I was her head and that she was to obey me, until now. And I answered, it is true that in the natural creation as a figure of Christ's relationship with the church, that God made the man

the head of the woman, but there is no teaching in the scripture that that natural type is to be dragged over into the new creation.

But your relation in Christ is that now both you and your wife have been baptized by one spirit into one body, the body of Christ and you both now have one head, Christ.

Therefore you leave your wife free to be led by her head, and let her leave you free to be led by your head. And the one head will make you both one in him, and will lead you to give yourself for your wife as He gave himself for His church. When you do so, then her head will certainly lead her to willingly, lovingly submit to this ministration from you. Not through your ruling over her or your bossing her, but your giving yourself for her even as Christ loved his church and gave himself for it. Truly this is a great mystery and those husbands, ministers, and Christians who are still bound by their own carnal fleshy desire to rule, boss, and lord over something or someone will never be able to see it. But those whom the Christ, who gave himself as a servant to redeem his wife, is coming forth in, will both see and receive and rejoice in it.

In Jesus name. Amen.