



Church Age Mystery: Marriage: Analogy of Christ & His Church; Fall of Adam & Ishah: Two Deaths in Gen 2:17; Messiah Prophesied through Childbirth, 3:15-16

88. The definition of “mystery doctrine” is helpful:

- (1) The Greek word for mystery is **μυστήριον, *mustērion*** and refers to what is known by the **μύστης, *mustēs***, the initiated. It is primarily used in the New Testament by Paul who borrows it from the ancient mystery cults.
- (2) These ancient cults had “secrets” that they revealed only to those who were initiated into the sect and called them *mustērion*.
- (3) Paul applies the term to the doctrines that are unique to the Church Age and unknown to those who wrote the Old Testament.
- (4) Once a person is saved, he is “initiated” into the Universal Church or the Body of Christ.
- (5) At this point he can be taught its “mysteries” under the mentorship of the Holy Spirit:

Romans 16:25 - Now to Him who is able to stabilize you according to my Gospel and the preaching of Jesus Christ, according to the revelation of the mystery which was kept secret for long ages past,

v. 26 - but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, leading to obedience of faith.

- (6) The “mystery” emphasizes the relationship between Christ and His church. The Church is made up of both believing Gentiles and Jews who are indwelt by the Holy Spirit, issued spiritual gifts, and have the option of the filling of the Holy Spirit. They will be united in resurrection into eternal life with the prospect of eternal rewards based on their spiritual advance in time. The culmination of all human history will glorify Christ.
- (7) *Mustērion* is further defined by:

Zodhiates, Spiron (ed.). *The Complete Word Study Dictionary: New Testament. Rev. ed. (Chattanooga: AMG Publishers, 1993), 1000:*

μυστήριον, *musterion* denotes a spiritual truth couched under an external representation or similitude and concealed or hidden thereby unless some explanation is given.

- (8) The Christian marriage is designed to be such an explanation. Ephesians 5:32 tells us that marriage reveals the mystery of Christ and His Church, a subject Paul has just addressed in:

Ephesians 5:25 - Husbands love your wives, just as Christ also loved the church and gave Himself up as a substitutionary sacrifice for her.

- (9) Therefore, since in marriage the husband and wife are now “one flesh,” and the husband is said to be the “head,” then the wife is the “body.”
- (10) This is an analogy to the relationship between Jesus Christ and His Church. He is the Head and the Church is His Body.

89. Thus we may draw the following conclusions:



- (1) Adam and Ishah were created to help resolve the appeal trial of Lucifer.
- (2) The Lord created them as perfect people with perfect life and placed them into a perfect environment.
- (3) However, they were created lower than the angels with the exception of sharing equally with them the power to make free-will choices.
- (4) In order to demonstrate that the angels who sinned were guilty in their rebellion against God in eternity past, a test was set up to challenge the free will of the first couple.
- (5) This challenge was the prohibition against eating fruit from the tree of the knowledge of good and evil:

Genesis 2:16 - The Lord God commanded the man saying, “From any tree of the garden you may eat freely;

v. 17 - but from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it you shall surely [**Qal infinitive absolute: מוֹת *mōth***] die [**Qal imperfect: תָּמוּת *ta-muth***].”

Verse 17 ends with a penalty clause for violating the mandate: you shall surely die. However, this translation misses the impact of this dread consequence. We get help from:

Gesenius, William. *Gesenius' Hebrew Grammar*. Edited by E. Kautsch. Revised by A. E. Cowley. 2d English ed. (New York: Oxford University Press, 1910), 342:

The infinitive absolute occurs most frequently in immediate connexion with the finite verb of the same stem, in order in various ways *to define more accurately or to strengthen the idea of the verb*.

The infinitive absolute used *before* the verb to *strengthen* the verbal idea, i.e. to emphasize in this way either the certainty or the forcibleness and completeness of an occurrence. In English, such an infinitive is mostly expressed by a corresponding adverb, but sometimes merely by putting greater stress on the verb; e.g. Genesis 2:17.

The doubling of the verb is designed for stress or to define more accurately the idea of the verb. The best English rendering of this Hebrew construct is, “dying you will die.”

- (6) The stress is on the fact that two deaths were forecast for violating the prohibition. The Qal infinitive absolute, **מוֹת *mōth***, refers to spiritual death while the Qal imperfect, **תָּמוּת *ta-muth***, refers to physical death as the inevitable result:

Genesis 2:17b - from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it dying spiritually [**Qal infinitive absolute: מוֹת *mōth***] you will die physically [**Qal imperfect: תָּמוּת *ta-muth***].

- (7) By violating the prohibition Adam and Ishah sinned and as a result experienced spiritual death. Adam did not die physically for another 900 years so we may conclude that the emphasis from the infinitive absolute is on the sentence of spiritual death which then caused physical death.
- (8) This concept is brought out by the Qal imperfect: **תָּמוּת *ta-muth***, “you will die.” We return to Gesenius for further explanation:



Gesenius, Gesenius' Hebrew Grammar, 125, fn 1:

The *imperfect* denotes the *beginning*, the *unfinished*, and the *continuing*, that which is just happening, which is conceived as in process of coming to pass, and hence, also, that which is yet future.

- (9) Thus the Qal imperfect indicates that spiritual death, caused by sin, is the catalyst that initiates the process of physical death. When Adam and Ishah sinned they died spiritual death immediately but something else was *just* happening. Spiritual death started a *process* that would *continue unfinished* until a point *yet future*. So we read:

Genesis 2:17b - from the tree of the knowledge of good and evil you shall not eat, for in the day that you eat from it dying spiritually [**Qal infinitive absolute: מוֹת *mōth***] you will begin a process that will continue until you die physically [**Qal imperfect: תָּמוּת *ta-muth***].

- (10) Following their spiritual death, Adam and Ishah, who were married and had been engaging in legitimate sexual relations prior to their fall, are now instructed to continue this act but with an additional purpose:

Genesis 3:16a - To the woman the Lord God said, "I will greatly multiply your pain in childbirth, in pain you shall bring forth children.

- (11) This responsibility of bearing children has just followed the prophecy of the solution to the problem of spiritual death:

Genesis 3:15 - And I will put enmity between you [**Lucifer**] and the woman, and between your seed [**unbelieving humanity**] and her seed [**the virgin-born Messiah**]; He [**the Seed**] shall bruise you on the head [**Satan's final doom**], and you [**Lucifer**] shall bruise Him [**Messiah**], on His heel [**a reference to the cross**].

- (12) Once perfect mankind was fallen and imperfect, Lucifer had won a tactical victory in the appeal trial.
- (13) However, God devised another tree to challenge the free will of fallen mankind and that tree was the cross.
- (14) Man will again be challenged to use his free will to restore himself to his pre-fallen condition. This would be accomplished by faith in a prophesied Messiah for pre-cross humanity and faith in the crucified Christ for post-cross mankind.
- (15) Salvation that would result in regeneration required a process that would propitiate God and reconcile man. The One who would be successful at both these tasks must be equal to both parties in the dispute.