

Answering Christian Apologists: Ephesians 5:21-24 and it's true meaning



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A passage disliked by many christian apologists and feminists is Ephesians 5:22-5:24. In this passage we are told that wives must submit to their husbands in everything ! Christian Apologists who are aware of this have a tendency to misinterpretate clear cut meanings of the bible. let us first take a look at Ephesians 5:21-5:24

Ephesians 5:21-24

.....Submitting yourselves one to another in the fear of God.

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. Therefore as the church is subject unto Christ, so [let] the wives [be] to their own husbands in everything.

The bible here clearly teaches us that wives must obey their husbands in everything ! However some christians try to argue that this obedience is mutual, because in the beginning of these verses it says: "Submitting yourselves one to another in the fear of God". Therefor the christian apologists and feminists argue that both husband and wife must submit/obey to each other. In this article i shall refute this false claim and misinterpretation of the biblical text.

An important question that need to be answered is: What is the meaning of "submit yourselves one to another" ? Does "submit to one another" mean that:

- the wife should obey her husband, and the husband should obey his wife;
- the children should obey their parents, and the parents should obey their children ?

Or does it mean more like "submit one to another" (as the King James expresses it),

- where the "one" is the wife, and "the other" is her husband,
- the "one" refers to the children, and "the other" refers to their parents ?

The orthodox/traditional interpretation holds that "submission" involves a relationship with a recognized authority figure. Whereas those who hold the modernistic/feminist interpretation reject the clear concept in the bible that "submission" only involves relationships with authority figures, or more commonly reject the concept of authority figures altogether.

Does the context of Eph 5:22-6:9 in which this verse is applied seem to favor the original orthodox/ traditional or modernistic interpretation ?

One explanation I have heard from one who holds the modernistic interpretation of the fact that in this passage, the wife is commanded to obey her husband, but the husband is not commanded to obey his wife, is that husbands have no problems obeying their wives so the command is not necessary to them, but wives certainly have problems obeying their husbands so they need to be commanded to do so. Besides ignoring the context of the passage, I have found that those who hold this interpretation are not so quick to apply it to the child-parent relationship. Why ? To be consistent, shouldn't one argue that the reason why parents aren't commanded to obey their children is that they have no problems obeying their children ? Moreover why does the verse make a clear distinction between husband and wife ? Why is the husband described as the head of the wife, if obedience was mutual to each other in this verse ? One can clearly see that the modernistic interpretation clearly contradicts the context and logic of the passage.

I've also heard a modification of the modernistic interpretation, that it's only "mutual" with respect to the husband-wife relationship, but not the "parent-child" relationship because the word "obey" is not used with respect to wives. However such people ignore the *1Pet 3* passage which has the same greek word "*obey*" that Eph 6:1 uses for children and applies it to wives:

1 Pet 3:1-6

Wives, in the same way be submissive to your husbands so that, if any of them do not believe the word, they may be won over without words by the behavior of their wives, when they see the purity and reverence of your lives. Your beauty should not come from outward adornment, such as braided hair and the wearing of gold jewelry and fine clothes. Instead, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight. For this is the way the holy women of the past who put their hope in God used to make themselves beautiful. They were submissive (*hupotasso*) to their own husbands, like Sarah, who obeyed (*hupakouo*) Abraham and called him her master. You are her daughters if you do what is right and do not give way to fear.

This passage clearly teaches us that wives in christianity must follow Sarah, by obeying their husbands and calling them masters. This is in complete harmony with Ephesians 5:21-24. If obedience was mutual, then Peter would have mentioned this here, however he doesn't ! Which moreover proves that Ephesians 5:21-24 refers to a relationship with a recognized authority figure. Ephesians 5:21-24. teaches us that children must obey their parents, slaves must obey their masters, people must obey their political leaders, and wives must submit/obey to their husbands in everything !

Some of those who hold the modernistic interpretation consider that the apparent "authority" that the passage seems to indicate that the husband has over his wife does not incorporate "power or control", only responsibility. Then, of course to be consistent with the text, neither does Christ's authority over His church incorporate "power or control", but only responsibility. Much as this is contrary to the scriptures, it does help to explain the condition of the modern day church where obedience to Christ is not an essential issue to the modern-day Christian in practice. Moreover in 1 Pet 3:1-6 we clearly see that the submission of the wife to the husband, refers to obedience to the husband (Peter makes this clear by giving the example of Sarah). Moreover the greek word for submission in 1 Pet 3:6 is "*hupotasso*", the same word "*hupotasso*" is used for the submission of wives to their husbands in Ephesians 5:24. This again proves that this submission refers to obedience. The word "*hupotasso*" also means "to obey" besides "to submit/subject"¹. The next verses moreover confirm this:

Titus 2:3-5

The aged women likewise, that [they be] in behaviour as becometh holiness, not false accusers, not given to much wine, teachers of good things; That they may teach the young women to be sober, to love their husbands, to love their children, [To be] discreet, chaste, keepers at home, good, obedient (*hupotasso*) to their own husbands, *that the word of God be not blasphemed.*

In the passage we see that the greek word “*hupotasso*” is also used to describe a slaves obedience to his/her master, therefor the wife in the same way must obey her husband in christianity.

Titus 2:9-10

[Exhort] servants to be obedient (*hupotasso*) unto their own masters, [and] to please [them] well in all [things]; not answering again; Not purloining, but shewing all good fidelity; that they may adorn the doctrine of God our Saviour in all things.

Now let us look again at Ephesians 5:21-24

Ephesians 5:21-24

.....Submitting yourselves one to another in the fear of God.

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. Therefore as the church is subject unto Christ, so [let] the wives [be] to their own husbands in everything.

The words in the beginning: “Submitting yourselves one to another in the fear of God” does not at all mean that husband and wife must obey each other. On the previous pages i have proven that this interpretation is impossible, since it contradicts the context of Ephesians 5:21-24 and the context of the whole scripture. Nowhere does the bible teach that husbands must obey their wives, nor does it teach mutual obedience in marital relationships. Paul in other biblical passages clearly forbid women to have authority over men:

1 Corinthians 14:34-35

Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church.

1 Timothy 2:11-12

Let the woman learn in silence with all subjection. But I suffer not a woman to teach [*didaskēin*], nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression.

In these two passages we see how Paul teaches that women must be “under subjection as written in the law” and secondly he forbids women to have authority over men. So it is impossible to interpret the words “Submitting yourselves one to another in the fear of God” to mean mutual obedience in marriage, since a woman is forbidden to have authority over men in Christianity. If a husband had to obey his wife too, it means his wife would have authority too over him, which contradicts the statement of Paul that it is forbidden for women to have authority over men. This interpretation would moreover contradict Paul’s statement in Ephesians 5:23 that “the man is the head of the wife as Christ is the head of the church” (in other words the master, like Abraham was to Sarah).

Therefore the words “Submitting yourselves one to another in the fear of God” in Ephesians 5:21 refers to life in public society and not marriage. Each person in society must submit to the one who has authority over him. The correct orthodox/traditional interpretation therefore tells us that “submission” involves a relationship with a recognized authority figure. In Ephesians 5:22-24 Paul specifically describes how this submission should be ordered in family life, i.e. the wife must submit to her husband in everything ! This is confirmed in John Gill’s classic commentary on the next page:

John Gill's bible commentary, Ephesians 5:21-22

Submitting yourselves one to another...

Which may be understood either in a political sense, of giving honour, obedience, and tribute, to civil magistrates, since they are set up by God for the good of men, and it is for the credit of religion for the saints to submit to them; or in an economical sense; thus the wife should be subject to the husband, children to their parents, and servants to their masters, which several things are afterwards insisted on, as explanative of this rule; or in an ecclesiastic sense, so the Ethiopic version renders it, "subject yourselves to your brethren": thus members of churches should be subject to their pastors, not in the same sense as they are to Christ, the head, nor are they obliged to believe or do everything they say, right or wrong; yet honour and esteem are due to them, and submission and obedience should be yielded to their doctrines, precepts, and exhortations, when they are agreeably to the word of God; since God has set them in the highest place in the church, called them to the highest service, and most honourable work, and bestowed on them the greatest gifts; the younger members should also submit to the elder, and the minority to the majority; one member should submit to another, to the superior judgment of another, and to the weakness of another, and to the admonitions of others, and so as to perform all offices of love: and the manner in which this duty is to be performed, is

in the fear of God;

which may be considered as the moving cause of submission, or, as the rule of it; submission should be on account of the fear of God, and so far as is consistent with it; and indeed, the fear of God is that which should influence and engage to every duty; and which should be before our eyes, and in exercise in our hearts, in all concerns, civil and religious: the Alexandrian copy and some others, the Complutensian edition, and the Vulgate Latin and Ethiopic versions read, "in the fear of Christ"; who is the head of the church, and King of saints, and as such to be feared and revered; and for his sake there should be a submission to one another; the Syriac version reads, in the love of Christ, which should constrain the saints to this duty. ²

Wives, submit yourselves unto your own husbands...

This is an instance, explaining the above general rule; which subjection lies in honour and reverence, (Ephesians 5:33), and in obedience; they should think well of their husbands, speak becomingly to them, and respectfully of them; the wife should take care of the family, and family affairs, according to the husband's will; should imitate him in what is good, and bear with that which is not so agreeable; she should not curiously inquire into his business, but leave the management of it to him; she should help and assist in caring and providing for the family; and should abide with him in prosperity and adversity, and do nothing without his will and consent: and this subjection is only to her husband; not to any other man, nor to her children, nor to her servants, or any brought into her house; and this consideration should render the subjection more easy, voluntary, and cheerful: and which is but reasonable that it should be; as may be gathered from the time, matter, *and end of the woman's creation, she was made after him, out of him, and for him; and from her fall, and being first in the transgression; and from her being the weaker and inferior sex; and from the profitableness and comeliness of it; and the credit of religion requires it, that so the word of God be not blasphemed: wherefore it follows,*

as unto the Lord;

that is, either as the Lord has commanded, that so it should be, showing a regard to his precepts; or as in the sight of the Lord, and so yielding it sincerely and heartily; or in things pertaining to the Lord, which are consistent with the law of the Lord, and the Gospel of Christ; and in like manner as the church is subject to Christ, her Lord and husband, as follows. ³

John Wesley's Explanatory Notes on the Whole Bible, Ephesians 5:22

In the following directions concerning relative duties, *the inferiors* are all along placed before the superiors, because the general proposition is concerning submission; *and inferiors ought to do their duty, whatever their superiors do.* Wives, submit yourselves to your own husbands - Unless where God forbids. Otherwise, in all indifferent things, the will of the husband is a law to the wife. As unto the Lord - The obedience a wife pays to her husband is at the same time paid to Christ himself; he being head of the wife, as Christ is head of the church.⁴

So we clearly see that the words "Submitting yourselves one to another in the fear of God" refers to the relations of life in public society and *not* marriage. Moreover it is clear in the Greek that verse 21 is the last of four characteristics of Spirit-filled believers. Being "subject" to others is a responsibility of all Christians. Each person in society must submit to the one who has authority over him in public life. However, that does not negate the responsibility of a husband to lead and a wife to follow and submit/obey to her leader.

In the next paragraph Paul moves to an elaboration of some ways in which submission works. Wives are to be submissive to their husbands. Are those husbands also to be equally "submissive" to their wives? Apparently not. Notice that only the wife is commanded to be submit/obey. Paul does not teach equal or parallel submission. This is moreover confirmed by other renowned christian scholars:

R. C. H. Lenski

We find here "subjection, but no reciprocal, no mutual subjection. Wives are to be subject to husbands ... but not the reverse."

Source:

R. C. H. Lenski, *The Interpretation of St. Paul's Epistles to the Galatians, Philippians and Ephesians* (Minneapolis: Augsburg, 1961), page 623

Curtis Vaughn

Southern Baptist scholar Curtis Vaughn noted that verse 21 concludes the previous paragraph, and then writes: "[Paul] does teach that the husband exercises an authority the wife must forego."

Source:

Curtis Vaughn, *Ephesians: A Study Guide Commentary* (Grand Rapids: Zondervan, 1977), page 116

Richard R. Melick, Jr

Melick observes that in this passage, of the parties mentioned, "only three of the six receive the command to submit: wives, children, and slaves."

Source:

Richard R. Melick, Jr., *Philippians, Colossians, Philemon, The New American Commentary*, vol. 32 (Nashville: Broadman/Holman, 1991), page 311

Equal submission does not at all fit the context when the entire passage is considered. Moreover the whole bible and it's context refute mutual/equal submission. Paul makes this clear in the next verse:

1 Corinthians 11:9

Neither was the man created for the woman; but the woman for the man.

The bible unashamed tells us that women were solely created for men. In other words women were created to serve men but not the reverse. Men were not created for women, and therefore they don't have to obey women. Women must obey men but not the reverse, that's just as perfectly plain as any Christian doctrine can be, but the plain truth is hard to for some people to see. How can anyone with common sense expect a man to obey his wife, if his wife was only created for him but not the reverse ? This is what the bible us teaches.

Just look closely at Pauls words in Ephesians 5:22, he says: "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" Does Christ submit to the church ? Does He obey the church ? Does He wait on the church to take initiative ?The answer to each question is clearly, "No." Therefore the bible clearly teachus us that a wife must obey/submit to her husband in EVERYTHING, but not the reverse. Now let us look for the last time at Ephesians 5:21-24, to understand the rest of the commands in the passage.

Ephesians 5:21-24

.....Submitting yourselves one to another in the fear of God.

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. Therefore as the church is subject unto Christ, so [let] the wives [be] to their own husbands in everything.

We clearly see that the bible Ephesians 5:22-24 commands women to submit/obey to their husbands in EVERYTHING. They have to submit themselves to their husbands, in the same way as the church is subject unto Christ. How is the church to be subject to Christ? The answer is obvious: *in everything*! Christ demands nothing short of total and absolute and unconditional obedience to Himself. In fact, 1 Samuel chapter 15 of the bible moreover teaches us (using the case of King Saul) that partial obedience is actually wicked disobedience in God's sight. So if the wife is to portray the correct picture, she must obey and submit to her husband *in everything*. The christian scholar, Rev. Kerry Ptacek who is a church planter in the Associate Reformed Presbyterian Church in the Tennessee-Alabama Presbytery located in Birmingham Alabama comments:

Rev. Kerry Ptacek Comments:

Since the fall of Adam, women have been cursed by a reminder of Eve's independence of her husband. God's words to Eve, "your desire shall be for your husband, and he shall rule over you," refer to a desire for power over her husband (Gen 3:16b). This would remind Adam's male descendants of the original failure to act as the representative head of the wife.

Although all wives experience Eve's desire to rule over their husbands, Paul's words are a command to Christian wives. The Bible provides no basis for the notion that this submission can be compelled by the husband, aside from appealing to the Word of God. However, like all unrepentant sin, the refusal of a wife to submit to her husband can be a matter of church discipline if brought to the attention of an elder by her husband. Since failure to submit to her husband is "as to the Lord," persistence in such sin is especially incompatible with communicant membership in the church.

In verse 24 the word translated "therefore" in fact is *alla*, which usually is translated "but." As an adversative, it could be translated "on the other hand" or "nevertheless." Paul is saying that even though the husband is not a savior like Christ, wives must still be subject to their husbands as the church is to Christ.

It is possible that a Christian wife might think that because her husband is not very Christlike, she need not be subject to him. I believe that the tendency to interpret the role of the husband as a type of savior played into this error. Peter said Christian wives should submit even to husbands that "do not obey the word" (1 Pet 3:11). Rightly understood Paul is saying the husband's headship alone is the basis for a wife being "subject" -- this is the same Greek word as "submit" in verse 22 -- "to their own husbands in everything."

Others have sought to undermine this command by putting forward situations in which a husband commands his wife to sin. However, "in everything" refers to all matters, it does not envision complying with what the Bible considers to be sin. However, such sin should be clear, not conjectural.⁵

Now christian feminists perhaps may think that these are only men's opinions and interpretations of the bible. Well the biblical text "submit/obey to your husbands in everything" is quite clear. Since the text is so clear and without any doubt, true christian women like Elizabeth Rice Handford, the wife of Pastor Walter Handford and the daughter of Dr. John R. Rice, explain to us the true meaning of biblical verses like Ephesians 5:24. She wrote a book called "*me? obey him?*". In her book she explains the expression "*Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything*" used by Paul in Ephesians 5:24.

Mrs. Handford writes:

"it is impossible to find a single loophole, a single exception, an `if' or `unless.' The Scriptures say, without qualification, to the openminded reader, that a woman ought to obey her husband" .

Source:

"*ME? OBEY HIM?*" by Elizabeth Rice Handford, page 25

Mrs. Handford writes:

"She is to obey her husband as if he were God Himself."

Source:

"*ME? OBEY HIM?*" by Elizabeth Rice Handford, page 28

Notice that this are not the words of men, but the words of a true christian woman who follows the true meaning of the bible. Her father, the famous christian scholar Dr. John R. Rice. deals with this matter in his book *The Home*, chapter VII:

Dr. John R. Rice makes the next statement in light of Ephesians 5:24

"here the Scripture seems to take for granted that there will never be a case where God will call upon a wife to disobey her husband"

Source:

The Home, page 106

It's important to note that the bible views this position of the wife as a punishment for eve's/woman's fault:

Genesis 3:16:

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire [shall be] to thy husband, and he shall rule over thee

As a punishment for her transgression, women were made subordinate to men. It's clear, the bible from the beginning made women under rule of men. Men's position as head of the house in Christianity has nothing to do with the nature or physical make-up of each gender. The bible clearly teaches us that this role distinction was made as punishment for women, since it was Eve according to the bible who was deceived and not Adam. Therefore it gives women more punishment: "husband was made ruler over her" and "she was given extra labor pains during pregnancy".

John Wesley's Explanatory Notes on the Whole Bible , The Book of Genesis , Chapter 3

Genesis 3:16

We have here the sentence past upon the woman; *she is condemned to a state of sorrow and a state of subjection: proper punishments of a sin in which she had gratified her pleasure and her pride.*

1:

She is here put into a state of sorrow; one particular of which only is instanced in, that in bringing forth children, but it includes all those impressions of grief and fear which the mind of that tender sex is most apt to receive, and all the common calamities which they are liable to. It is God that multiplies our sorrows, I will do it: God, as a righteous Judge, doth it, which ought to silence us under all our sorrows; as many as they are we have deserved them all, and more: nay, God as a tender Father doth it for our necessary correction, that we may be humbled for sin, and weaned from it.

2:

*She is here put into a state of subjection: the whole sex, which by creation was equal with man, is for sin made inferior.*⁶

In "1 Timothy 2:11-12" Paul gives "Genesis 3:16" as one of the main reasons why women are "to be under subjection and forbidden to teach men". It's clear that Paul in "Ephesians 5:22-24" holds up this same belief and rule of the bible. Therefore the curse on women applies still to women after the descent of Jesus to heaven. Moreover John Wesley's classic bible commentary confirms not only that women were put under subjection of men, but it also confirms that women were made inferior to men. She was punished with pain, sorrow and subjection. Paul moreover forbids her to teach men, according to Paul she should be in silence in the church.

Conclusion:

The bible never speaks or commands husbands to obey their wives. The bible clearly teaches us how women are punished with labor pains, sorrow and subjection (since it blames Eve mostly for the original sin). Moreover we can read in "1 Corinthians 11:9" that women were only created for men, but not the reverse. How can anyone with common sense expect a man to obey his wife, if his wife was only created for him but not the reverse? This is what the bible us clearly teaches. We see that the bible in "Ephesians 5:22-24" commands women to submit/obey to their husbands in EVERYTHING. They have to submit themselves to their husbands, in the same way as the church is subject unto Christ. How is the church to be subject to Christ? The answer is obvious: *in everything*! Christ demands nothing short of total and absolute and unconditional obedience to Himself. In fact, 1 Samuel chapter 15 of the bible moreover teaches us (using the case of King Saul) that partial obedience is actually wicked disobedience in God's sight. So if the wife is to portray the correct picture, she must obey and submit to her husband *in everything*. Paul's statement in Ephesians 5:23 that "the man is the head of the wife as christ is the head of the church" is excellent explained by the christian woman Mrs. Handford:

Mrs. Handford writes:

"She is to obey her husband as if he were God Himself."

Source:

"ME? OBEY HIM?" by Elizabeth Rice Handford, page 28

Moreover the expression "*Therefore as the church is subject unto Christ, so let the wives be to their own husbands in everything*" made by Paul in in Ephesians 5:24 is also very well explained by this true christian woman:

Mrs. Handford writes:

"it is impossible to find a single loophole, a single exception, an 'if' or 'unless.' The Scriptures say, without qualification, to the openminded reader, that a woman ought to obey her husband" .

Source:

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Dr. John R.Rice makes the next statement in light of Ephesians 5:24

"here the Scripture seems to take for granted that there will never be a case where God will call upon a wife to disobey her husband"

Source:

The Home, page 106

The arguments of the christian apologists and feminists vanish completely after a honest study of the scripote and it's context. Women were only made for men, but not the reverse. Therefor women must submit/obey to their husbands in EVERYTHING , that's just as perfectly plain as any Christian doctrine can be, but the plain truth is hard to for some people to see. However some christian women understand these verses complete without any doubt. Besides Mrs. Handford we have Mrs. Sharon White, who has wirtten an article about those christian women who try to reject the true meaning and teachings of the bible. On the next page the reader can read Mrs. Sharon White's excellent article. Mrs. Sharon White is a true christian woman, who speaks out against christian apologists and feminists who try to distort the bible and it's true teachings. Moreover every christian should know that all scripture according to Paul is inspired by the Bble-God:

2 Timothy 3:16

All scripture [is] given by inspiration of God, and [is] profitable for doctrine, for reproof, for correction, for instruction in righteousness

Hidden Feminism – a curse on the home , by Mrs. Sharon White

[This article appeared in *The Puritan Light*, December 2002]

Over and over again (it never ceases), I hear these words: “*I am praying for my husband to be a spiritual leader of our home.*” This comes from wives in many homes across the great land we call America. I think you are going to be shocked with what I have to say. This quintessential phrase, wanting your husband to be the leader, is hidden feminism!! The very core of it’s meaning is nothing less than “*I want him to run things my way.*” Tell the truth, dear one. Isn’t that what you really want ? Ponder this in your own heart. Take a few minutes to delve into the deep recesses of your mind. Isn’t it true ?

Feminism is the sin of rebellion. It brings a curse on your home. It makes everything miserable because it is self-centered, independent living. It is anti-LAW. Oh, but you thought you were a good, sweet wife ? Did you not ? But I will pull it all out of you. I will search and scour and dig out that wretched sin in your life and the result will be pure blessings for your obedience.

Are you sick of suffering ? Are you tired of having difficulty in marriage ? Wouldn’t you like to have a faultless home life ? If you are seriously interested in learning how to be a blameless treasured wife, take the time to pray and think about what I am about to tell you. Scripture says clearly: *Obey your husband in all things.* Look at Ephesians 5:22-24. Read this like you’ve never read it before. “*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 savior of the body. Therefore as the church is subject unto Christ so let the wives be to their own husbands in every thing.*” There is no excuse. There is no:

1. Doing things behind his back.
2. No backtalk.
3. No belittling.
4. No tattling about him to others.
5. No rebellion.
6. No - “He needs to listen to me, he is wrong on this.”
7. No - “He is being unreasonable.”
8. No - “ it’s not a big deal.”
9. No excuse, no ifs, no ands, no buts.

[If you do any of these horrid things, you are a traitor to the Kingdom; and in another country, you would be arrested for treachery and conspiracy because you tried to usurp the authority of the King and steal his ruling throne. This is despicable!]

10. You will stop everything, out of respect, that he is displeased with - whether it be the way you dress, what you eat, where you go, how much time you spend on the phone, etc. Everything you do against him is a curse against you.

11. If he has things to do, and places to go, you will stop clinging to him like a foolish child and let him be a man. You will stop the selfishness of demanding his time and attention. Rather, you will give all these things to him during the time he is with you.

I want you to consider for a moment what it would be like if your husband was pronounced King of America. The country fell under his complete rule and everyone feared, revered, loved and obeyed him. Everyone, that is, except you. Do you know what would happen to you - execution.

Now don't you dare tell me that he's not doing his part. Don't throw verses at me about what he is supposed to do. You are being selfish again! You are making excuses that are against Elohim's HOLY AND SACRED LAW. You are to obey in all things. OBEY.

Don't even give me the "if" scenarios like: "What if he told me to murder someone." We know we don't submit to evil. Now be realistic. A man is not going to ask you to do that. You are just looking for an excuse to justify your desire to waste his money, to ignore his needs, to run the house on your own terms - all under the false covering you have of "being a good wife." It is a lie. And until you stop these fables, and begin to treat your husband like the mighty King he is, like the ruler of your entire house, you will continue to have a curse on your home.

Think about the example you are setting to your children. Your husband should be served meals first. He should have all his needs met first. In some countries, a woman will rise when her husband enters the room. In some countries, the man has all rights to the children and if you acted like a hidden feminist there, you would be alone - without your children and without your home, simply because you would not OBEY IN ALL THINGS.

When you obey your husband, your children will obey and love him as well. They will also obey and adore you. I vow to you, dear wife, that until your prayer becomes "Lord, help me obey my man" rather than "help him to be the spiritual leader," Your home will continue to fail. The Lord will NOT bless sin. Once you learn and do this, once you learn to nurture, serve, care for, obey and cherish that man like anyone would treat a POWERFUL, RICH, KING, he will miraculously become that amazing leader because he will realize that you have let go of your ruling tendencies and given him his proper place in the home.⁷

Job 36:11 - 12

If they obey and serve him, they shall spend their days in prosperity, and their years in pleasure. But if they obey not, they shall perish by the sword, and they shall die without knowledge.

Sources:

1:

<http://strongnumbers.com/greek/5293.htm>

2:

<http://bible.crosswalk.com/Commentaries/GillsExpositionoftheBible/gil.cgi?book=eph&chapter=005&verse=021&next=022&prev=020>

3:

<http://bible.crosswalk.com/Commentaries/GillsExpositionoftheBible/gil.cgi?book=eph&chapter=005&verse=22>

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<http://bible.crosswalk.com/Commentaries/WesleysExplanatoryNotes/wes.cgi?book=eph&chapter=005>

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<http://members.aol.com/kptacek/fscw.html>

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