

Assault of the Paramours: Wives Are to Respect Their Husbands, Eph 5:33; Older Women Are to Teach the Younger How to Love Their Husbands, Titus 2:3-5

Ephesians 5:33 - Each individual among you also is to love his own wife even as himself, and the wife must see to it that she respects her husband.

41. Note that in this context Paul does not command the wife to love the husband but rather to respect him. The word is the present middle subjunctive of **φοβέομαι, *phobeomai***.
42. This word is derived from the verb **φοβέω, *phobeō***, the word for “fear” and fear originates from a failure to understand something. For example, it is common for mankind to fear dying but such fear is based on the failure to accept the fact that death is required for entry into the eternal state.
43. Death is the moment that transfer from time into eternity occurs. When a person has a clear understanding of eternal security he no longer fears death.
44. There can be fear with regard to those in positions of authority. When a woman commits to a man in marriage she is submitting to his authority for a lifetime.
45. However, the Christian fiancée, or wife, understands that fear is not a part of the Christian way of life.
46. There is no fear when the woman has achieved soul harmony with her right man. She understands the position her husband holds before the Lord and he understands hers as well.
47. Such understanding does not elicit fear but rather respect and honor. She understands her husband’s position in the marriage and she understands hers. She is not to be afraid of him but instead she is to respect him.
48. Respect is the concept behind the middle voice of *phobeomai* and stresses her dependence upon his integrity for her own survival.
49. The wife is to love her husband under the mandate from our Lord to “love one another.” The love that exists between right man and right woman is category-two love which is unique to the corporate marriage of believers.
50. This love is unconditional. It depends on the integrity of the one doing the loving to accept the opposite without qualifications.
51. In the context of Ephesians 5, the corporate relationship is presented as an illustration of the harmonious rapport that is to exist between Jesus Christ and His church.
52. The kind of love that the church expresses to God is reciprocal and therefore personal and personal love imposes qualifications on the object.
53. For the church’s personal love for God to be sustained God must remain perfect, He must maintain integrity, veracity, immutability, undiminished love, omnipotence, omniscience, sovereignty.

54. The principle emphasized in context is one of the mystery doctrines of the church age: the relationship between Christ and His church and the church to Christ.
55. This is the mission of the corporate marriage, however, the husband is able to illustrate Christ's unconditional love for the church by means of his unconditional love for his wife.
56. But on the contrary, it would be impossible for the wife to illustrate the church's personal love for the Lord by means of personal love for her husband.
57. Therefore, in the corporate testimony she is to demonstrate respect, admiration, reverence, and honor for her husband as she does toward the Lord and His authority.
58. Her unconditional love for her husband is the result of a learning process noted in:

Titus 2:3 - Older women are to be reverent in their behavior [ἱεροπρεπής, *hiroprepēs*: one who is set apart for service is to behave accordingly], not malicious gossips nor enslaved too much wine, teaching what is good,

v. 4 - so that they may encourage [σωφρονίζω, *sōphronizō*: to train to think and act according to one's duty] the young women to love their husbands [φίλανδρος, *philandros*: to love one's husband], to love their children,

v. 5 - to be sensible, pure, workers at home, kind, being subject [ὑποτάσσω, *hypotassō*: see Ephesians 5:21-22] to their own husbands, so that the word of God will not be dishonored.