

Chapter Fourteen

Wife:

Giving her husband respect in both the public and private realms of his life

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➤ ***Chapter Fourteen: Giving her husband respect in both the public and private realms of his life***

Bible Study

Chapter Fourteen

Giving her husband respect in both the public and private realms of his life

Scripture Memory Verse –

Ephesians 5:33

Nevertheless let each individual among you also love his own wife even as himself; and let the wife see to it that she respect her husband.

Back Review:

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| <input type="checkbox"/> Matthew 19:4 – 6 | <input type="checkbox"/> I Timothy 5:8 |
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Before we begin...

Needs are not imperfections nor are they sin, God created Adam perfect, “good” yet he had needs only Eve could meet. Adam was created perfect, yet it was not good that he live alone. By recognizing covenant needs we are not isolating imperfections in our spouse. By meeting these covenant needs we are desiring to be a piece of the puzzle created by God. God creates the spouse with the void that only our piece can fill. In doing so it is not simply a legal contractual relationship that we do out of a sense of burden, honor or sacrifice based on our spouses imperfections and sin. Rather we are saying, “I want to be the one used by God to meet this need for a lifetime. Out of love, I want to be the one who serves my spouse in this area.” For the husband, this means that if he, as Ephesians 5:25 commands, is to love his wife as “Christ loved the Church”, then those verses which define Christ’s undying love for the us, also define the husbands undying love for his wife. For the wife, this means that if she, as Ephesians 5:24 commands, is to be subject to her husband “as the Church is subject to Christ”, then those verses which define the Church’s undying love for Christ also define the wife’s undying love for her husband. The covenant need we are about to study in this chapter is not one which manifests itself from the selfish sinful nature of your spouse but rather it was created by God, it is good and you were created to meet this need. This means that...

A husband’s need for his wife to grant him respect both in the private and public realms of his life, is created by God, a lasting and legitimate need, for which he has no morale outlet outside of marriage.

“let the wife see to it that she respect her husband.”

**“Nagging – The Marriage Killer” (Wall Street Journal, 01.26.12
For men, nagging has surpassed adultery, alcohol and indifference to become the number one reason given for divorce.**

Ephesians 5:22 – 33 is a classic passage on the marriage relationship. Verse 33 in many ways sums up this section of Scripture. In the project below verse 33 is given to you in five different translations.

Read the passage and circle the word or phrase that sums up the wife’s covenant relationship with her husband.

Ephesians 5:33 In Five Different Translations...

New American Standard

Nevertheless let each individual among you also love his own wife even as himself; and let the wife see to it that she respect her husband.

New International

However, each one of you also must love his wife as he loves himself, and the wife must respect her husband.

King James

Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.

The Amplified Bible

However, let each man of you [without exception] love his wife as [being in a sense] his very own self; and let the wife see that she respects and reverences her husband [[f]that she notices him, regards him, honors him, prefers him, venerates, and esteems him; and [g]that she defers to him, praises him, and loves and admires him exceedingly]. [I Pet. 3:2.]

The American Standard

Nevertheless do ye also severally love each one his own wife even as himself; and let the wife see that she fear her husband.

After reading these parallel translations...

What insights have you gained in terms of the strength of the injunction by the Holy Spirit that the wife should respect her husband? What phrases or words are used?

What insights have you gained in terms of the meaning of the word respect in this passage?

How would you sum up this passage with respect to a wife's covenant vow to her husband...

Submission and Respect

At the beginning of this section of Scripture, in Eph 5:22, wives are commanded by the Holy Spirit, ***“Wives, be subject to your own husbands, as to the Lord.”***

Now at the end of this section, in Eph 5:33, there is a new injunction, that of respect, ***“Nevertheless let each individual among you also love his own wife even as himself; and let the wife see to it that she respect her husband.”***

Does verse 33 say that this new term “respect” is to replace the previous command to submit or does it add the importance of respect to the command for the wife to submit to her husband’s leadership in the home?

The Holy Spirit is not summing up Ephesians 5 by replacing or diluting the submission commands with a more benign type of mutual respect/admiration, but rather the introduction and inclusion of this term “respect” along side of and with submission actually strengthens the command.

Nevertheless let each individual among you also love his own wife even as himself; and let the wife see to it that she respect her husband.

The use of the word “*Nevertheless*” in this passage does not offer an alternatives to the commands which have preceded it in verse 22 – 31. If we are to agree with the liberal branch of the evangelical church that the word “*nevertheless*” is a statement of summation, how would that affect the commands in this passage concerning the husbands and their love for their wives?

In verse 25, the husbands are commanded, ***“love your wives, just as Christ also loved the church and gave Himself up for her”***. This is a very broad and sweeping statement, making Christ the standard for our love for our wife. Yet if the evangelical liberals are right and verse 33 is not an additional responsibility but instead sums up this statement with the clause, ***“Nevertheless let each individual among you also love his own wife even as himself”*** then the standard is completely changed. What would be the difference in loving your wife as Christ loved the church verses loving your wife even as you love yourself in terms of the standard by which this is measured?

What would be the difference in loving your wife as Christ loved the church verses loving your wife even as you love yourself in terms of the level of sacrifice demanded in this love?

Is this what verse 33 is saying? That husbands do not have to use Christ as the standard after all, rather they can instead use self-love as the standard or is it adding this, making the standard even more inclusive, creating an even higher standard in the eyes of the husbands as they read this passage?

Even so the commands concerning “submission” as spoken of in verses 22 – 24 are not now replaced by “respect”. Rather, in the same way the husband’s covenant to express love towards his wife is augmented rather than diluted, so in this passage the wife’s understanding of the previous commands concerning submission are given a deeper and broader dimension by the addition of respect.

The Greek word here for “Nevertheless” is PLEN meaning - moreover (besides), i.e. albeit, save that, yet, nevertheless, notwithstanding,. This word in no way negates what follows but rather strengthens. We can see this by its use in other passages in the New Testament.

How does the word “nevertheless” affect the teaching of Christ in Luke 10:19 & 20?

Luke 10:19-20 "Behold, I have given you authority to tread upon serpents and scorpions, and over all the power of the enemy, and nothing shall injure you. Nevertheless do not rejoice in this, that the spirits are subject to you, but rejoice that your names are recorded in heaven."

How does the word “nevertheless” affect the teaching of Paul in Philippians 4:13 & 14?

Phil 4:13-14 I can do all things through Him who strengthens me. Nevertheless, you have done well to share with me in my affliction.

In both cases does PLEN “nevertheless” serve to weaken the preceding statement or strengthen it?

In this context lets look at the commands for the wife in Ephesians 5:22 – 24 & 33

Eph 5:22-24

22 Wives, be subject to your own husbands, as to the Lord.

23 For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body.

24 But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.

Eph 5:33

33 Nevertheless ... let the wife see to it that she respect her husband.

From the above reading and knowing what you do about the use of PLEN, “*nevertheless*” in Greek usage, it is clear that it is not being offered here as an alternative to submission. In what way does the addition of respect to submission strengthen rather than weaken the commands given in verses 22 – 24?

From this passage is the wife free from submitting to her husbands leadership in the home as long as she does so in a respectful manner?

If this new injunction to “respect” does not replace submission, then it must be incorporated into it.

Consider another family relationship with submission is required by God. That of the parent-child relationship. In this relationship...

What would submission without respect look like?

What would respect without submission look like?

What would submission coupled with respect look like?

Now consider your relationship with your husband...

What would submission without respect look like?

What would respect without submission look like?

What would submission coupled with respect look like?

Respect: Given vs. Earned

Generally speaking, in our culture today is respect traditionally viewed as something that is given or something that must be earned?

Beyond a civil, courteous or polite regard, a “mutual appreciation”, what type of behavior must be exhibited for us to say that a person has “earned the respect of his peers”?

Does Ephesians 5:33 require the husband to perform at a certain level before he can expect his wife to grant him respect both in public and in private realms of his life?

“Nevertheless let each individual among you also love his own wife even as himself; and let the wife see to it that she respect her husband.”

The wife may feel that this is unfair, that she should not have to be respectful of her husband unless he earns it. This however is very subjective, the standards for some may be set very high, to almost an heroic level of performance. Are you as a wife willing to put the commands of the Holy Spirit to your husband to the same test? In Ephesians 5:25 the husband is commanded, ***“Husbands, love your wives, just as Christ also loved the church and gave Himself up for her;”*** do you want your husband’s love for you to be based upon your day to day performance?

Does God want your husband’s love for you to be based on your performance or upon your husband’s spiritual maturity? In other words is his love to be simply a reaction to your actions or a Christian virtue?

Does God want your respect for your husband to be base on his performance or upon your spiritual maturity? In other words is your respect simply to be a reaction to his actions or a Christian virtue?

How does this differ from the world’s view of a wife’s respect for her husband?

What does Romans 12:1 & 2 say about the Christian’s response to the conflict between the world’s view or and the Christian’s perspective?

Rom 12:1-2 “I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, acceptable to God, which is your spiritual service of worship. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what the will of God is, that which is good and acceptable and perfect.”

According to Biblical standards, is the question, “Am I loving my wife the way Christ loved the church?” to be asked by the husband as an evaluation of his wife’s behavior or of his own?

According to Biblical standards, is the question, “Am I seeing to it that I behave in a respectful manner towards my husband, both in public and in private?” to be asked by the wife as an evaluation of her behavior or of her husbands?

Respect, Forgiveness and Trust

A valid question is often broached at this point, "What if the husband is a total reprobate?". Of course I should point out that when I respond, "Is this the case with your husband?", the answer is invariably, "No". Few wives who will be doing this study with their husbands are married to a complete jerk. The question, then becomes for many hypothetical. Hypothetical for some because they encounter it in their ministry, hypothetical for most, because rather than discussing their short comings in this area, they would rather discuss hypothetical situations whereby this is somehow muted, thereby sidestepping the issue altogether.

To give respect, to be respectful, to give honor where it is commanded by God, this is a Christian virtue. It is not dependant upon the behavior or character of the person to whom it is directed but rather upon the character and maturity of the person from whom it proceeds. We can see this in several situations in the Word of God.

Loving behavior, like respectful behavior is a Christian virtue. It is dependant upon the maturity of the Christian and not to be dependant upon the actions of others.

According to Luke 6:32, are we to love only those who are worthy, is love to be responsive, based on the behavior of others or is it to be a uniquely Christian virtue, dependant upon the work of God in our lives? ***"And if you love those who love you, what credit is that to you? For even sinners love those who love them."***

There is a difference however between Respect and Trust, just as there is a difference between Love and Trust and Forgiveness and Trust. If we have an employee who consistently steals from us, we are commanded by God to forgive them, to treat them in a loving manner but we are not commanded by God to trust them. We do not, as a result of Christian maturity, have to keep them on the job that they may continue stealing from us. We are completely free to fire them, to replace them with a more suitable employee.

It is the same way with respect. If we are in a position whereby someone who has a God given position of authority over us behaves in a despicable or abusive manner, we must still love, forgive and behave in a respectful manner, we do not however have to trust them.

We can see this is the prophet Samuel's relationship to king Saul. In I Samuel 15:28-31 Saul has sinned and as a result God is going to remove the kingship, not only from him, but from his entire family line. Saul recognizes Samuel's authority in this area but still pleads with Samuel to show him respect, to honor him before the people. Samuel, being a godly man, recognized his responsibility to be respectful to those in authority so he complied, he walked behind Saul before the people in a respectful manner and he worshiped with Saul in a respectful manner. This was however as a result of Samuel's spiritual maturity, not because Saul had earned this respect, in fact just the opposite was true.

"So Samuel said to him, "The LORD has torn the kingdom of Israel from you today, and has given it to your neighbor who is better than you. And also the Glory of Israel will not lie or change His mind; for He is not a man that He should change His mind." Then he said, "I have sinned; but please honor me now before the elders of my people and before Israel, and go back

with me, that I may worship the LORD your God. So Samuel went back following Saul, and Saul worshiped the LORD.” (I Samuel 15:28 – 31)

In the above passage in what two ways did Samuel honor or show respect for Saul before the people?

But even so, Samuel never again trusted Saul. He behaved in a respectful manner but he did not entrust God’s Word, his counsel nor his presence to Saul again, as seen in ***I Samuel 15:35, “And Samuel did not see Saul again until the day of his death; for Samuel grieved over Saul. And the LORD regretted that He had made Saul king over Israel.”***

In the above passage, what indications do we have that Samuel never again trusted Saul?

In the same way, the Christian wife is commanded by God to grant her husband respect. If this is earned, if the husband is worthy of this respect, fine and good. However, if he is not worthy of this respect, then this respect is still given, the wife is still to behave in a respectful manner before her husband, both in public and in private. According to I Peter 3:1 – 6, why should the wife behave in a respectful way towards her husband, even if he is an unbeliever, even if his behavior is un-Christian?

Reason #1:

1 Pet 3:1-2

*1 In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives,
2 as they observe your chaste and respectful behavior.*

Reason #2:

1 Pet 3:3-5

*3 And let not your adornment be merely external-- braiding the hair, and wearing gold jewelry, or putting on dresses;
4 but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God.
5 For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands.*

Reason #3:

1 Pet 3:6

6 Thus Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear.

Below are listed for your consideration a number of areas where a wife might find herself in a position of needing to respect her husband without having to trust him. After each example write a short sentence or two describing what it would look like to give respect to this husband and yet no longer trusting him.

- Sexual Promiscuity: You do not have to get AIDS but how do you show respect

- Substance Abuse: You do not have to watch his and your life waste away but how do you show respect

- Criminal Activity: You do not have to go to jail but how do you show respect

- Abusive Behavior: You do not have to be his punching bag but how do you show respect

- Gambling Or Other Fiscal Irresponsibility: You do not have to stand by while yours and your children's money is lost but how do you show respect

- Fiscal Mismanagement: You do not have to ruin your credit and see your children deprived of food, clothing and an education but how do you show respect

- Abandonment: You do not have to wait idling but how do you show respect

- Refusal To Hold Down A Job: You do not have to stand by and watch as your family slips into poverty and despair but how do you show respect

Respect and the authors change of heart concerning this word

Ephesians 5:33 “Nevertheless let each individual among you also love his own wife even as himself; and let the wife see to it that she **respect** her husband.”

First meaning: Fear

One of the things I had to come to terms with in my understanding of Ephesians 5:33 was the strength of the word used. This was first brought to my attention during my lectures at the Reformed Seminary in St. Petersburg, Russia. In the Russian Bible the word “respect” in Ephesians 5:33 is translated “fear” – “and let the wife see to it that she **fear** her husband.” I immediately jumped on this assuming it was another example of the liberties the Orthodox church takes in its translation of the Bible. When I returned to my office, I quickly got out my Greek reference works and was surprised to find that “fear” is indeed the first meaning of this word and by far the most common usage of this word in scripture. I was shocked to realize that if any had taken cultural liberties with the translations, it was the English translators and not the Russians. Examples of the use of this word in Scripture are...

Each of the following passages uses the same Greek word which our English Bible translates as “respect” in Ephesians 5:33. The word in each instance is underlined.

***Matt 17:5-6** While he was still speaking, behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, saying, "This is My beloved Son, with whom I am well-pleased; listen to Him!" And when the disciples heard this, they fell on their faces and were much **afraid**.*

***Matt 25:24-25** 'And the one also who had received the one talent came up and said, 'Master, I knew you to be a hard man, reaping where you did not sow, and gathering where you scattered no seed. 'And I was **afraid**, and went away and hid your talent in the ground; see, you have what is yours.'*

***Rom 13:3** For rulers are not a cause of **fear** for good behavior, but for evil. Do you want to have no **fear** of authority? Do what is good, and you will have praise from the same;*

***Ephesians 5:33** “Nevertheless let each individual among you also love his own wife even as himself; and let the wife see to it that she **respect** her husband.”*

In reading the strength of this word in its usage in other parts of Scripture, how has your view or interpretation of this word and its use in Ephesians 5:33 changed?

Second meaning: Awe or Reverential Respect

Upon further study I did find though that there is a second meaning for this word, both in context and in translation, that of “reverential respect”. A good example of this is the healing of the paralytic by Jesus in Matthew 9: 6 – 8 “But in order that you may know that the Son of Man has authority on earth to forgive sins”-- then He said to the paralytic-- “Rise, take up your bed, and go

home." And he rose, and went home. But when the multitudes saw this, they were filled with awe, and glorified God, who had given such authority to men."

This same word for "**fear**" considered in the above project in Romans 13:3 and "**afraid**" in Matthew 17:5 & 6 is used in this passage, yet translated instead as "awe". Why then do the translators use the secondary meaning of the word, "**awe**" or "**reverential respect**" rather than the primary meaning "**fear**" or "**afraid**"?

In this situation would the logical response of the people be fear?

What had Jesus just accomplished?

What other responses did these same people have to this healing?

Are either of these two compatible with fear?

Given the context of the situation, which of the two usages is more accurate "fear"/"afraid" or "**awe**"/"**reverential respect**".

It is therefore within the usage of this word to translate it "**respect**" or "**awe**" as is done in Ephesians 5:33, "*Nevertheless let each individual among you also love his own wife even as himself; and let the wife see to it that she respect her husband.*"

However we are not free to do this simply because culturally it seems best. When there are two usages available the rule of thumb is not: "Which do I like best", rather unless there is a context which allows for the switch from first usage to secondary usage or unless there are other passages which speak to this same word which mitigate its use so as to call for second usage, the first meaning must be applied.

In this case the context of Ephesians 5:33 does not allow for an arbitrary secondary usage on the part of the translators. Unlike the passage in Matthew 9, there is nothing in the context to compel the second usage. As the verse stands, "fear" is indeed the first use of the word.

We therefore must ask ourselves. Are there other verses in the Bible which would shed light on how to translate this word? It is in the context of this question that we turn to I Peter 3:6. How does I Peter 3:6 effect which word should be chosen, "fear" vs. "respect"?

"Thus Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear."

In a wife's relationship to her husband, what is she commanded not to do? If she is a woman of faith, as was Sarah, what emotion will she not experience in relationship to her husband?

Since wives are commanded specifically I Peter 3:6, to not "**fear**" their husbands how would this affect our decision on which word to use when translating Ephesians 5:33?

The word “*respect*” then is properly chosen in this case. The problem with the term “*respect*” in the English usage is that due to the degeneration of this term in our cultural vernacular it no longer carries the same weight in its usage that it does in the Greek.

In our common use of the term, when we speak of respect, what synonyms come to mind?

In the Greek “awe”; and “reverence” are entailed in it’s meaning. How is this different from what most will think of when they read the word respect?

When we read the word respect if we make it synonymous with fear, how do we ere from the Scriptural meaning of the word?

When we read the word respect if we make it synonymous with mutual admiration, how do we ere from the Scriptural meaning of the word?

What is the Holy Spirit saying to the wife concerning her marriage covenant in Ephesians 3:33?
“Nevertheless... let the wife see to it that she respect her husband.”

As I mentioned, my interest in this passage began while teaching at the Reformed Seminary in St. Petersburg, Russia. I began this study in reaction to the word “fear” which is used in the Russian Bible, primarily because the Russian Orthodox church uses it as an excuse for the rough treatment if not out right beating of wives. I therefore began this study to debunk this usage of the word for my students. As I studied the passage I became satisfied that “fear” is not the primary usage of the word and that this passage does not validate the beating or rough treatment of wives. To treat a wife roughly was, is and will remain a sin. However, I must also say that the deeper I went into the actual study of the word chosen by the Holy Spirit, the more I realized the extent to which my own view and interpretation of this passage had been impacted by US/European western culture. I owe therefore a debt of gratitude to my seminary class in St. Petersburg, Russia for alerting me to this deficiency in my understanding and teaching on this subject. Although it is true that the word here does not mean “fear” it is also true that it does not mean a mutual admiration, it is in fact much stronger than that.

What follows are the key word studies which I found to be so helpful and I trust will be equally enlightening to your understanding this concept.

Word Study Number One: PHOBEO (fob-eh'-o)

As previously mentioned the first meaning of the word “respect” in Ephesians 5:33 is **PHOBEO** (fob-eh'-o); meaning primarily to Fear with a secondary meaning of Reverence, Awe or Respect. The numerical code for Strongs is 5399. It is derived from the noun, **PHOBOS** (fob'-os); FEAR. **PHOBEO** first had the meaning of "flight," that which is caused by being scared; then, "that which may cause flight," "fear, dread, terror,". **PHOBOS** is the root and a stronger form, to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere: The verb PHOBEO in the NT is always in the passive voice, with the meanings either (a) "to fear, be afraid," its most frequent use; or (b) "to show reverential fear".

First re-read Ephesians 5:33 and then re-write it below in your own words. Rather than using the word “respect” instead create a phrase or series of words which you feel expresses the intent of God the Holy Spirit in His choice of the word **PHOBEO**.

Ephesians 5:33 *“Nevertheless let each individual among you also love his own wife even as himself; and let the wife see to it that she respect her husband.”*

“Fear”, “Afraid”: The first meaning of the word PHOBEO is “fear”. By far the bulk of Scripture using this terms refers to this very concept, fear based on intimidation and the danger of impending bodily harm or the power/authority to exact bodily harm. In fact in Englishman’s Concordance, of the over 115 cited uses of this word, only two are translated other than a form of “fear” or “afraid”. There is no getting around the strength and primary usage of this word. It should be translated as such unless the context of the verse or further Biblical Doctrines concerning the verse removes from the usage a danger of bodily harm or intimidation through the prospect of bodily harm. In those cases the context of the word “fear” removes the prospect of bodily harm it may be contextually translated as “awe” or “respect”.

In the passages below the same Greek word, PHOBEO, is underlined. Each is an illustration where it is correctly translated as “afraid” or “fear”. Read the passage and then indicate the source or cause of the fear in the space provided. If you feel there is more than one reason or source, feel free to either list several or choose the most prominent.

Fear of _____

Matt 14:30

But seeing the wind, he became afraid, and beginning to sink, he cried out, saying, "Lord, save me!"

Fear of _____

Acts 27:17

And after they had hoisted it up, they used supporting cables in undergirding the ship; and fearing that they might run aground on the shallows of Syrtis, they let down the sea anchor, and so let themselves be driven along.

Fear of _____

Luke 19:21

for I was afraid of you, because you are an exacting man; you take up what you did not lay down, and reap what you did not sow.'

Fear of _____*Acts 9:26**And when he had come to Jerusalem, he was trying to associate with the disciples; and they were all afraid of him, not believing that he was a disciple.***Fear of _____***Acts 16:38**And the policemen reported these words to the chief magistrates. And they were afraid when they heard that they were Romans,***Fear of _____***Rom 13:3**For rulers are not a cause of fear; for good behavior, but for evil. Do you want to have no fear; of authority? Do what is good, and you will have praise from the same;***Fear of _____***Heb 11:27**By faith he left Egypt, not fearing the wrath of the king; for he endured, as seeing Him who is unseen.***Fear of _____***1 Pet 3:14**But even if you should suffer for the sake of righteousness, you are blessed. And do not fear their intimidation, and do not be troubled,***“Awe”, “Reverential Respect”: A secondary meaning of the passage**

The Greek word can mean more than a fear of violence or bodily harm although this is its first meaning and the bulk of Scripture in the New Testament uses it in this manner. Thus the secondary meaning by default is a very strong word. In the context of the passages below it is obvious in each case that the person does not fear for his personal safety, but rather is responding in a deep sense of awe, reverence or caution., as such it remains a strong word.

In this context it is stronger than the American usage of the English word “respectful”. “Respectful” and its variants have during the first portion of the 21st century evolved to a point where they mean nothing more than a high form of politeness. “Respect”/“Respectful” in the American vernacular have come to mean a simple politeness, honor or public decorum. As we have already seen much more is meant here by the word PHBEO.

In each of the ensuing passages, the prospect of both immediate bodily harm or intimidation to do bodily harm is removed. As a result the word fear, by default becomes “Awe” or “Reverential Respect”. In each case, either the context of the verse or our clear understanding of the doctrines associated with the verse remove the danger of bodily harm or the use of intimidation through the threat of bodily harm, thus the meaning of the passages moves from “fear of bodily harm” to “a strong and reverential respect.”

This however does not solve the problem for the 21st century wife. For most “Awe” or “Reverential Respect” is still much too strong. The modern western wife has come to view her response to her husband to be one of “politeness”, the deferential respect given to someone of equal stature and position. This world view of the role of the wife collides headlong with the clear and direct meaning of this word as seen in the following usages of PHOBEO in the Greek New Testament. (All use the same word as found in Ephesians 5:33 – PHOBEO) A good example of the use of “subjection” – (HUPOTASSO) with “fear” (PHOBEO) in Romans 13:1-5.

First read Romans 13:1 – 5

As you read, look for the relationship between subjection (HUPOTASSO) and fear (PHOBEO). When you are finished write out a short sentence explaining the relationship between the two words. How does the use of the word “fear” affect our understanding of “subjection” in this passage?

Romans 13:1-5

Let every person be in subjection (HUPOTASSO) to the governing authorities. For there is no authority except from God, and those which exist are established by God. Therefore he who resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves. For rulers are not a cause of fear (PHOBEO) for good behavior, but for evil. Do you want to have no fear (PHOBEO) of authority? Do what is good, and you will have praise from the same; for it is a minister of God to you for good. But if you do what is evil, be afraid (PHOBEO); for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath upon the one who practices evil. Wherefore it is necessary to be in subjection (HUPOTASSO), not only because of wrath, but also for conscience' sake.

How does the use of the word “fear” affect our understanding of “subjection” in this passage?

From a reading of this verse could you argue that we need only “respect” the law and not necessarily “obey” the law. That we need only “respect” the police, judicial and legal system but not necessarily be in “subjection” to their authority?

How is this equally true with Ephesians 5:22-24 & 33?

First read the passage

Eph 5:22-24

Wives, be subject (HUPOTASSO), to your own husbands, as to the Lord. For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body. But as the church is subject (HUPOTASSO), to Christ, so also the wives ought to be to their husbands in everything... Nevertheless let each individual among you also love his own wife even as himself; and let the wife see to it that she respect (PHOBEO) her husband.

In what way does the use of the word (PHOBEO) “Respect” strengthen rather than dilute the word “Subject” (HUPOTASSO)

What would subjection look like without respect?

What would respect look like without subjection?

Would either of these truly reflect the meaning of the words chosen by God the Holy Spirit in this passage?

What would respect coupled with subjection look like?

In each of the examples below it is clear that the emotion elicited is not the fear of bodily harm, but rather a fear which is more attuned to awe, reverence, reverential respect. These responses would be stronger than simple nodding polite respect, yet not a true fear of being punished or hurt. From the context it is immediately clear that no intimidation is implied but, but equally clear is that this is not a mutual respect due equals in a social setting but rather a much stronger emotion and response is called for here - to marvel, to be in awe, to reverentially respect is indeed implied by the context of the verses.

Read the passage

Matt 9:6-8

then He said to the paralytic-- "Rise, take up your bed, and go home." And he rose, and went home. But when the multitudes saw this, they were filled with awe, and glorified God, who had given such authority to men.

What is the setting or situation which elicits “respect”?

From the context, how would the use of the word “fear” (fear of bodily harm) miss the meaning of the passage?

If fear were the correct usage here, instead of the next action being to glorify God, what instead would their next action have been?

From the context, how would the interpretation of ‘respect’ as a simple mutual admiration or politeness miss the meaning of the passage?

Read the passage

Mark 5:25-34

And a woman who had had a hemorrhage for twelve years, and had endured much at the hands of many physicians, and had spent all that she had and was not helped at all, but rather had grown worse, after hearing about Jesus, came up in the crowd behind Him, and touched His cloak. For she thought, "If I just touch His garments, I shall get well." And immediately the flow of her blood was dried up; and she felt in her body that she was healed of her affliction. And immediately Jesus, perceiving in Himself that the power proceeding from Him had gone forth, turned around in the crowd and said, "Who touched My garments?" And His disciples said to Him, "You see the multitude pressing in on You, and You say, 'Who touched Me?'" And He looked around to see the

woman who had done this. But the woman **fearing** and trembling, aware of what had happened to her, came and fell down before Him, and told Him the whole truth. And He said to her, "Daughter, your faith has made you well; go in peace, and be healed of your affliction."

What is the setting or situation which elicits "respect"?

When the woman came before Jesus was she expecting, having been healed by Him that He would now strike her, or beat her?

From the context, how would the use of the word "fear" (fear of bodily harm) miss the meaning of the passage?

From the context, how would the interpretation of 'respect' as a simple mutual admiration or politeness miss the meaning of the passage?

Read the passage

Luke 9:43-45

*And they were all amazed at the greatness of God. But while everyone was marveling at all that He was doing, He said to His disciples, "Let these words sink into your ears; for the Son of Man is going to be delivered into the hands of men." But they did not understand this statement, and it was concealed from them so that they might not perceive it; and they were **afraid** to ask Him about this statement.*

What is the setting or situation which elicits "respect"?

In the opening sentence, what emotions were the disciples experiencing?

In the context of this, is it logical to interpret PHOBEO/fear in the final sentence as the disciples fearing that Jesus might strike them or call down fire from heaven on them if they asked Him a question?

From the context, how would the use of the word "fear" (fear of bodily harm) miss the meaning of the passage?

From the context, how would the interpretation of 'respect' as a simple mutual admiration or politeness miss the meaning of the passage?

Read the passage

Mark 6:19-20

*And Herodias had a grudge against him and wanted to put him to death and could not do so; for Herod was **afraid** of John, knowing that he was a righteous and holy man, and kept him safe. And when he heard him, he was very perplexed; but he used to enjoy listening to him.*

What is the setting or situation which elicits “respect”?

From this passage was Herod afraid that John has some power over him in terms of the ability to inflict bodily harm?

What other emotions from this passage do we see Herod experiencing?

What convictions did Herod hold concerning John the Baptist?

If Herod was truly afraid of John in terms of John bringing some curse on him or calling down fire upon him, what would Herod have done?

From the context, how would the use of the word “fear” (fear of bodily harm) miss the meaning of the passage?

From the context, how would the interpretation of ‘respect’ as a simple mutual admiration or politeness miss the meaning of the passage?

John 19:7-9

Read the passage

*The Jews answered him, "We have a law, and by that law He ought to die because He made Himself out to be the Son of God." When Pilate therefore heard this statement, he was the more **afraid**; and he entered into the Praetorium again, and said to Jesus, "Where are You from?" But Jesus gave him no answer.*

What is the setting or situation which elicits “respect”?

How does the context of this setting preclude Pilate of being afraid of bodily harm at the hands of Jesus?

How do Pilate's actions show that he was not afraid of bodily harm from the hands of Jesus.

From the context, how would the use of the word "fear" (fear of bodily harm) miss the meaning of the passage?

From the context, how would the interpretation of 'respect' as a simple mutual admiration or politeness miss the meaning of the passage?

In 1 Pet 2:5-6, 17, 24 & 25 our understanding of the "fear" of God in verse 17 is contextualized by the preceding verses (see five and six) and the passages which follow and sum them up, (verses 24 & 25). When read in the context of these passages, in no way can this word mean fear of punishment given the clear teaching of Christ as the substitutionary sacrifice for this very same punishment of which we are presumably to be fearful..

How do verses 5 & 6 present Jesus as the object of our faith?

you also, as living stones, are being built up as a spiritual house for a holy priesthood, to offer up spiritual sacrifices acceptable to God through Jesus Christ. For this is contained in Scripture: "Behold I lay in Zion a choice stone, a precious corner stone, and he who believes in Him shall not be disappointed."

How then are we to understand verse 17 where we are commanded to "fear" this very same focal point of our faith

Honor all men; love the brotherhood, fear God, honor the king.

In this same section of Scripture how is God described?

24 and He Himself bore our sins in His body on the cross, that we might die to sin and live to righteousness; for by His wounds you were healed.

25 For you were continually straying like sheep, but now you have returned to the Shepherd and Guardian of your souls.

In this context how do we understand verse 17 to "fear God"? Are we to fear God's punishment of our sins. If not this, then how do we understand the meaning of the word "fear" **PHOBEO** in this passage?

To use the secondary meaning of "reverential respect" or 'awe' rather than fear in this passage we must have something specific from the Word of God. This is alluded to in the context of the passage but how does I John 4:18, specifically speak to this?

*"There is no **fear PHOBEO** in love; but perfect love casts out **fear, PHOBEO** because **fear PHOBEO** involves punishment, and the one who **fears PHOBEO** is not perfected in love."*

Where does fear **PHOBEO** not exist?

What drives out fear **PHOBEO**?

What does fear **PHOBEO** involve?

Is this a fear **PHOBEO** of the Christian?

If you fear **PHOBEO** God, *what does this reflect about your understanding of God*

Who was punished for our sins?

As a result, if we truly understand the love of God, are we to “fear” **PHOBEO** God in the context of bodily harm?

What then does “fearing God” mean for the Christian? Which of the two usages is demanded given the context of the passage in I Peter and the instruction of the Holy Spirit in I John?

Now let us turn to the husband/wife relationship as described in Ephesians 5:28-33

*So husbands ought also to love their own wives as their own bodies. He who loves his own wife loves himself for no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the church, because we are members of His body. For this cause a man shall leave his father and mother, and shall cleave to his wife; and the two shall become one flesh. This mystery is great; but I am speaking with reference to Christ and the church. Nevertheless let each individual among you also love his own wife even as himself; and let the wife see to it that she respect (**PHOBEO**) her husband.*

In the context of this passage is the usage “fear of bodily harm” valid?

What statements in the passage concerning a husband's love for his wife would preclude the interpretation of **PHOBEO** as the fear of bodily harm?

Read I Peter 3:6

1 Pet 3:6 & 7

*Thus Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear (**PHOBEO**). You husbands likewise, live with your wives in an understanding way, as with a weaker vessel, since she is a woman; and grant her honor as a fellow heir of the grace of life, so that your prayers may not be hindered.*

Was Sarah in subjection to Abraham?

Was this subjection based on fear of bodily harm?

Should our subjection to our husbands be based on fear of bodily harm?

Should husbands use the fear of bodily harm in their leadership of the home?

How does verse 7 reinforce the freedom from the fear of bodily harm which all wives should feel and experience in their marriages?

If our wives do not fear us in terms of bodily harm, then how are we to understand PHOBEO in Ephesians 5:33? Look back at the passages of Scripture where the second usage of this word was employed before giving your answer?

This is difficult for wives to comprehend and embrace in a culture where position and respect is painstakingly earned, yet it is never-the-less true. Wives are to grant their husbands reverential respect based upon their position as head of the home as Christ is head of the church. How will you apply this truth to your marriage?

Word Study Number Two: PHOBOS (fob'-os)

PHOBOS (fob'-os); FEAR, FEARFUL, FEARFULNESS 5401 is from a primary phobomai (to be put in fear); alarm or fright. PHOBOS is the root and a stronger form of the preceding word PHOBEO, to frighten, i.e. (passively) to be alarmed; by analogy, to be in awe of, i.e. revere:

In 1 Peter 3:1-2 this stronger form of the word is used...

*In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, as they observe your chaste and **respectful** PHOBOS behavior.*

What is the context of the respect PHOBOS which is given by the wife to her husband?

Is this something earned by the husband or is it a ministry by the wife to her husband?

What difference would it make in a marriage if the wife viewed respect as something to be earned rather than a Christian virtue, a character trait to be developed by the wife based on her relationship with God?

Some wives, when considering their covenant responsibilities will say to their husband, "When you fulfill your covenant responsibilities, I will fulfill mine." How does the spiritual state of the husband in I Peter 3:1 & 2 negate this argument?

For the wife to fulfill her covenant with God in this area, whose faithfulness is she dependant upon, her husband's or her God's?

In the following study we will first look at passages that use the first meaning: PHOBOS "to be put in fear, alarm or fright" The value here is to see the strength of the primary meaning and usage of the word PHOBOS. Word's have meaning and the secondary meaning and usage of a word is always influenced by the primary meaning. The following verses are illustrations of the word PHOBOS when used in the primary sense. From these we get an idea of the strength of the word.

Read the passage and then indicate the source or cause of the fear in the space provided. If you feel there is more than one reason or source, feel free to either list several or choose the most prominent.

Fear of _____

Matt 14:26

*26 And when the disciples saw Him walking on the sea, they were frightened, saying, "It is a ghost!" And they cried out for **fear** PHOBOS.*

Fear of _____

Matt 28:2-4

2 And behold, a severe earthquake had occurred, for an angel of the Lord descended from heaven and came and rolled away the stone and sat upon it.

3 And his appearance was like lightning, and his garment as white as snow;

4 and the guards shook for **fear** PHOBOS of him, and became like dead men.

Fear of _____

Luke 2:9

9 And an angel of the Lord suddenly stood before them, and the glory of the Lord shone around them; and they were terribly **frightened**. PHOBOS

Fear of _____

Acts 5:5

5 And as he heard these words, Ananias fell down and breathed his last; and great **fear** PHOBOS came upon all who heard of it.

Fear of _____

Rom 13:3

3 For rulers are not a cause of **fear** PHOBOS for good behavior, but for evil. Do you want to have no fear of authority? Do what is good, and you will have praise from the same;

Fear of _____

2 Cor 7:5

5 For even when we came into Macedonia our flesh had no rest, but we were afflicted on every side: conflicts without, **fears** PHOBOS within.

Fear of _____

Heb 2:15

15 and might deliver those who through **fear** PHOBOS of death were subject to slavery all their lives.

Fear of _____

John 7:13

13 Yet no one was speaking openly of Him for **fear** PHOBOS of the Jews.

Fear of _____

Rev 18:9-10

9 "And the kings of the earth, who committed acts of immorality and lived sensuously with her, will weep and lament over her when they see the smoke of her burning,

10 standing at a distance because of the **fear** PHOBOS of her torment, saying, 'Woe, woe, the great city, Babylon, the strong city! For in one hour your judgment has come.'

PHOBOS is also correctly used and translated “respect”, “respectful” and reverence. When fear is used in this secondary sense, the context clearly means a reverential respect not a fear of the unknown or fear of bodily harm. What follows are passages that allow for the second meaning: “Deep and abiding reverential respect and awe” These passages give the reader an idea of the use of PHOBOS in the secondary sense.

In the translation of PHOBOS we cannot decide on “respect” vs. “fear” based on our emotional relations to the word. In I Peter 3:1 & 2 we cannot arbitrarily substitute “respect” for “fear” simply because the reader does not like the implications of the direct application of the word. We cannot use as a rule of language - “I do not like the implications of the definition, therefore I will create a new definition.” Rather we submit ourselves to the definitions of words and the usage of these words in Scripture. In this case the Word of God will be understood and interpreted, not by culture, but rather by the Word of God.

The use of PHOBOS in other passages clearly allows for a secondary meaning of “reverential respect” or ‘awe’, though in an even stronger form than PHOBEO. In the project below after reading the passage complete the study questions.

Matt 28:7-9

And go quickly and tell His disciples that He has risen from the dead; and behold, He is going before you into Galilee, there you will see Him; behold, I have told you. And they departed quickly from the tomb with fear PHOBOS and great joy and ran to report it to His disciples. And behold, Jesus met them and greeted them. And they came up and took hold of His feet and worshiped Him.

What is the setting or situation?

Were the disciples running from the tomb for fear of bodily harm. Did they fear the wrath of God or man for the desecration of the tomb of Jesus?

What other emotion was included with PHOBOS which would cause us to view this fear as something other than wrath, punishment, the fear of bodily harm?

From the context, how would the use of the word “fear” (fear of bodily harm) miss the meaning of the passage?

If fear were the correct usage here, instead of the next action being to take hold of Jesus’ feet and worship Him, what instead would their next action have been?

From the context, how would the interpretation of ‘respect’ as a simple mutual admiration or politeness miss the meaning of the passage?

Again the multitudes were not fearful of the unknown, that Jesus, like some Greek or Roman deity might now do something totally unexpected which should cause them fear and trembling, nor were they afraid, that having not accepted Him he would now turn His powers on them, rather their fear was one of reverence, this “fear” was accompanied with “glorifying God” and proclaiming the greatness of Jesus, not one of terror of the unknown nor of fear of bodily harm.

Luke 5:24-26

"But in order that you may know that the Son of Man has authority on earth to forgive sins,"-- He said to the paralytic-- "I say to you, rise, and take up your stretcher and go home." And at once he

rose up before them, and took up what he had been lying on, and went home, glorifying God. And they were all seized with astonishment and began glorifying God; and they were filled with fear, PHOBOS saying, "We have seen remarkable things today."

What is the setting or situation?

Besides fear, what other emotions did the multitudes exhibit?

What types of things were they saying about Jesus?

What was their response in their relationship with God?

How do these reactions by the multitudes negate the interpretation of the word fear in this passage as fear of the wrath of God, punishment or bodily harm?

From the context, how would the use of the word "fear" (fear of bodily harm) miss the meaning of the passage?

If fear were the correct usage here, instead of the next action being to glorify God, what instead would their next action have been?

From the context, how would the interpretation of "respect" as a simple mutual admiration or politeness miss the meaning of the passage?

Luke 7:12-16

Now as He approached the gate of the city, behold, a dead man was being carried out, the only son of his mother, and she was a widow; and a sizeable crowd from the city was with her. And when the Lord saw her, He felt compassion for her, and said to her, "Do not weep." And He came up and touched the coffin; and the bearers came to a halt. And He said, "Young man, I say to you, arise!" 15 And the dead man sat up, and began to speak. And Jesus gave him back to his mother. And fear PHOBOS gripped them all, and they began glorifying God, saying, "A great prophet has arisen among us!" and, "God has visited His people!"

What is the setting or situation?

What other emotions or statements were made by the people as a result of this miracle by Jesus?

When they proclaimed, "God has visited His people" were they saying the judgment of God had come upon them?

How does both the event and the response of the people preclude our interpretation of “fear” in this passage from being the fear of the wrath of God, the punishment of God or of bodily harm?

From the context, how would the use of the word “fear” (fear of bodily harm) miss the meaning of the passage?

From the context, how would the interpretation of ‘respect’ as a simple mutual admiration or politeness miss the meaning of the passage?

Acts 9:31

So the church throughout all Judea and Galilee and Samaria enjoyed peace, being built up; and, going on in the fear PHOBOS of the Lord and in the comfort of the Holy Spirit, it continued to increase.

What is the setting or situation?

Besides the fear of the Lord what was the ministry of the Holy Spirit in this passage?

How does the ministry of the Holy Spirit in this passage preclude the interpretation of fear from being that of the wrath of God or punishment or bodily harm?

From the context, how would the use of the word “fear” (fear of bodily harm) miss the meaning of the passage?

If fear were the correct usage here, instead of the comfort of the Holy Spirit, what would have been the Holy Spirit’s actions to the church.

From the context, how would the interpretation of ‘respect’ as a simple mutual admiration or politeness miss the meaning of the passage?

The “fear” exhibited towards good masters would certainly not be one of bodily harm but rather respect, similarly the defense of the gospel made to non-Christians who ask us questions would not be accompanied with “fear” but with “gentleness and reverence” in both cases to translate the word as “fear of bodily harm” or “fear of the unknown” would be completely out of context.

1 Pet 3:15

but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence PHOBOS;

What is the setting or situation?

Would the Christians, when reading first Peter 3:15, be fearful of the wrath of God or the punishment of God when witnessing? Would God be calling them to be afraid to witness? In the context of this passage and what we know about the boldness of early apostles in their witness is the use of fear of wrath, punishment or bodily harm intended?

From the context, how would the use of the word “fear” (fear of bodily harm) miss the meaning of the passage?

From the context, how would the interpretation of ‘respect’ as a simple mutual admiration or politeness miss the meaning of the passage?

It is in this context that we understand the “fear” of God in the New Covenant. For many Bible students the injunction in the New Covenant to “fear” God is confusing given what they know about the substitutionary death of Christ on the cross as payment for their sins. They rightly ask themselves, “If God has been totally satisfied by the sacrifice of Christ on the cross what is there to fear in my relationship with God?” An understanding of the secondary usage of PHOBOS is essential when approaching these New Covenant passages.

What do the following two passages reveal about the believers relationship with God and specifically about fearing God in terms of “fear of the unknown” as in Hell; or “fear of bodily harm” as in the wrath and judgment of God descending upon His children or His church.

Rom 8:15

*15 For you have not received a spirit of slavery leading to **fear** again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!"*

I Jn 4:18

*18 There is no fear in love; but perfect love casts out **fear**, because fear involves punishment, and the one who fears is not perfected in love.*

As we have stated before, when choosing the primary vs. secondary usage of a term we are not free to make the decisions based upon our own prejudices or emotions. We cannot say that when speaking to Christians PHOBOS should be defined in its secondary way – “awe” or “reverential respect” simply because that makes us feel better or it fits into our world view. Rather we must have strong contextual as well as doctrinal grounds on which to base the use of the secondary definition.

In Romans 8:15 and I John 4:18 what is clearly done away with in terms of our relationship with God?

Which definition then should we use when approaching passages on “fearing God” in the New Covenant – fear of wrath or bodily harm or awe or reverential respect?

In the same way we understand the wife is to reverence her husband. I Peter 1:3 – 7 deals specifically with husband wife relationships. We have just studied how the doctrines of Romans 8:15 and I John 4:18 affect our definition of PHOBOS in our relationship with God. How then does the teaching of the Holy Spirit in I Peter 3:7 affect our definition of PHOBOS in I Peter 3:2?

First read the two passages:

1 Peter 3:1-2

*In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, as they observe your chaste and **respectful** “PHOBOS” behavior.*

1 Peter 3:7

You husbands likewise, live with your wives in an understanding way, as with a weaker vessel, since she is a woman; and grant her honor as a fellow heir of the grace of life, so that your prayers may not be hindered.

How then does the teaching of the Holy Spirit in I Peter 3:7 affect our definition of PHOBOS in I Peter 3:2?

Word Stud Number Three: TIME (tee-may')

TIME (tee-may') HONOR; VALUE; PRICE; PRECIOUS - It's Strong's numbering code is 5902 and is taken from 5099; a value, i.e. money paid, or (concretely and collectively) valuables; by analogy, it means as well, esteem (especially of the highest degree), or the dignity itself. TIME is a noun, primarily emphasizing "a valuing," hence, objectively, (a) "a price paid or received," denoting valuing, a price, honor"; or (b) "honor, esteem," of a person or position held by an individual.

1 Peter 3:7

“You husbands likewise, live with your wives in an understanding way, as with a weaker vessel, since she is a woman; and grant her honor TIME as a fellow heir of the grace of life, so that your prayers may not be hindered.”

In understanding a word it is important to not only know what it means, but also to know what it does not mean. Some will argue that, true, the wife is to “respect” her husband, but equally true, the husband is to “honor” his wife, the two words being synonymous, create and egalitarian relationship of equality in roles in the Christians marriage.

Look back at the definitions of PHOBEO and PHOBOS. Write a short definition summarizing this word as it is used in the Christian marriage.

Now review the definition of “honor” TIME in I Peter 3:7. How is this word different?

Does the husband’s honor of the wife create an equality in their roles?

What will be the result in a Christian marriage when a husband “honors” TIME his wife in all areas?

TIME and PHOBEO: Compared and contrasted: The respect a wife gives to her husband in Ephesians 5:33 differs from the honor due the wife in I Peter 3:7. In I Peter 3:7 “grant her honor as a fellow heir of the grace of life” the word “honor” stresses preciousness; while the word respect in I Peter 3:2 “as they observe your chaste and respectful behavior “ stresses submission – both in context and in definition. The word “honor” in I Peter 3:7 has to do with value, as contrasted with “respect” in I Peter 3:2 which has to do with authority.,

The wife “respects” – PHOBEO, her husband, this appeals to his position of headship, a position based both upon his creation (I Timothy 2:12 & 13) and the command of God (Ephesians 5:22 – 24). The husband gives “honor” – TIME, to his wife, this appeals to her position of worth, a position based upon her value as created in the image of God, as was her husband, her value as being redeemed by the blood of Christ, as was her husband, her value of being sealed by the Holy Spirit for her eternal inheritance and redemption, as was her husband and in addition to this, the command of God.

The “honor” the husband gives his wife is not the tit for tat response of the Holy Spirit for the command of the wife in Ephesians 5:33 to “respect” her husband. The are completely different words, and do not share common roots, prefixes nor suffixes. The “honor” due the wife is the word “TIME” which appeals to value and worth. The “respect” due the husband is the word “PHOBEO” which appeals to authority.

A husband is to give TIME “honor” to his wife, this appeals to value and worth. piece of jewelry which is pure gold is both very valuable and very pliable. How would this look in a Christian marriage, if the husband treated his with “honor” TIME?

HONOR: TIME	Precious Jewelry	Your Wife
It is treated with care		
It is held in a place of honor		
It is protected from abuse		
It is held to be of great worth or value		
You guard it from theft or loss		

Does the use of the word TIME, “honor” diminish the role of the husband’s headship and spiritual leadership in the home?

Does the use of the word TIME “honor” lessen the worth or value of the wife’s role as helpmate in the home?

What obligations and responsibilities does the word TIME, “honor” create for the husband in his marriage covenant with God?

Word Study Number Four: BUWSH (boosh);

BUWSH 954 (boosh); a primitive root; properly, to pale, i.e. by implication to be ashamed; also (by implication) to be disappointed or delayed: This verb, which occurs 129 times in biblical Hebrew, has cognates in Ugaritic, Akkadian, and Arabic. The word has overtones of being or feeling worthless.

*Prov 12:4 An excellent wife is the crown of her husband, but **she who shames** him is as rottenness in his bones.*

BUWSH is a second example of what reverential respect, PHOBEO does not mean. PHOBEO “reverential respect” (Ephesians 5:33) builds up the husband, the home and in so doing the husband’s standing before men, directly impacting his ability to minister both inside (to the children) and outside the home. Shame by contrast is especially damaging, to the husband, to the marriage, to the home and to the husband’s ability to minister outside the home.

What does the above passage (Proverbs 12:4) say are the affects of a wife who shames her husband?

In each of the passages below is an example of the use of the word “shame” BUWSH in the Bible. They do not deal with the marriage relationship, but their use sheds insight into the meaning of the word.

First read the passage

Next: Tell how shame is brought about

Lastly: Record how this same sin might be manifested in your relationship with your husband, how you might also shame your husband...

Examples from the Word of God of the use of BUWSH

Job 19:3 *“These ten times you have insulted me, you are not ashamed BUWSH to wrong me.”*

Bringing shame through _____

Record how this same sin might be manifested in your relationship with your husband, how you might also shame your husband...

Ps 25:2 *“O my God, in Thee I trust, do not let me be ashamed; do not let my enemies exult over me.”*

Bringing shame through _____

Record how this same sin might be manifested in your relationship with your husband, how you might also shame your husband...

Prov 10:5 *“He who gathers in summer is a son who acts wisely, but he who sleeps in harvest is a son who acts shamefully.”*

Bringing shame through _____

Record how this same sin might be manifested in your relationship with your husband, how you might also shame your husband...

Prov 14:3 5 *“The king's favor is toward a servant who acts wisely, but his anger is toward him who acts shamefully.”*

Bringing shame through _____

Record how this same sin might be manifested in your relationship with your husband, how you might also shame your husband...

Prov 19:26 *“He who assaults his father and drives his mother away is a shameful and disgraceful son”*

Bringing shame through _____

Record how this same sin might be manifested in your relationship with your husband, how you might also shame your husband...

What are some reasons that a wife might embarrass or shame her husband in public?

What are some reasons that a wife might embarrass or shame her husband in front of the children?

When the children watch their mother treat of speak to their father in a disrespectful or embarrassing manner bringing him shame, what do they learn?

How will this eventually come back on the mother?

This is the complete opposite of the covenant vow of the wife to her husband:

Eph 5:33 Nevertheless let each individual among you also love his own wife even as himself; and let the wife see to it that she respect her husband.

1 Pet 3:1-2 In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, as they observe your chaste and respectful behavior.

In today's culture embarrassing a person is a form of humor for many. For others if someone is shamed or embarrassed it is really their own fault, they probably deserved it. Still others simply view this as a natural way to position themselves in a group setting, to establish pecking order. No matter the reason, it is so much a part of our culture that few even think about it. What are some common actions and behaviors of modern day wives which are incompatible with the above two passages?

The godly wife and respect: Shrewd yet Innocent

The worldly woman often understands the value and uses of public respect better than the Christian wife

Christ addressed this very problem to His disciples, that they are not to be naive about the workings of relationships. Both passages employ the same Greek word: 5429 PHRONIMOS (fron'-ee-mos); thoughtful, i.e. sagacious or discreet, prudent, sensible, practically wise, (implying a cautious character; intelligence or mental acquirement)

Luke 16:8

"And his master praised the unrighteous steward because he had acted shrewdly; for the sons of this age are more shrewd PHRONIMOS in relation to their own kind than the sons of light.

Matt 10:16

"Behold, I send you out as sheep in the midst of wolves; therefore be shrewd PHRONIMOS as serpents, and innocent as doves.

What is the lesson that Christ is trying to get across to His disciples in the above two passages?

Unfortunately, many Christian wives feel this is beneath them. They do not have to pander to their husbands ego needs. This of course could be a valid consideration if this were a secular self-help book. However, God the Holy Spirit is commanding wives to give their husbands reverential respect, both in public and in private. God the Son is warning them that even worldly women are aware of this.

In what ways are carnal and fleshly women who prowl the workplace, the neighborhoods and the nightlife of cities and towns "more shrewd in relation to their own kind" than the Christian wife as it pertains to man's ego and need for respect.

Does the seductress shame and embarrass her prey?

What contrast to your behavior will she present to your husband when she decided to go after him?

Albeit for the wrong reason it is still a shame to many Christian women that their non-Christian counterparts are better schooled in their lovers emotional needs than are Christian wives of their husband's. Notice how careful the seductress is with the use of her tongue. As you read each passage, record how do you think this man is feeling terms of his self worth after listening to her words?

Prov 2:16 To deliver you from the strange woman, from the adulteress who flatters with her words;

Now record how do you think this man is feeling terms of his self worth after listening to her words?

Prov 5:3 For the lips of an adulteress drip honey, and smoother than oil is her speech;

Now record how do you think this man is feeling terms of his self worth after listening to her words?

Prov 6:24 To keep you from the evil woman, from the smooth tongue of the adulteress.

Now record how do you think this man is feeling terms of his self worth after listening to her words?

Prov 7:5 That they may keep you from an adulteress, from the foreigner who flatters with her words.

Now record how do you think this man is feeling terms of his self worth after listening to her words?

Prov 7:21 With her many persuasions she entices him; with her flattering lips she seduces him.

Now record how do you think this man is feeling terms of his self worth after listening to her words?

Christian wives should exceed these women of the world in their ministry to their husbands in the area of reverential respect, both public and private. How does your speech compare with that of these woman of the world? Who is wiser in their treatment of their men?

When the Bible teaches in *Prov 31:11* “*The heart of her husband trusts in her, and he will have no lack of gain.*” The Word of God is speaking to more than mere trust in the area of finances. The word “trust” here extends to the public and private reputation of the husband. In other words, the husband can trust his wife to grant him that reverential respect due his position as husband and to not shame him in public. He can trust her with his ego, his self-image, he can let down his guard when he is with his wife in public. The very next verse gives the Christian wife an idea of the expanse of this passage, *Prov 31:12* “*She does him good and not evil all the days of her life.*” The husband of the Christian wife should be able to trust her to do “him good not evil all the days of her life” and that includes the tongue. The shrewd Christian wife grants her husband reverential

respect, both in public and in private, knowing that if she does not, satan is standing in the wings waiting to grant this from another quarter.

In Proverbs 31:26 7 27 how does she accomplish this *She opens her mouth in wisdom, and the teaching of kindness is on her tongue. She looks well to the ways of her household, and does not eat the bread of idleness.*

In Song of Solomon 5:9 – 16 how does she accomplish this?

9 *"What kind of beloved is your beloved, O most beautiful among women? What kind of beloved is your beloved, that thus you adjure us?"*

10 *"My beloved is dazzling and ruddy, Outstanding among ten thousand.*

11 *"His head is like gold, pure gold; His locks are like clusters of dates, and black as a raven.*

12 *"His eyes are like doves, beside streams of water, bathed in milk, and reposed in their setting.*

13 *"His cheeks are like a bed of balsam, banks of sweet-scented herbs; His lips are lilies, Dripping with liquid myrrh.*

14 *"His hands are rods of gold set with beryl; His abdomen is carved ivory Inlaid with sapphires.*

15 *"His legs are pillars of alabaster set on pedestals of pure gold; His appearance is like Lebanon, choice as the cedars.*

16 *"His mouth is full of sweetness. And he is wholly desirable. This is my beloved and this is my friend, O daughters of Jerusalem*

It is not by chance that you are doing this study. What is the Holy Spirit seeking to warn you about in your relationship with your husband?

Conclusion:

What morale outlet is there for your husband if you do not meet this need. What are his alternatives in terms of other women?

If you do not meet this need, in what ways have you trapped your husband in this marriage/

What are you saying to God if you choose not to meet this covenant need?

What are you saying to your husband if you choose not to meet this covenant need?

Are you willing to live with the same alternative when it comes to your covenant needs? Are you willing for your husband to go through the list and choose those which he feels comfortable with or those which he feels you are deserving and discard the rest?

If you do not meet this covenant need, who do you want to meet them? What woman in the church do you want to step in and take your place? Are you willing to give your husband the green light to pick her out?

Do you want your spouse to be known in the church as a noble man, trapped by his own integrity?

Our Obedience In Action:

- A. Lordship** - Wives, do not present your husbands with obstacles he was never meant to have to deal with. You do not want your husband to develop the skill of meeting this central and God given need outside of marriage, even in a legitimate way. Instead, become a student of your husbands needs. Learn from the statement of Jesus in Luke 16:8 "...for the sons of this age are more shrewd in relation to their own kind than the son of light." and from the example of Esther.
- B. The Word** – Accept the covenant needs of your husband on the basis of the Word of God rather than subjecting them to your own ability understand them. You desire your husband to meet your needs based on the Word of God not simply his ability to understand you, you should do the same in your relationship with him. Ask yourself continually, "Do my convictions in this area reflect the scripture?" and then seek to conform yourself to the Word of God.
- C. Prayer** – Having done this study are you now going to file it away as a Bible study or project completed or are you going to make it a part of your marriage. One of the most central ways of making this study a part of your day to day marriage is to take the Scripture memory passages and make them a part of your prayer notebook. You must ask yourself, "Are you willing to allow God to enlarge your heart?"
- D. Fellowship** – Not only is it essential that you talk with God in this area but it is also crucial that you talk to your husband, this is something that needs to be done together. Remember though, the covenant need for conversational intimacy is your need, not your husband's. While you will take comfort in talking about this, your husband will take comfort in your actions. It may seem unfair but it is a reality that some of your husband's greatest needs will be the most difficult for him to talk about. Do not get angry and give up. This will be a life long need and you have plenty of time. Be creative, take opportunities, remember this is a ministry not simply a single, one time, end of Bible study project. What are you organized in – your recipes, your coupons, your diet and exercise program, your budget, your children, think, how do I respond when I really want to master something on a long term basis, then approach this need with the same organization and intensity in terms of getting the information you need to bring glory to God and happiness to your husband.
- E. Obedience** – Remember, in the final analysis, these are first covenant relationships with God and only secondly with your husband. Not only are you required by God to meet these needs on the basis of His creation of your husband with unique needs that only you can morally meet, not on your understanding - but you are required to meet these covenant needs on the basis of your love for God and for your husband, not as a reciprocal contract, you meet my needs and I will meet your needs. No score card is kept, rather the needs are met to the glory of God in obedience of His Word, even if your husband fails to fulfill his covenant responsibilities as regards to your needs.

Chapter Fourteen:

Giving her husband respect in both the public and private realms of his life

The vows of the wife to God concerning her relationship with her husband.

1. Submission to her husbands leadership – Ephesians 5:22 - 24
2. Creating a home which is a refuge for her husband – Proverbs 31:12 & 27
3. Being a helpmate and companion in the enjoyment of his life's pursuits – Ecclesiastes 9:9
4. Insuring the marriage sexually fulfilling – Proverbs 5:15 – 19
5. **Giving her husband respect in both the public and private realms of his life – Ephesians 5:33**

Before we begin...

Needs are not imperfections nor are they sin, God created Adam perfect, "good" yet he had needs only Eve could meet. God would use us to make our wife's complete. They need us not because of sin but

A husband's need for his wife to grant him respect both in the private and public realms of his life, is created by God, a lasting and legitimate need, for which he has no morale outlet outside of marriage.

I. Submission without respect is as empty as care without love

Eph 5:33 Nevertheless let each individual among you also love his own wife even as himself; and let the wife see to it that she respect her husband.

- A. Ephesians 5 ends with a husband's love of his wife and the wife's respect of her husband.
 1. This word respect though should not be diluted by the rebelliousness of 21st Century western culture.
 - a. In this passage "respect" does not replace or supplant submission but rather contextualizes it.
 - b. Wives are not freed from submission to their husbands as long as they give him respect.
 - c. Wives are not free to submit to their husbands without as well showing respect.
 2. The Holy Spirit is not summing up Ephesians 5 by replacing or diluting the submission commands with a more benign type of mutual respect, but rather strengthening them.
- B. Honor and respect are lost virtues in modern western culture
 1. In fact just the opposite is true
 - a. Those who behave in a dishonoring or disrespectful manner are seen as creative, as bold, as independent and are lifted up as those who have the courage to stand out from the crowd.
 - b. A popular bumper sticker – "Question Authority".
 2. This is seen in our entertainment, in our humor, in our social interaction, in the work place, in politics and unfortunately in our marriages as well.
- C. For many young wives this presents a problem.
 1. It is not that they are angry or hateful towards their husbands, it is just that they are disrespectful.
 2. In contrast with the Biblical model, in the world, respect is seen as being earned, it is not given.
 3. Thus to the modern wife respect is seen as an emotion or action which is responsive.
 - a. When their husband's actions deserve respect, then he will receive respect.
 - b. In Ephesians 5:33 the husband is to love his wife. He is not free to view this as a responsive emotion.

- c. It is the same way with the wife's respect for her husband. In Ephesians 5:33 the wife is to respect her husband. She is not free to view this simply as a responsive emotion.
- D. Respect vs. Trust: If someone sins against us, we are commanded to forgive them but we do not have to trust them.
- If someone to whom God has commanded us to respect sins against us, again we are commanded to grant that respect but we do not have to trust them.
 - Illustration is that of Samuel and Saul

II. Three Key Word Studies: Understanding Respect in the marriage covenant...

- A. **PHOBEO** (fob-eh'-o); **Fear / Reverence / Respect**: From the noun, PHOBOS (fob'-os); FEAR, first had the meaning of "flight," "that which may cause flight," the second meaning is of reverence or awe.

Ephesians 5:33 *“Nevertheless let each individual among you also love his own wife even as himself; and let the wife see to it that she respect her husband.”*

- “**Awe**”, “**Reverential Respect**”: A secondary meaning of the passage
 - The Greek word can mean more than a fear of violence or bodily harm.
 - The secondary meaning is a very strong word. It is stronger than the American usage of the English word “respectful”.
- Examples of when PHOBEO can be accurately translated respect:
 - Jesus and the Multitudes**: - The multitudes who were filled with awe (fear) were certainly not glorifying God because they were afraid Jesus might now turn on them and attack them.
Matt 9:6-8 *The "But in order that you may know that the Son of Man has authority on earth to forgive sins"-- then He said to the paralytic-- "Rise, take up your bed, and go home." And he rose, and went home. But when the multitudes saw this, they were filled with awe, and glorified God, who had given such authority to men.*
 - Jesus and Individuals**: The woman who is healed is certainly not now, after being healed, afraid of being beaten by Jesus
Mark 5:31-34 *And His disciples said to Him, "You see the multitude pressing in on You, and You say, 'Who touched Me?'" And He looked around to see the woman who had done this. But the woman fearing and trembling, aware of what had happened to her, came and fell down before Him, and told Him the whole truth. And He said to her, "Daughter, your faith has made you well; go in peace, and be healed of your affliction."*
 - Our Relationship With God In the New Covenant**:
 - I John 4:18 *“There is no fear in love; but perfect love casts out fear, because fear involves punishment, and the one who fears is not perfected in love.”*
 - Fear involves punishment and our punishment has fallen on Christ. We are not to “fear” God as the unfaithful steward feared his master. But rather we are to respond in “fear”; “awe” as the woman healed from twelve years of hemorrhaging fell at the feet of Jesus in reverential fear and awe, as the multitudes were filled with “fear” with “awe” at the healing of the paralytic, so we are filled with “awe” at the grace of God without “fear” of judgment.
 - Wife's Relationships With Her Husband**: Eph 5:33
Nevertheless let each individual among you also love his own wife even as himself; and let the wife see to it that she respect her husband.

- 1.) In the same manner, the first usage “fear of bodily harm” is supplanted by the secondary usage “reverential respect” or “awe” by both context and by further teaching in the Word.
- 2.) *1 Pet 3:6 Thus Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear.*
- 3.) *1 Pet 3:7-8 You husbands likewise, live with your wives in an understanding way, as with a weaker vessel, since she is a woman; and grant her honor as a fellow heir of the grace of life, so that your prayers may not be hindered. To sum up, let all be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit;*

B. Two: PHOBOS (fob'-os); FEAR, FEARFUL, FEARFULNESS from a primary phobomai (to be put in fear); alarm or fright: by analogy, to be in awe of, i.e. revere, reverence, stronger form of PHOBEO

1 Pet 3:1-2 In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives... as they observe your chaste and respectful behavior.

1. As the context is the worse case scenario, the wife of an unbelieving husband, thus she may not say, “When you fulfill your covenant with God, I will fulfill mine.”
2. Reverential Respect: PHOBOS is correctly used and translated “respect”, “respectful” and reverence. The usage of PHOBOS in other passages clearly allows for this...
 - a. The Disciples: Reporting the resurrection of Jesus - Clearly the disciples were not running in fear of the unknown or in fear of bodily harm.
*Matt 28:7-9 "And go quickly and tell His disciples that He has risen from the dead; and behold, He is going before you into Galilee, there you will see Him; behold, I have told you." And they departed quickly from the tomb with **fear** and great joy and ran to report it to His disciples. And behold, Jesus met them and greeted them. And they came up and took hold of His feet and worshiped Him.*
 - b. The Multitudes: Reacting the miracles of Jesus - Again the multitudes were not fearful of the unknown, that Jesus, like some Roman deity might now do something totally unexpected...
*Luke 5:24-26 "But in order that you may know that the Son of Man has authority on earth to forgive sins,"-- He said to the paralytic-- "I say to you, rise, and take up your stretcher and go home." And at once he rose up before them, and took up what he had been lying on, and went home, glorifying God. And they were all seized with astonishment and began glorifying God; and they were filled with **fear**, saying, "We have seen remarkable things today."*
 - c. Christians: As manifested in their behavior towards the outside world - The defense of the gospel made to non-Christians who ask us questions would not be accompanied with “fear” but with “gentleness and reverence”.
*1 Pet 3:15 but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and **reverence**;*
3. It is in this context that we understand the “fear” of God in the New Covenant
*Rom 8:15 For you have not received a spirit of slavery leading to **fear** again, but you have received a spirit of adoption as sons by which we cry out, "Abba! Father!"*
4. In the same way we understand the wife is to reverence her husband
 - a. In the context of I Peter 3:7 fear is an impossibility in the wife’s relationship with her husband.

1 Pet 3:6-7 Thus Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear. You husbands likewise, live with your wives in an understanding way, as with a weaker vessel, since she is a woman; and grant her honor as a fellow heir of the grace of life, so that your prayers may not be hindered.

b. Yet at the same time the wife, without fear, submits and obeys in a respectful manner... *1 Pet 3:1-2 & 6 In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, as they observe your chaste and respectful behavior... Thus Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear.*

5. The use of “PHOBOS” in this passage does require that the wife be respectful in her relationship with her husband while at the same time does not allow for the Christian husband to treat his wife in a manner which would cause her fear.

C. **Three: BUWSH 954 (boosh); a primitive root; properly, to pale, i.e. by implication to be ashamed**; also (by implication) to be disappointed or delayed: This verb, which occurs 129 times in biblical Hebrew. The word has overtones of being or feeling worthless. BUWSH is an example of what reverential respect, PHOBEO does not mean. Some ways in which this word is used...

Proverbs 12:4 An excellent wife is the crown of her husband, but she who shames him is as rottenness in his bones.

1. Job 19:3 Bringing shame through verbal insults

"These ten times you have insulted me, you are not ashamed to wrong me."

2. Ps 25:2 Bringing shame by lording it over them

"O my God, in Thee I trust, do not let me be ashamed; do not let my enemies exult over me."

3. Proverbs 10:5 Bringing shame through laziness or slothfulness

"He who gathers in summer is a son who acts wisely, but he who sleeps in harvest is a son who acts shamefully."

4. Proverbs 14:35 Bringing shame through foolish actions

"The king's favor is toward a servant who acts wisely, but his anger is toward him who acts shamefully."

5. Proverbs 19:26 Bringing shame through public rejection of affection

"He who assaults his father and drives his mother away is a shameful and disgraceful son"

6. The emotional rewards that a wife seemingly reaps from shaming her husband are short lived indeed as they are quickly garnered by her children who have learned from her this pernicious art.

7. This is the complete opposite of the covenant vow of the wife to her husband...

a. *Eph 5:33 Nevertheless let each individual among you also love his own wife even as himself; and let the wife see to it that she respect her husband.*

b. *1 Pet 3:1-2 In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, as they observe your chaste and respectful behavior.*

- c. It is the wife's duty to not only grant her husband reverential respect but also to conscientiously guard both her tongue and her actions that she not shame him, be it public or private.

III. The worldly woman often understands the value and uses of public respect better than the Christian wife

- A. Christ addressed this very problem to His disciples, that they are not to be naive about the workings of relationships.

Luke 16:8 "And his master praised the unrighteous steward because he had acted shrewdly; for the sons of this age are more shrewd in relation to their own kind than the sons of light.

 1. Unfortunately, many Christian wives feel this is beneath them. They do not have to pander to their husbands ego needs.
 2. How unfortunate that worldly women would be "more shrewd in relation to their own kind" than the Christian wife.

- B. Worldly women are often wiser in regards to their dealings with men than their Christian counterparts.
 1. You do not see the worldly woman shaming or embarrassing her prey.
 2. Albeit for the wrong reason it is still a shame to many Christian women that their non-Christian counterparts are better schooled in their lovers emotional needs than are they of their husband's. Notice how careful the seductress is with the use of her tongue. How do you think this man is feeling terms of his self worth after listening to her words?

Proverbs 2:16 To deliver you from the strange woman, from the adulteress who flatters with her words;

Proverbs 5:3 For the lips of an adulteress drip honey, and smoother than oil is her speech;

Proverbs 6:24 To keep you from the evil woman, from the smooth tongue of the adulteress.

Proverbs 7:5 That they may keep you from an adulteress, from the foreigner who flatters with her words.

Proverbs 7:21 With her many persuasions she entices him; with her flattering lips she seduces him.

- C. Christian wives should exceed these women of the world in their ministry to their husbands in the area of reverential respect, both public and private.
 1. When the Bible teaches in *Proverbs 31:11 "The heart of her husband trusts in her, and he will have no lack of gain."*
 - a. The word "trust" here extends to the public and private reputation of the husband.
 - b. He can trust her with his ego, his self-image.
 2. The godly Christian wife grants her husband reverential respect, both in public and in private, knowing that if she does not, satan is standing in the wings waiting to grant this from another quarter. She does this in two ways...
 - a. First: In the home and in public she is kind - *Proverbs 31:26-27 She opens her mouth in wisdom, and the teaching of kindness is on her tongue. She looks well to the ways of her household, and does not eat the bread of idleness.*
 - b. Second: In home and in public she sings his praises. Notice how the bride responds when asked about her beloved in *Song 5:9-10 (and on through 16)*

9"What kind of beloved is your beloved, O most beautiful among women? What kind of beloved is your beloved, that thus you adjure us?"

10"My beloved is dazzling ...

IV. Conclusion:

- A. **No Moral Outlet** – as previously stated there is absolutely not moral outlet for the husband should his wife neglect or refuse this covenant need.
- B. **What You Are Saying By Not Meeting That Need** – the Christian wife must understand that her decision to neglect this need in her husbands life reflects both on her love for her husband and her love for God.
- C. **Are You Willing To Live With The Same Alternatives When It Comes To Your Needs** – each wife must ask herself if she is willing to subject her covenant needs to the same subjective value as she is placing on her husband in this area.
- D. **If You Do Not Meet These Needs, Who Do You Want To Meet Them** – as you look about your church, your neighborhood, if you do not meet this covenant need, to whom do you want to delegate it?
- E. **Do You Want Your Spouse To Be Trapped By Their Own Integrity** – if you do not meet these needs willingly, joyfully and with a sincere heart then you trap your husband with his moral integrity and use this virtue and a club with which to beat him.

POST STUDY PROJECTS

CHAPTER FOURTEEN

Remember: You do not have to do what I do but you have to do something.

In terms of your application of Scripture, you do not have to do it my way. My applications are in no way inspired by God, they are simply given to you as a service. Perhaps you will find them helpful, perhaps they will stimulate your thinking as creative ideas and you will use them as a stepping stone to your own creative applications. You do however have to do something. If you respond, “Rev. Mahon, that is your way, it reflects your age, gifts and calling, that is just not me.” That is perfectly OK, I have no problem with that, as long as I when I ask you, “Fine, what is ‘your way’?” that you do not respond, “nothing”. You do not have to do what I do but you have to do something, “nothing” is not an acceptable answer, the Word of God demands an application. You do not have to use my application but you have to do something.

Scripture Memory Verse –

1 Peter 3:1-2

In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives, as they observe your chaste and respectful behavior.

Back Review:

- | | | |
|---|--|--|
| <input type="checkbox"/> Matthew 19:4 – 6 | <input type="checkbox"/> Ephesians 6:4 | <input type="checkbox"/> Ephesians 5:24 |
| <input type="checkbox"/> Proverbs 2:16 & 17 | <input type="checkbox"/> Ephesians 5:33 | <input type="checkbox"/> Genesis 2:18 |
| <input type="checkbox"/> Malachi 2:14 | <input type="checkbox"/> I Peter 3:7 | <input type="checkbox"/> Proverbs 31:12 & 27 |
| <input type="checkbox"/> Mark 10:9 | <input type="checkbox"/> Proverbs 31:11 | <input type="checkbox"/> Ecclesiastes 9:9 |
| <input type="checkbox"/> Malachi 2:16 | <input type="checkbox"/> Ephesians 4:15 | <input type="checkbox"/> Proverbs 5:18 & 19 |
| <input type="checkbox"/> Mark 10:11 & 12 | <input type="checkbox"/> Ephesians 5:28 – 30 | <input type="checkbox"/> Song of Solomon 7:10 & 11 |
| <input type="checkbox"/> Joshua 1:8 | <input type="checkbox"/> I Timothy 5:8 | <input type="checkbox"/> Song of Solomon 1:2-4 |
| <input type="checkbox"/> II Timothy 3:16 & 17 | <input type="checkbox"/> I Timothy 3:4 & 5 | <input type="checkbox"/> Song of Solomon 8:14 |
| <input type="checkbox"/> Ephesians 5:25 & 26 | <input type="checkbox"/> Ecclesiastes 10:18 | <input type="checkbox"/> Ephesians 5:33 |
| | <input type="checkbox"/> Ephesians 5:22 & 23 | |

Before we begin...

Needs are not imperfections nor are they sin, God created Adam perfect, “good” yet he had needs only Eve could meet. Adam was created perfect, yet it was not good that he live alone. By recognizing covenant needs we are not isolating imperfections in our spouse. By meeting these covenant needs we are desiring to be a piece of the puzzle created by God. God creates the spouse with the void that only our piece can fill. In doing so it is not simply a legal contractual relationship that we do out of a sense of burden, honor or sacrifice based on our spouses imperfections and sin. Rather we are saying, “I want to be the one used by God to meet this need for a lifetime. Out of love, I want to be the one who serves my spouse in this area.” For the husband, this means that if he, as Ephesians 5:25 commands, is to love his wife as “Christ loved the Church”, then those verses which define Christ’s undying love for the us, also define the husbands undying love for his wife. For the wife, this means that if she, as Ephesians 5:24 commands, is to be subject to her husband “as the Church is subject to Christ”, then those verses which define the Church’s undying love for Christ also define the wife’s undying love for her husband. The covenant need we are about to study in this chapter is not one which manifests itself from the selfish sinful nature of your spouse but rather it was created by God, it is good and you were created to meet this need. This means that...

A husband’s need for his wife to grant him respect both in the private and public realms of his life, is created by God, a lasting and legitimate need, for which he has no morale outlet outside of marriage.

First Things First:

Most wives are not truly respectful of their husbands because they are not truly thankful for him – thankful to God and thankful for their husband. In the project below list at least 25 things or areas that you can be thankful about concerning your husband. You may choose to group these under headings such as Home, Work, Marriage, Family, Provider, Church, Spiritual Leader, Hard Worker, Personality, Appearance, Spiritual Gifts, Talents are a few suggestions, others may come to mind and you should feel free to pick and choose and be creative.

Having listed these 25 or more areas of thankfulness now follow through...

First tear out this sheet, place it in your Bible or with your devotional material and thank God each day for several items on the list.

Having done this, after spending time with God thanking Him for your husband, each day be sure you thank your husband for at least one item on the list.

Pause for reflection: In the early years of American mass media entertainment fathers were treated with awe and reverential respect. Shows such as “Father Knows Best”, “Leave It To Beaver” and movies such as “Meet Me In St. Louis”, “It’s A Wonderful Life” and “...”, though containing humorous situations never deviated from the theme that the father, as head of the home, held a position reverential respect which he carried out in a wise and dignified manner. When was the last time you saw a current TV series or a movie where the husband was treated with awe or reverential respect?

Project: Read the passage, Reflect on the question and then record your thoughts...

<i>Proverbs 12:4 An excellent wife is the crown of her husband, but she who shames him is as rottenness in his bones.</i>	<i>Ephesians 5:33 ... let the wife see to it that she respect her husband.</i>	<i>Romans 12:2 And do not be conformed to this world, but be transformed by the renewing of your mind...</i>
List current TV; Movies; Comics; that depict a disrespectful wife and/or a weak or comical husband	List TV, Movies, Comics; that depict a respectful wife and/or a strong and dignified husband	What is one way that this subtle cultural message has shaped your values?

Think of four women whom you hold in highest regard. She might be a historical figure. She might be someone who has excelled in a sport or career. She might be a spiritual giant in the history of the church or in recent times. She might be someone you know intimately – a close friend, family member or member of your church. List these four women in the row provided and then reflect on how their relationship with their husband and family may be effecting your marriage for either good or bad.

My Heroines and those I look up to	Was she known for the reverential respect that she bestowed upon her husband?	Did her life style and priorities of life reflect a reverential respect of her husband?

Reflect: Can you attain what they did and still remain true to the Biblical values of marriage and home?

In the previous project we considered how our culture has effected the respect of the husband in your home. In this project we will look at relationships. It is always hardest to think critically about those you love. Parents, a pastor or spiritual mentor, best friends, a respected co-worker, to reflect on weaknesses in their marriages while at the same time loving and honoring them for who they are is always difficult. It is equally difficult to think about what and why we do things. It is easier to live than to think. It is easier to emulate all areas of those we love and respect than to think through and make wise decisions. This is just what you as a young couple must do, you must think through your past relationships and sift through the good and the bad. What you would like to retain and reproduce in your marriage as opposed to mistakes made by others that you do not want to repeat.

In the project below complete the chart as it pertains to the reverential respect of the husband

Respect of the husband	Retain	Not repeat
Parents		
Extended Family		
Friends		
Co-workers		
Church Staff or spiritual mentors		
Neighbors		

Reverential respect and my lifestyle

As you complete this project reflect on each area of your life and the respect given to you husband. If an outsider were to peek in on your day to day life, your conversation, your actions, would that person conclude from nothing more than observing you in any one of these settings that you hold your husband in high regard, with a reverential respect? Evaluate yourself in each are and write a short word or thought which reflects your conclusion.

	Priorities of life	Words	Actions
Career			
Education			
Recreation			
Church			
Family			

Reflect: If someone were to look at my life, my priorities, what I say about my husband, what I do, would they conclude that I hold my husband in high regard with a reverential respect?

Submission, Respect and the Response of the Godly Wife

You are in a disagreement with your husband on what church to attend. Of the two churches you are discussing you desire the one with a more dynamic worship style and great children's ministry. Your husband on the other hand feels strongly that the family should attend the church which has a greater emphasis on teaching and a strong missions program. Finally you both realize you are at an impasse and your husband says to you, "I don't think either of us is going to change their mind, so I am going to have to go ahead and make a decision" at which time he shares with you his conviction that the family should attend the latter church rather than the one you like best.

You submit to his decision but do so now and in the attendance of this church without respect – what would this look like?

You disagree and share with him that you hold him with the highest degree of respect but are not going to that church – what would this look like.

You submit to his leadership and do so in a manner which holds him in a high degree of respect – what would this look like?

Which of these three most characterizes your response to your husband when you are at an impasse?

Which of these responses is viewed by the world as the most reasonable and healthy response?

Which of these three response is viewed by God as the response of a godly woman?

Which of these responses is viewed by God as sin?

How high is your bar, what must the following people do to earn your reverential respect?	
Politicians	
Educators	
Employers	
Church Staff	
Co-workers or Fellow Professionals	
Husband	

“When you fulfill your covenant I will fulfill mine.”

Which of the following covenants would you like your husband’s response to be performance based, his actions being conditional on your behavior?

- Spiritual leadership of the family
- Love wife by sacrificially meeting her emotional needs.
- Trusting and truthful relationship
- Providing for your wife’s material needs
- Making the home and family a priority

If his obligations are going to be performance based then who will get to set the bar? Who will determine how rigorous your performance must be before he has to fulfill his covenant?

If you are going to expect your husband to fulfill his covenants with God concerning his marriage and relationship with you on the basis of obedience to God rather than your performance, then what must you also be willing to do in this area of the fulfillment of marriage vows?

The wife who says, “When you fulfill your covenant I will fulfill mine” expects to set the standard for the husband, but she also expects to get to define what is proper in her covenant obligations as well. What type of woman is she?

What changes must take place so that you hold yourself to the same standard in terms of the fulfillment of the marriage covenant vows as you do your husband?

Levels of Respect: Mutual Admiration; Professional courtesy...

The modern western wife has come to view her response to her husband to be one of “politeness”, the deferential respect given to any fellow human being. In the project below, first read each type of respect and then check that form of respect which most clearly describes your relationship and attitude toward your husband.

- Deferential Respect: The respect that is given to any fellow human being. It suggests no special treatment other than that extended to any other member of the human race. In this situation the wife views her husband as worthy of that respect which she would give any one else – no more, no less.
- Mutual Admiration: The respect those who are of equal position and responsibility extend to one another. Again, there is no special treatment afforded other than a mutual feeling of accomplishment and the admiration that accompanies these accomplishments. In this situation the wife views herself in an equal position in the marriage and as equals, her husband is due respect as is she. He receives that respect due anyone who works hard with another to bring about success.
- Professional Courtesy: The respect given to someone as a courtesy due to professional association. This is continued so long as the professional relationship is maintained and circumstances warrant it. Here the wife extends to her husband that respect due any person in the position of parent or spouse.
- Guarded Respect: Respect that is earned, yet can be as easily taken away. This respect suggests a suspicion that behavior may soon warrant the removal of the respect. In this case the wife is continually evaluating her husband to see if his respect, once won is now lost.
- Polite Respect: Respect given as long as the social situation warrants it. This respect carries with it no special status and is extended on the basis of social circumstances. Here the wife is willing to show a certain amount of respect in social situations so as not to embarrass her husband, but this does not extend to any fawning or acquiescence of her position as an equal which might in turn cause her embarrassment.
- Earned Respect: Respect that is given to those who have come to be viewed as deserving do to personal achievements or accomplishments. This respect carries with it a special place and privileged position in society but that position is based upon the meritorious acts and conduct of the individual. Should the husband over a period of time show himself worthy or should he engage in some heroic act on behalf of his wife or those she holds dear, at this point she will put him on a pedestal but not before.
- Reverential Respect / Awe: That high level of respect given as a result of the instruction of God. This respect is given based upon the conviction of the wife that this is God’s will and is based not on the conduct of her husband but rather on her love for God. As a result the Christian wife grants her husband a place of special honor and respect both in private and in public.

You are in a social gathering at work where you are being recognized for a new promotion. A professional acquaintance in the presence of your husband and those gathered around talking says for all to hear, “Sure you have a big desk here but at home the beg fella over there still calls the shots” and points to your husband. All eyes turn to you to see what you will say. If your conviction is that you should extend to your husband reverential respect, how will you respond?

You are at a church gathering and all the wives are talking about their husbands. The subject of being late comes up and each wife has a funny story to tell. As the conversation continues it becomes clear that the direction this chat group is going is to tell one after another a funny story about some mishap of the husband and then all laugh about it. Slowly the social center of the conversation moves about the group until someone says to you, “Come on Jane, we all know your husband, tell us a good one.” If your conviction is that you should extend to your husband reverential respect, how will you respond?

The family is preparing for dinner when suddenly the sink clogs up. You and your daughter are in the kitchen and staring at the clogged kitchen sink. Your husband comes in to take a look at the situation and is obviously a little perplexed. Just then your son walks through the kitchen and seeing the situation says, “Better call the plumber before dad goes to work, otherwise the bill will triple” at which time both he and his sister burst into laughter. If your conviction is that you should extend to your husband reverential respect, how will you respond?

You are in a woman’s prayer group and one of the women there shares that her husband really lacks sensitivity in the marriage. As she shares, she bursts into tears. The women in the group begin to comfort her and then one by one they begin to share their own husband’s shortcomings. Each in turn airs her dirty laundry and receives emotional support from her sisters in Christ. If your conviction is that you should extend to your husband reverential respect, how will you respond?

You have dropped by to see your parents and as you visit with your mom she mentions that she is surprised that your husband has not been promoted. Next she begins to talk about how concerned she is about the children because he seems so distracted by his hobbies. Then she begins to talk about the fence that needs repairing in your back yard and that since your husband does not seem to have time to take care of it, perhaps your father should come over this Saturday. Last she begins to talk about men and husbands in general and not in a complementary manner. If your conviction is that you should extend to your husband reverential respect, how will you respond?

You are in a social group with your husband and he begins to relate a series of events from a recent vacation. As the story unfolds it is obvious to you that he is getting some of the details of the facts wrong. The group though is very engrossed in his story and he is really enjoying himself. If your conviction is that you should extend to your husband reverential respect, how will you respond?

Proverbs 12:4

An excellent wife is the crown of her husband, but she who shames him is as rottenness in his bones.

What shortcomings do you kid your husband about or mention in public

In what areas are you most likely to correct your husband in public

Do you have to think about it before hand to criticize your husband or does it just happen

Do you have to think about it before hand to praise your husband or does it just happen

What does your husband received more from you – criticism or praise

Does your husband receive any positive recognition or praise at work?

Does your husband receive any positive recognition or praise form his leisure pursuits?

Does your husband receive... his professional associations or organizations?

.... His church?

.... His children?

.... You?

List them in order.

What will it take to move you to the top of this list?

What does your husband have or has received that reminds him he is a success...

Education, Work , Sports, Church, Leisure pursuits...

What does you husband have from you that reminds him he is a success

Does your husband think your respect him with an “awe” with a “reverential respect” If someone asked your husband, “Are you anybodies ‘hero’?” would he mention your name?

When was the last time your husband was embarrassed by your bragging about him in public?

Would your children, family and friends be afraid of criticizing your husband because of your violent response?
Do you consider yourself a guardian of your husband’s dignity?

Are there certain women who feel sorry for you because of the “awe” and “reverential respect” in which you hold your husband

The godly wife: As shrewd as her competition only as innocent as a dove

Luke 16:8

"And his master praised the unrighteous steward because he had acted shrewdly; for the sons of this age are more shrewd in relation to their own kind than the sons of light.

Matt 10:16

"Behold, I send you out as sheep in the midst of wolves; therefore be shrewd as serpents, and innocent as doves.

Notice the shrewdness with which the worldly woman approaches her man...

Prov 2:16 To deliver you from the strange woman, from the adulteress who flatters with her words;

Prov 5:3 For the lips of an adulteress drip honey, and smoother than oil is her speech;

Prov 6:24 To keep you from the evil woman, from the smooth tongue of the adulteress.

Prov 7:5 That they may keep you from an adulteress, from the foreigner who flatters with her words.

Prov 7:21 With her many persuasions she entices him; with her flattering lips she seduces him.

According to the above passages, what does the worldly woman do with her tongue when she goes after a man? List the words or phrases that characterize her use of her tongue.

If this worldly woman went after your husband, how would her speech compare with yours on a day to day basis?

Below are listed the ways the worldly woman uses her tongue. Below each list some things that you could say that would make you as shrewd as she is in dealing with your man...

who flatters with her words

the lips of an adulteress drip honey

smoother than oil is her speech;

the smooth tongue

With her many persuasions she entices him

with her flattering lips she seduces him.

Pause for thought: This type of speech will be heard by your husband. The question will be, "From whom?" How will satisfying this need at home help protect your husband from the adulteress?

Proverbs 31:26-27

26 *She opens her mouth in wisdom, and the teaching of kindness is on her tongue.*

27 *She looks well to the ways of her household, and does not eat the bread of idleness.*

List three kind things you can say to your husband on a regular basis and then begin repeating these to him until your tongue is known for its kindness.

Read:

Song 5:9-16

9 *"What kind of beloved is your beloved, O most beautiful among women? What kind of beloved is your beloved, that thus you adjure us?"*

10 *"My beloved is dazzling and ruddy, Outstanding among ten thousand.*

11 *"His head is like gold, pure gold; His locks are like clusters of dates, and black as a raven.*

12 *"His eyes are like doves, beside streams of water, bathed in milk, and reposed in their setting.*

13 *"His cheeks are like a bed of balsam, banks of sweet-scented herbs; His lips are lilies, Dripping with liquid myrrh.*

14 *"His hands are rods of gold set with beryl; His abdomen is carved ivory Inlaid with sapphires.*

15 *"His legs are pillars of alabaster set on pedestals of pure gold; His appearance is like Lebanon, choice as the cedars.*

16 *"His mouth is full of sweetness. And he is wholly desirable. This is my beloved and this is my friend, O daughters of Jerusalem."*

To whom is she speaking, her husband or her friends?

Make it your goal to praise your husband's appearance to your friends in the coming week.

Next make it your goal to be known as a woman who is constantly praising her husband.

What kind of changes in your speech patterns will be necessary for this to take place?

If doing Biblical things makes us feel awkward, then what is the problem?

Think through on your husbands covenants. If he were to think, "Boy this would make me feel awkward if I were to conform to the Bible in this area" what would you want him to do?

How does this same standard apply to you in terms of this project?

Personal Evaluation

In Doing This Evaluation Consider The Key Points Of This Chapter

Husband:

If you decide that you are not individually responsible for any of the covenants mentioned, who do you want to step in and do it in your place?

If you are unwilling to personally fulfill your responsibilities towards your covenant vow what alternatives does that leave your wife with in terms of a man meeting these needs in her life?

If you are unwilling to respond responsibly to your vows, to the covenant you have made with God, are you willing for another Christian woman, who is your age and equally compatible with your spouse, to step in and to take your place?

Wife:

If you decide that you are not individually responsible for any of the covenants mentioned, who do you want to step in and do it in your place?

If you are unwilling to personally fulfill your responsibilities towards your covenant vow what alternatives does that leave your husband with in terms of a woman meeting these needs in his life?

If you are unwilling to respond responsibly to your vows, to the covenant you have made with God, are you willing for another Christian man, who is your age and equally compatible with your husband, to step in and to take your place?

A Pause For Reflection...

- F. No Moral Outlet** – as previously stated there is absolutely not moral outlet for the husband should his wife neglect or refuse this covenant need. The wife therefore literally traps her husband with his marriage vows, which then become a source of punishment rather than blessing. This is not limited to the outright refusal, the benign neglect has equal consequences in the life of the husband. The wife who refuses to become a student of her husband's covenant needs does so in the context of a fallen world which will gladly offer up a substitute to meet this need. It is one thing for a Christian wife to neglect her duties to her husband, it is a double blow to the Christian husband to have a neglectful wife when all around him the depraved and fallen world recognizes his needs and cries out to him.
- G. What You Are Saying By Not Meeting That Need** – the Christian wife must understand that her decision to neglect this need in her husband's life reflects both on her love for her husband and her love for God. The covenant is made with her husband but the covenant is also made with God. To refuse to meet this covenant need is to break both your covenant with your husband and with God. It is not simply a matter of not seeing or understanding the importance of your husband's needs, it goes deeper than that, it is to say to God that your needs, your values, your understanding of your role of the wife in her relationship with her husband supersedes God and His Word as given to us by the Holy Spirit.
- H. Are You Willing To Live With The Same Alternatives When It Comes To Your Needs** – each wife must ask herself if she is willing to subject her covenant needs to the same subjective value as she is placing on her husband in this area. Are you willing to allow your husband to place those emotional, material and family needs of yours, which he has covenanted with God to meet, on the same subjective level as you are now putting his covenant needs. Are you willing to give your covenant needs up to his ability and willingness to see their importance and understand them and accept them or do you wish him to accept God's Word and your word as to their importance? In the same way you must be willing to subject your understanding of your husband's needs to both the Word of God and his expressions of these needs. You must in fact love him and meet his covenant needs as created by God in the same way that you desire and expect him to love you and meet your covenant needs, which are created by God.
- I. If You Do Not Meet These Needs, Who Do You Want To Meet Them** – as you look about your church, your neighborhood, if you do not meet this covenant need, to whom do you want to delegate it? What sister, what woman in your church, what neighbor, what girlfriend, what co-worker of your husband do you want your husband to go to in order to have this God created need ministered to and met? If then you are unwilling to give this ministry out to another, then you must become a student of your husband, his covenant needs and your skill in meeting these needs, to his joy and to God's glory.
- J. Do You Want Your Spouse To Be Trapped By Their Own Integrity** – if you do not meet these needs willingly, joyfully and with a sincere heart then you trap your husband with his moral integrity and use this virtue and a club with which to beat him. You say to your husband, "You stupid man, if you were a pagan you could divorce me, but you are not, you are a Christian. Hah- you are stuck with your obedience to God! Now this need will never be met, you poor stupid man! Now you have to walk with God as best you can, without your needs as created by God being met and there is nothing you can do about it. Too bad your not a pagan, then you could divorce me and find a woman to meet your needs, but your not, I've got you, and your doomed to this marriage. As a result the very virtues of a godly husband, his commitment to look to you and your alone to meet his covenant needs have become a club with which you beat him and punish him.

K. What If Your Spouse Will Not Meet Your Needs – spiritual blackmail is not an alternative in marriage.

Although many counselors recommend this approach to get the attention of your spouse, it is done in disobedience to God. Many actions may be pragmatic and as a result even effective but only on the surface, in the true spiritual development and growth of the family only that which is in accordance with God's Word is blessed of God. It may be effective for a wife to leave her husband and go live with her parents. It may be effective for a husband to say, "When you start losing weight I will start talking again", it may be effective for a wife to announce, "when you start coming home from work at a decent hour then I will start having sex with you again", it may be effective for a husband to say, "when you start cleaning the house, then I'll start doing the fix it up projects" the list goes on and on. However what is pragmatic, what is effective, what works, is not always spiritual and in some cases is outright sin. Vengeance is both pragmatic and effective but it is not only not spiritual, it is sin. This tit for tat approach is in violation to of God's Word in several areas.

- a. First God reserves vengeance for Himself. The Bible specifically commands the Christian in Romans 12:17, "Never pay back evil for evil to anyone..."
- b. Second, such revenge strategies are almost universally driven by anger and again the Word of God states in James 1:20, "for the anger of man does not achieve the righteousness of God."
- c. Lastly both the wife, (I Peter 3:1 – 6) and the husband, (Ephesians 5:25 – 27) are commanded to minister to their wayward spouses as opposed to manipulating them.
- d. In the Christian marriage we may pray, we may minister, we may seek to stimulate one another to love and good works but all revenge, anger and conditional love is forbidden.

QUIET TIMES ALONE WITH GOD*JEREMIAH 15:16***THEME: Giving her husband respect in both the public and private realms of his life****PASSAGE FOR MEDITATION: Ephesians 5:33****How does this passage relate to the theme?****When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:****How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?****PASSAGE FOR MEDITATION: I Peter 3:1 & 2****How does this passage relate to the theme?****When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:****How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?****PASSAGE FOR MEDITATION: I Peter 3:3 - 6****How does this passage relate to the theme?****When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:****How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?**

QUIET TIMES ALONE WITH GOD*JEREMIAH 15:16***THEME: Giving her husband respect in both the public and private realms of his life****PASSAGE FOR MEDITATION: Proverbs 12:4****How does this passage relate to the theme?****When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:****How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?****PASSAGE FOR MEDITATION: Proverbs 31:26 & 27****How does this passage relate to the theme?****When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:****How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?****PASSAGE FOR MEDITATION: Song of Solomon 5:9 - 16****How does this passage relate to the theme?****When I reflect on this passage, does it primarily convict, encourage or challenge me? Explain why:****How will I apply this passage to my life in the coming week and is there anything I can do today to make this passage a part of my Christian life?**

