

# THE BIBLICAL DESIGN FOR MARRIAGE

## Part 11

### The Roles In Marriage

#### (The Woman: The Role of a Wife)

#### “The Fears of A Wife In Marriage”

Eph. 5:33

## INTRODUCTION

- I. PETER EMPHASIZED THE NEED FOR A WIFE TO “DO GOOD”. 1st Pet. 3:6
  - A. “Do well” is from agathospoieo which is a compound word made up of:
    1. “Agathos” -- that which inherently good.
    2. Poieo -- to do or to make a thing.
    3. “Doing good” is contrasted with doing evil. Cf. Mk. 3:4; Lk. 6:9; 3 John 11
  - B. God uses the doing of good to provide a witness to the unsaved world.
    1. God did good to the Gentiles whom He allowed to go their own way. Acts 14:17
    2. The doing good of believers muzzle the mouth of the ignorant. 1st Pet. 2:15
  - C. It is used in composition of those executing God’s plan and purposes for their life.
    1. It is the focus of God’s plan for believers in this dispensation. 1st Pet. 2:20
    2. God desires that the believers suffer for doing good rather than evil doing. 1st Pet. 3:17
- II. PETER WARNED WIVES NOT TO FEAR FOR HERSELF IN THE MARRIAGE RELATIONSHIP. 1st Pet. 3:6
  - A. There are several prominent words used for “fear” in the New Testament.
    1. Delia is a word used to express a timidity to respond to carry out responsibilities due to concern for suffer consequences. 2 Tim. 1:7
    2. Eulabeia is used in Scripture to emphasize veneration; to revere or be in awe of one. Cf. Heb. 12:28
    3. Phobos is a word used in Scripture of **a mental alarment over the possibility of suffering harm in a situation**. K.D.J. Cf. Matt. 10:31 (of one being harmed in delivering the gospel); 1st Co. 2:3; 2 Co. 7:5
      - a) The believer does not serve God under a fear of harm. Rom. 8:15; 1st John 4:18

b) The believer serves God with reverential fear. Cf. 1st Pet. 2:17; 3:15

B. "Phobos" is used together with the negative particle "may" which prohibits a thing -- is used with "phobos" several times in the New Testament to prohibit fear. Cf. Acts 18:9 (of Paul being warned against fearing); Heb. 11:23 (of the parents of Moses); 1st Pet. 3:14 (of those suffering for righteousness sake)

C. "Phobos" is used in the middle voice which is used to note the wife reverencing for herself, her husband.

### III. PETER WARNED WIVES NOT TO GIVE IN TO TERROR IN THE MARRIAGE RELATIONSHIP. 1st Pet. 3:6

A. "Amazement" is differed from fear in that the emphasis is upon ***the physiological effects of one being made afraid of someone or some circumstance.***

1. The word translated "amazement" is ptoesis in the Greek.

a) Ptoeo -- to affrightened; to be in consternation. -- Thomas Green.

b) The "sis" ending notes the act of being affrightened; the emotional response to being terrorized or sudden fear. Prov. 3:25 (pachad -- panic)

2. The Hebrew equivalent for ptoeo is pachad.

a) It is used of Job who lamented that the houses of the wicked are safe from. Job. 21:9

b) It is used of those protected by Jehovah under law. Ps. 91:5

B. Ptoeo is used in different forms in Scripture of an emotional response to some traumatic event.

1. It is used of the response one might have to the possibility of facing war. Cf. Lk. 21:9

2. It is used of the disciples' response to the Lord's appearance following His resurrection. 24:37

C. The antonym of ptoeo is hesuchia -- to be tranquil -- "***describes a quiet condition in the general, inclusive of silence.***" -- Joseph Thayer lexicon. Cf. 1st Tim. 2:11 (It is used of the attitude of women in the local church)

### IV. THERE IS A PROPER FEAR THAT GOD DESIRES A WIFE TO HAVE FOR HER HUSBAND.

A. The use of the word "fear" in Eph. 5:33 is phobetai.

1. Phobetai is (Pres. Mid. ind. -- once)

2. Phobetai is used with the hina clause
3. The focus of fear in the Ephesian passage is one of a reverential fear.

B. Reverential fear is coupled with a pure manner of life. 1st Pet. 3:2

1. “Behold” is from eopteuo -- (aor. Act. part.) -- to keep watch over; look at over time. Cf. 1st Pet. 2:12
2. “Pure” is from agnos -- behavior characterized as being free from defilement. Cf. 1st Tim. 5:22 (from that which might be corrupt); Tit. 2:5 (of behavior)
3. “Conversation” -- habit of life. Cf. 1st Pet. 1:15, 18; 2:12; 2 Pet. 2:7

## CONCLUSION