

THE BIBLICAL DESIGN FOR MARRIAGE

Part 4b

The Roles In Marriage

(A Man)

1st Pet. 3:7

INTRODUCTION

- I. THE HUSBAND'S LOVE FOR HIS WIFE IS SEEN IN HIS DWELLING WITH HIS WIFE. 1st Pet. 3:7
 - A. The pre-fix of the word "dwell" (sunoikountes) is the Greek preposition "soon"
 1. "Soon" is defined as "**properly, identified with, joined close-together in tight identification; with (= closely identified together).**" -- Help Word Studies. Cf. Matt. 27:38 (of the two thieves on the cross with Christ)
 2. "Soon" is the opposite of the meta preposition (loosely associated with)
 - B. Oikountes is from the Greek word oikeo
 1. "**To make a home; living "at home" (i.e. comfortably) because it is one's residence; "to be at home."**" -- Help Word Studies cf. 1st Co. 7:12 (of an unbelieving wife being pleased to dwell with believing husband)
 2. In composition with the "soon" preposition the word means "to live or cohabit with." -- Thomas Green Lexicon
 3. The use of the present active participle notes to be continually of an attitude to dwell together -- to be intimately settled with your wife
- II. PETER LIST THREE WAYS THE BELIEVING HUSBAND CAN DWELL WITH HIS WIFE.
 - A. He dwells together with her "*according to knowledge*" (according to a standard of experiential knowledge. cf. 1 Co. 8:10; 2 Pet. 3:18).
 1. The word "according to" is reflective of the Greek preposition kata (in accusative) which mean as measured by, according to a standard of. Cf. Lk. 2:24 (a sacrifice according to standard of law); John 2:6 (water pots were according to the standard of Jewish purification)
 2. The word for "knowledge" is gnosis
 - a) "**With an intelligent recognition of the nature of the marriage relation**" (Vincent).
 - b) "**Insight gained through factual knowledge utilized over time; experiential knowledge; understanding.**" -- K.D.J. Cf. 1st Co. 8:1 (of idols)
 - B. He dwells together with her "as" similar to a "*weaker vessel*"
 1. The use of the word "as" is a simile that is used in language as a basis for comparison.
 2. The word for vessels is the Greek word skeuos.
 - a) Skeuos is used of inanimate things that are used to perform a function in

- a house. John 19:29 (of a vessel for vinegar);
 - b) Skeuos means an instrument or utensil used of God to execute His plan and purpose upon the earth. cf. Rom. 9:21; 2 Co. 4:7.
3. "Weaker" is used in Scripture to denote something **fragile in nature; one limited in capacity to do something**.
- a) The use of the term "weaker" is a comparative -- making a comparison to one of two things -- husband versus wife.
 - b) There are various views of the translation "weaker"
 - (1) Greek scholar A.T. Robertson believes it means "**not for intellectual or moral weakness, but purely for physical reasons, which the husband must recognize with due consideration for marital happiness.**"
 - (2) Alfred Barns in his Notes on the Bible notes: "**By this it is not necessarily meant that she is of feebler capacity, or inferior mental endowments, but that she is more tender and delicate; more subject to infirmities and weaknesses; less capable of enduring fatigue and toil; less adapted to the rough and stormy scenes of life. As such, she should be regarded and treated with special kindness and attention.**"
 - c) "Weaker" translates the term asthenes which is used in the New Testament of physical and spiritual weakness.
 - (1) It is used of physical weakness. Acts 5:15 (translated sick); 1st Co. 12:22; 2 Co. 10:10 (frail physical condition);
 - (2) It is used in a spiritual sense. 1st Co. 8:7 (a weak conscience); 1st Thess. 5:14 (those not empowered by grace);
 - (3) It is used of the physiological differences between a man and a women.
- C. He dwells together with her "*giving honor*" (showing (them) respect) as co-heirs of the Grace life. vs. 7a Eph. 3: There are various views of the translation of "weaker".
- 1. The phrase "giving honour" is:
 - a) "Giving" aponemo which is used of "**alloting or portioning off; to bestow.**" -- Thomas Green lexicon (pres. Act. part. -- hapox)
 - b) "Honour" -- is used of giving full weight to a thing; to assign value to a person or thing. Cf. .Matt. 27:9 (of 30 pieces of silver); Rom. 13:7 (of those in positions that call for honor)
 - 2. Co-heirs is the word sugkleronomos -- together participants; joint heirs. Cf. Rom. 8:17 (of being with Christ)
 - a) "Life" is zoe -- an eternal quality of life provided to the believer in this dispensation as a result of the indwelling Christ. Eph. 4:18; 1st Tim. 6:19
 - b) "Grace" (charitos) -- that which given to believers totally void of any works. Cf. John. 1:16; Rom. 11:5 (God has provided riches to be enjoyed by the believer by grace) Eph. 2:7

III. FAILURE OF THE HUSBAND TO TREAT HIS WIFE WITH HONOR CAN HINDER HIS COMMUNICATION WITH GOD.

- A. The object of the hindering is the prayers of the husband. 1st Pet. 3:7

1. The word for “prayers” (textual problem as to whether it reads locative or accusative) is worship. Cf. 1st Pet. 4:7
 2. Worship is one of eight forms of communicating with God as seen in the New Testament. 1Tim. 2:1
 - a) “Prayers” is from proseuche which is worship directed at the Father.
 - (1) A different form of worship (proskuneo -- to kiss the feet of) took place before the Day of Pentecost. John 4:24
 - (2) Proseuchas is worship directed to the Father. Eph. 1:16-17; Philemon 1:4; Rom. 15:30
 - (3) Worship is a continual thing. Col. 4:2; Rom. 12:12
 - b) The use of the personal pronoun notes the personal worship of each believer.
- B. The word “hinder” is egkopto (pres. Pass. inf..) which is used in Scripture of “to cut into, to impede one’s course by cutting off his way.” -- Joseph Thayer cf. Gal. 5:7 (of someone cutting in front of one in a race); 1st Thess. 2:18 (of satan cutting in on the work)

CONCLUSION