

Intro:

XVII. Submission in Marriage - Pt 2

A. The Wife's Responsibility - vs 1-6

B. The Husband's Responsibility - vs 7

1. Husbands, likewise, - Eph 5:25; Col 3:19;

a. Likewise - refers again to the duty of submission

b. husbands - the duties of the husband are not duties of superiority, but of service to his wife

2. Consideration - vs 7a

a. dwell with them

i. *sunoikeo* - to reside together (as a family):--dwell together.

ii. Refers to living w/ someone with intimacy

b. with understanding

i. *gnosis* - knowing (the act), knowledge, science.

ii. Speaks to considering the wife's deepest physical, emotional, and spiritual needs

c. objections or prejudices of men

i. you can't understand a woman

- most common joke among men

- deeply embedded in most societies

ii. Women are the real problem

- shifting the blame common since the garden

- excusing own behavior based on fulfilling some duties

iii. Women are inferior

- they are basically stupid

- reinforced by Biblical interpretation

-she is to be a helpmeet - one who rears children, does domestic duties

-she was deceived into eating the fruit

iv. Men are supposed to be the boss

- women are inferior and not so smart and need us to guide and help

- the Biblical arguments

-Adam created first - 1Ti 2:13

-Eve was deceived - 1Ti 2:14

-home is a man's castle - Es 1:16-20

d. responses to the above objections

i. you can't understand a woman

- God commands it, therefore is possible

- men normally don't take the energy or time to study their wives

ii. Women are the real problem

- They are usually have a more sensitive spirit

- usually based on the third objection

iii. Women are inferior

- it was not good for man to be alone - he was incomplete

- God held Adam accountable for eating the fruit - Ge 3:11

iv. Men are supposed to be the boss

- a boss disregards the needs of the underling for the sake of his own or the company's
- the Biblical arguments
  - it is not good for man to be alone - he needs what she brings into the marriage
  - man is called to care for, sanctify, wash, cherish, and nourish his wife; all are words of caring for needs - Eph 5:25-30
  - 1 Timothy passage is dealing with women in the church leadership
  - a bunch of unsaved Gentiles of the OT are probably not the best source for marriage counseling

### 3. Chivalry - vs 7b

- a. giving honor to the wife, - 1Co 7:3;
  - i. **time** - a value, money paid, or valuables; esteem (especially of the highest degree), or the dignity itself:--honor, precious, price, some.
  - ii. Eph 5:25 - giving himself for her
  - iii. In place of complaining about her, he should be
    - helping her in areas of weakness - Eph 5:26
    - affirming her in areas of strength
  - vi. Problem with porn
- b. as to the weaker vessel - 1Co 12:23;
  - i. **asthenes** - strengthless (in various applications, literal, figurative and moral):--more feeble, impotent, sick, without strength, weak(-er, -ness, thing).
  - ii. Not speaking of inferiority to men in character, intellect, or spiritual
  - iii. In general, speaking of physical strength
  - iv. In the NT, deals with the sick, the flesh, incapacity, weakness, impotent
  - v. husbands are to be sacrificial providers and protectors of their wives

### 4. Companionship - vs 7c

- a. as being heirs together
  - i. **sugkleronomos** - a co-heir, participant in common:--fellow (joint)-heir, heir together, heir with.
  - ii. He is to be a companion to her
    - a person with whom one spends a lot of time or travels.
    - one of a pair of things intended to complement each other.
- b. of the grace of life
  - i. **charis** - graciousness (as gratifying), of manner or act, especially the divine influence upon the heart, and its reflection in the life; including gratitude):--acceptable, benefit, favor, gift, grace(-ious), joy, liberality, pleasure, thank(-s, -worthy).
  - ii. Normally refers to eternal life, but in this case probably referring to marriage as a divine providence
    - intimate companionship is a rich blessing in life
    - a foreign concept in a Greco-Roman culture
- c. that your prayers may not be hindered - Mt 5:23-24;
  - i. a reward for loving caring husbands - Ps 66:18; Is 59:2; Jo 9:31; Jas 4:3
  - ii. Unanswered prayers,
    - a serious divine threat for those who have a promise of heard and answered prayer - Jo 14:13-14;
    - accountability for what's done in life w/o answered prayer- 2 Co 5:10