

Marriage

I. The importance of this study.

1. Marriage is a picture of Christ and His bride the church (**Eph 5:22-32**).
2. Marriage was God's design for mankind, even before the fall of man (**Gen 2:21-25 c/w Mat 19:4-6**).
3. Marriage is also the cornerstone of the family and society itself.
4. There's a war being waged by the devil on marriage and on the roles of the husband and wife within marriage so as to destroy the picture of Christ and the church, to undermine God's law, and to destroy the family and society.
5. We can't change the world, but we can change ourselves and not be conformed to this world.

II. Definitions.

1. Marriage - 1. a. The condition of being a husband or wife; the relation between married persons; spousehood, wedlock.
2. Husband - 1. The master of a house, the male head of a household. 2. a. A man joined to a woman by marriage. Correlative of *wife*.
3. Wife - 1. a. A woman: formerly in general sense; in later use restricted to a woman of humble rank or 'of low employment' (J.), esp. one engaged in the sale of some commodity. 2. a. A woman joined to a man by marriage; a married woman. Correlative of *husband* n.

III. God created marriage and therefore He defines it and puts guidelines and restrictions on who can be married in His word.

1. When God created Adam, He said that it was not good that man should be alone so He made him a suitable helper (**Gen 2:18**).
 - A. God made Eve for Adam out of one of his ribs (**Gen 2:21**).
 - B. She was called woman because she was taken out of man (**Gen 2:23**).
 - C. Eve was created for Adam, not vice versa (**1Co 11:8-9**).
2. Marriage was God's plan when He created Eve for Adam (**Gen 2:24**).
3. Jesus affirmed that marriage between one man and one woman was God's plan from the beginning (**Mar 10:6-9**).
4. God created *Adam and Eve*, not:
 - A. Adam and Steve
 - B. Madam and Eve
 - C. Adam and Eves
 - D. Adams and Eve
5. Therefore any type of "marriage" such as "gay marriage" that differs from God's original definition of marriage is a wicked, ungodly abomination (**Rom 1:26-27**).
6. God also restricts marriage to one man and one woman *for life* (**Rom 7:2**).
 - A. When a marriage covenant (**Mal 2:14**) is entered into by a man and woman, God joins them together and binds them to that covenant (**Mat 19:6**).
 - B. Therefore while they are both alive, if one of them marries another person, he/she commits adultery (**Rom 7:3**).
 - i. It matters not if they have divorced; the remarriage of either of them to another is adultery (**Mar 10:11-12; Luk 16:18**).

- ii. Adultery - 1. Violation of the marriage bed; the voluntary sexual intercourse of a married person with one of the opposite sex, whether unmarried, or married to another (the former case being technically designated single, the latter double adultery).
 - iii. Adultery can be committed in the heart, as well as physically (**Mat 5:27-28; Job 31:1; Pro 6:25; Pro 24:9**).
- C. There are two exceptions to this rule of no marriage after divorce.
- i. If one spouse commits fornication, the other spouse can put them away and marry another (**Mat 19:9**).
 - a. Fornication - Voluntary sexual intercourse between a man (in restricted use, an unmarried man) and an unmarried woman. In Scripture extended to adultery.
 - b. To *put away* is to divorce (**Mat 5:32; Mat 19:7; Mar 10:4**).
 - c. Put away - 39. b. (*put v.*) *trans.* To send away, dismiss, get rid of; to reject; spec. to divorce.
 - d. Divorcement - 1. The action of divorcing, or the fact of being divorced; dissolution of the marriage tie; divorce.
 - e. Divorce - v. 1. *trans.* To dissolve the marriage contract between (husband and wife) by process of law; to separate by divorce from. 2. *trans.* To put away (a spouse); to repudiate. (1526-34 Tindale Matt. v. 32 Whosoever maryeth her that is devorsed breaketh wedlocke.)
 - f. Divorce - n. 1. Legal dissolution of marriage by a court or other competent body, or according to forms recognized in the country, nation, or tribe. Formerly and still often (e.g. historically or anthropologically) used in the widest sense; hence, including the formal putting away of, or separation from, a spouse by a heathen or barbarian; the pronouncing a marriage to have been invalid from the beginning owing to fraud, or to legal, canonical, or physical incapacity of the parties, as in the 'divorce' of Henry VIII from Catherine (now called in English Law decree of nullity), and the 'divorce a mensa et thoro' (from bed and board), long the only 'divorce' recognized by English law, but now, since 1857, called 'judicial separation'. But, in strict legal use, now applied in English-speaking countries only to the dissolution by decree of court of what was in itself a legal marriage, upon grounds sanctioned by the law, and upon evidence accepted by the court.
 - g. Writing a bill of divorce *precedes* putting away a spouse (**Deu 24:1-3; Mat 19:7**).
 - h. Therefore, a man has not *put away* his wife until they are formally and *legally divorced*.
 - i. Therefore, for a man to marry another woman after his wife has committed adultery, *but before* they are formally and legally divorced, is for *him* to commit adultery.

- j. This includes dating or having a romantic relationship with another woman, (which would at the least be adultery in his heart (**Mat 5:28; Job 31:1**), and possibly even physical adultery), before he is formally and legally divorced.
 - k. Therefore, a man dating another woman prior to his divorce being formally and legally finalized is no different than a man dating another woman when he was happily married to his wife before she committed adultery, since in both cases he is still legally married to his wife because a legal divorce is not yet complete.
 - ii. If a believer is married to an unbeliever and the unbeliever departs from the believer, the believer is free from the bonds of that marriage (**1Co 7:15**).
 - a. Depart - II. To go apart or away, with its derived senses. 5. *intr.* To go asunder; to part or separate from each other, to take leave of each other.
 - b. The departing of the unbeliever could be departing the marriage or departing from the believer geographically.
 - c. The *bondage* in this context is being *bound* unto a wife (**1Co 7:27**).
 - 1) Bondage - 1. The tenure of a bonde or bond after the Norman Conquest; tenure in villenage; the service rendered by a bonde. *Obs.*
 - 2. The position or condition of a serf or slave; servitude, serfdom, slavery. c. *transf.* The condition of being bound or tied up; that which binds.
 - 2) Bound - *ppl. adj.* - 1. a. Made fast by a tie, confined; fastened down; bandaged: also fig.
 - 3) Why do you think they call marriage a "ball and chain"?
 - d. It is the brother or the sister (the believer) that is no longer under bondage if the unbeliever departs.
 - e. The believer is free to remarry, but the unbeliever is not; just as the spouse who was the victim of adultery is free to remarry, but the spouse who committed adultery is not free to remarry (**Mat 19:9**).
 - f. God honors those who honor Him (**1Sa 2:30**).
 - g. A believer is not free to put away an unbeliever if the unbeliever is pleased to live with him (**1Co 7:12-14**).
- D. Though He hates it, God permits divorce under certain guidelines.
 - i. God hates divorce (**Mal 2:16**).
 - ii. God permits believers to separate or divorce, but they must remain unmarried or be reconciled to each other (**1Co 7:10-11**).
 - iii. Though they can separate, they cannot marry another person as long as they are both living, as this would be adultery because they are still bound to the covenant of their marriage (**Rom 7:2-3**).
 - iv. Though separation and divorce are permitted, but certainly not encouraged, you better think long and hard about breaking your vow to love and cherish each other for better or worse till death do you part.
 - a. Divorce is devastating to children.
 - b. The pain for children never ends, even when they become adults.

- c. Divorce is ultimately the result of selfishness on the part of at least one, and almost always both, of the spouses.
- d. Think about your children before you decide to give up on your marriage.
- e. Your decision will have life long consequences for them and you.

IV. Though marriage is for most people, it's not for all.

- 1. Paul said by permission, not by commandment, that it is better for a person to remain single as he was (**1Co 7:6-9**).
- 2. Being single is a good thing (**1Co 7:8**).
 - A. It allows you to care for the things of God instead of caring for a wife or a husband (**1Co 7:32-34**).
 - B. It allows you to attend upon the Lord *without distraction* (**1Co 7:35 c/w 2Ti 2:4**).
 - C. Given the *present distress* and the distress that may be yet future, it might not be a bad idea to be single (**1Co 7:25-26**).
 - D. If you do end up being single for life as Paul was, just remember our time here on earth is short and it's not going to matter in a *relatively* short period of time whether you were married here on earth or not (**1Co 7:29**).
 - E. There is no marriage in heaven, so there is no eternal benefit to marriage; so if you don't find love in this life, it won't matter when this short life is over (**Luk 20:34-36**).
- 3. Celibacy is a gift that not all have though (**1Co 7:7**).
- 4. If you don't have the gift of celibacy, it's better for you to marry (**1Co 7:9**).

V. Since God created marriage, He also regulates the relationship within marriage.

- 1. The role and responsibilities of the wife.
 - A. We will start with the wife because God starts with the wife (**Eph 5:22-33; Col 3:18-19; 1Pe 3:1-7**).
 - B. Wives are to submit to their own husbands (**Eph 5:22; Col 3:18**).
 - i. Submit - v. I. 1. *refl.* and *intr.* To place oneself under the control of a person in authority or power; to become subject, surrender oneself, or yield to a person or his rule, etc.
 - ii. Control - n. 1. a. The fact of controlling, or of checking and directing action; the function or power of directing and regulating; domination, command, sway.
 - iii. Check - v. IV. To restrain, control. 13. (fig. from 3.) To stop (action, growth, exhibition of feeling, and the like); to stay the course of; to repress, restrain.
 - iv. Wives are to submit to their *own* husbands (**Eph 5:22; Col 3:18**).
 - a. It doesn't say "wives, submit yourselves unto husbands".
 - b. Each husband will have a different leadership style and different rules and standards he sets for his wife.
 - c. Each wife must submit to the authority of *her husband*, not another woman's husband who may have different rules or ideas.
 - v. Wives are supposed to submit to their husbands *as unto the Lord* (**Eph 5:22**).

- a. As - I. Of quantity or degree. 1. a. With antecedent *as*:...in which degree, to what extent. Expressing with antecedent *as*, the *Comparative of Equality*.
- b. A woman should submit to the Lord by keeping His commandments which is how she shows God that she loves him (**Joh 14:15**).
 - 1) The Lord's commandments aren't grievous (**1Jo 5:3**) and neither should be her husband's.
 - 2) Nothing in God's word is froward or perverse (**Pro 8:8**), and neither should there be any such thing in a husband's rule.
 - 3) If a husband requires something of this wife which God forbids, or if he forbids her something which God requires, she must obey God rather than her husband (**Act 5:29**).
- vi. Wives are supposed to submit to their husbands as it is *fit* in the Lord (**Col 3:18**).
 - a. Fit - 1. a. Well adapted or suited to the conditions or circumstances of the case, answering the purpose, proper or appropriate.
 - b. The wife should submit to her husband as long as it is proper and appropriate according to the scriptures.
- C. The husband is the head of the wife (**Eph 5:23**).
 - i. Head - III. 25. A person to whom others are subordinate; a chief, captain, commander, ruler, leader, principal person, head man.
 - ii. Commander - I. One who commands. a. One who commands or orders anything.
 - iii. Captain - I. 1. a. One who stands at the head of others and leads them, or exercises authority over them; a headman, chief, or leader.
 - iv. The husband is the captain and commander of the wife and family.
 - a. Abraham was a prime example of such who would *command his children and his household* (**Gen 18:19**).
 - b. Lot, on the other hand, was not viewed by his family as the head of his household, but as a joke (**Gen 19:14**).
 - v. A head is a king (**1Sa 15:17**).
 - a. A king ought not to be disrespectfully contradicted (**Ecc 8:4; Ecc 10:20; 1Pe 2:17**).
 - b. He should rather be intreated (**Pro 25:15**).
 - c. Husbands, a king should take admonishment when it is deserved (**Ecc 4:13**).
 - vi. The husband is the head of the wife, *even as* Christ is the head of the church (**Eph 5:23**).
 - a. Even - II. 6. Exactly, precisely, 'just'. Now chiefly *arch.* after Bible use, and suggesting some notion of 9. a. of manner; often followed by *as, thus, so*.
 - b. Exactly - 1. In a perfect manner, perfectly; to a perfect degree, to perfection; completely.
 - c. Precisely - 1. Definitely; entirely, absolutely.

- d. This verse says that the husband is the head of the wife *exactly (perfectly, completely) and precisely (definitely, entirely, absolutely)* as Christ is the head of the church.
 - e. As the church is to obey its head, Christ (**2Co 10:5**), so wives ought to obey their husbands (**Tit 2:5**).
 - 1) Sara obeyed Abraham, calling him lord (**1Pe 3:6**).
 - A. Lord - I. A master, ruler. 1. A master of servants; the male head of a household. 2. a. One who has dominion over others as his subjects, or to whom service and obedience are due; a master, chief, prince, sovereign. Now only rhetorical. Also *lord and master*. Also, a husband
 - B. This was not an outward show of submission, but rather something Sara said *in her heart* (**Gen 18:12**).
 - 2) Christian women should imitate Sara.
 - 3) Like Sara, though they should obey their husbands, they should not be put into such a state of fear by their husbands that causes them to not be able to think for themselves (**1Pe 3:6**).
 - A. Amazement - 1. The condition of being mentally paralyzed, mental stupefaction, frenzy.
 - B. Stupefaction - 1. The action of stupefying or state of being stupefied; numbness, torpor, or insensibility, of body or mind.
 - 4) No woman should ever be treated in such a way that she can't think for herself.
 - f. As the church is to reverence Christ (**Heb 12:28**), so wives must reverence their husbands (**Eph 5:33**).
 - 1) Reverence - 1. *trans.* To salute (a person) with deep respect; to show respect for (one) by bowing, kneeling, etc.; to make obeisance to. b. To treat with respect or deference. c. To esteem; to value highly.
 - 2) A wife should therefore respect, esteem, and value her husband highly.
 - 3) A wife should never insult, make fun of, or speak ill of her husband in public or to other people privately.
 - g. As the church views Christ as her Savior, so ought wives to view their husbands as their saviors (not spiritually, of course) (**Eph 5:23**).
- D. The principle of the headship of the husband over the wife was even recognized in the pagan empire of the Medes and the Persians (**Est 1:10-22**).
- i. When Queen Vashti disobeyed the commandment of her husband King Ahasuerus, they realized that she had set a precedent of despising her husband which other women in the kingdom would follow (**Est 1:15-18**).
 - ii. Take heed, Christian women, that you are not setting a precedent which other women, especially younger women, will follow.
- E. Wives should be *subject* to their husbands *as the church is subject to Christ* (**Eph 5:24**).

- i. Subject - *adj.* I. 1. That is under the dominion or rule of a sovereign, or a conquering or ruling power; owing allegiance or obedience to a sovereign ruler or state, a temporal or spiritual lord, or other superior.
 - ii. Wives should be subject to their husbands *in every thing* (**Eph 5:24**).
 - iii. Every - 1. Used to express distributively the sense that is expressed collectively by *all*.
 - iv. Everything - 1. a. A combination of *every* (sense 1) and *thing*....hence it is the current substitute for *all* (absol.), *all things*,...
 - v. Like the church is subject to Christ in all things (**Mat 28:20**), wives ought to be subject to their husbands in all things, so long as those things are not in contradiction to God's law.
- F. Wives are even supposed to be in *subjection* to their own husbands, *even if the husband is an unbeliever* (**1Pe 3:1**).
 - i. Subjection - 1. The act, state, or fact of exercising lordship or control; dominion, domination, control.
 - ii. If a Christian woman is married to an unbelieving husband, though he may not be won by the word (witnessing the gospel to him), he may be won by the chaste conversation of his wife (**1Pe 3:1-2 c/w 1Co 7:13-14,16**).
 - a. Conversation - 1. The action of living or having one's being in a place or among persons. Also *fig.* of one's spiritual being.
 - b. Chaste - *adj.* 1. Pure from unlawful sexual intercourse; continent, virtuous. (Of persons, their lives, conduct, etc.)
 - c. Continent - *adj.* 1. Self-restraining, or marked by self-restraint, esp. in relation to bodily passions, appetites, or indulgences; temperate.
 - d. Virtuous - *adj.* 2. a. Possessing or showing virtue in life and conduct; acting with moral rectitude or in conformity with moral laws; free from vice, immorality, or wickedness; good, just, righteous. b. Of women. Freq. = chaste a.
 - iii. A wife's godly, self-restraining actions and attitude toward her husband can do much more to bring about his conversion than the continual preaching of the gospel to him by an immoral, rebellious wife ever would.
 - iv. All Christian women should maintain a godly, chaste, and virtuous manner of life at all times, not just those who have unbelieving husbands.
- G. Wives should be concerned with how they can please their husbands (**1Co 7:34**).
 - i. A wife's number one priority (except for God) should be her husband (and the husband's should be his wife - more on that later).
 - ii. A woman's children should come after her husband.
 - iii. Too many women (and men sometimes) are so wrapped up in their kids that when the kids are finally gone, they have no close relationship with their husbands.
- H. Wives should provide for the sexual needs of their husbands (**1Co 7:3-5**).
 - i. This is a commandment of God, not an optional suggestion.
 - ii. A man's wife should provide his sexual satisfaction and no other (**Pro 5:15-20**).
 - iii. Withholding of sex should never be used as a method of punishment or revenge on the part of a wife or husband.

- I. A wife's (and all Christian women) adorning should not be focused on the outward such as plaiting (braiding) her hair, wearing jewelry, fine clothing, make-up, etc. **(1Pe 3:3)**.
- i. Women are supposed to be clothed in modest apparel **(1Ti 2:9-10)**.
 - a. Modest - 3. Of women, their attributes and behaviour: Governed by the proprieties of the sex; decorous in manner and conduct; not forward, impudent, or lewd; 'shamefast'. Hence (in later use also of men), scrupulously chaste in feeling, language, and conduct; shrinking from coarse or impure suggestion.
 - b. Of female attire: Decent, not meretricious.
 - b. Decent - 1. a. Becoming, suitable, appropriate, or proper to the circumstances or special requirements of the case; seemly, fitting.
 - c. Meretricious - 1. Of, pertaining to, characteristic of, or befitting a harlot; having the character of a harlot.
 - d. Harlots have a certain type of attire which is fitting to their profession **(Pro 7:10)**.
 - e. Women shouldn't dress like harlots and wear clothes that show their breasts and thighs, or are so tight or fitted so as to have the same effect.
 - f. If you're not selling sex, then don't dress like it.
 - g. Men love to look at boobs -- so keep them covered up so as to not give them an occasion to sin.
 - ii. 1Pe 3:3 is not forbidding all hair styling, make-up, or jewelry, else it would be forbidding all putting on of apparel (personal outfit or attire).
 - iii. It is forbidding such things that create an outward appearance which is contrary to the inward appearance of a meek and quiet spirit with which a Christian woman is supposed to be adorned **(1Pe 3:4)**.
 - a. Meek - *adj.* 1. a. Gentle, courteous, kind. Of a superior: Merciful, compassionate, indulgent. b. As connoting a Christian virtue: Free from haughtiness and self-will; piously humble and submissive; patient and unresentful under injury and reproach. c. Submissive, humble. In unfavourable sense: Inclined to submit tamely to oppression or injury, easily 'put upon';
 - b. Quiet - *adj.* II. 3. Free from disturbance, molestation, or annoyance; not interfered or meddled with; left in peace.
 - c. The harlot, on the other hand, is loud and stubborn **(Pro 7:11; Pro 9:13)**.
 - iv. Godly women in the O.T. were thus adorned virtuously, being in subjection to their own husbands **(1Pe 3:5)**.
 - v. Christian women today should endeavor to be likewise **(1Pe 3:6)**.
- J. Wives should be keepers at home **(Tit 2:3-5)**.
- i. Keeper - *n.* 1. a. One who has charge, care, or oversight of any person or thing; a guardian, warden, custodian.
 - ii. They should guide the house **(1Ti 5:14)**.
 - iii. Guide - *v.* 1. a. *trans.* To act as guide to; to go with or before for the purpose of leading the way: said of persons, of God, Providence, and of impersonal agents, such as stars, light, etc.

- iv. The wife has the responsibility to run the affairs of the house under the authority of her husband. This would include:
 - a. training, educating, and disciplining the children.
 - b. cooking, cleaning, doing laundry, and shopping for food, clothes, etc.
 - c. keeping a financial budget (at least for household expenses listed above).
- v. This is a full time job and a very important one.
- vi. This is the highest calling a woman could have.
- vii. Our modern society has turned the role of a women on its head, expecting women to have fulltime careers outside the home.
 - a. This leads to dysfunctional families in which children are raised and trained by strangers in daycares.
 - b. This leads to stress between the husband and wife because the few hours they have together after work are spent trying to keep up with all the cooking and housework that were not done during the day.
 - c. This leads to parents not having adequate time to spend with their kids and parent-child time is replaced by TV-child time.
 - d. An unending plethora of after-school activities only exacerbates this problem.
 - e. We have not gotten to this point by accident.

2. The role and responsibilities of the husband.

A. A good wife is a blessing from God (**Pro 18:22; Pro 19:14; Pro 12:4**).

B. A husband should be the head and ruler of his wife and family as was shown in the section on wives.

C. Husbands are commanded to love their wives (**Eph 5:25**).

- i. Love - v. 1. a. *trans.* With personal obj. or one capable of personification: To bear love to; to entertain a great affection or regard for; to hold dear.
- ii. Love - n. 1. a. That disposition or state of feeling with regard to a person which (arising from recognition of attractive qualities, from instincts of natural relationship, or from sympathy) manifests itself in solicitude for the welfare of the object, and usually also in delight in his or her presence and desire for his or her approval; warm affection, attachment.
- iii. Affection - II. Of the mind. 2. a. An affecting or moving of the mind in any way; a mental state brought about by any influence; an emotion or feeling. 6. a. Good disposition towards, goodwill, kind feeling, love, fondness, loving attachment.
- iv. Regard - II. 5. a. Repute, account, or estimation, in which anything is held. b. of..regard, of (small, great, etc.) account, estimation, importance, or value.
 - v. A husband should have a great fondness for his wife.
 - vi. A husband should have kind and warm feelings for his wife.
 - vii. A husband should hold his wife dear.
 - viii. A husband should delight in his wife's presence.
 - ix. A husband should have a high estimation of his wife and consider her very important and valuable.
 - x. It is very important that you husbands not only feel this way toward your wives, but that you TELL THEM that you feel this way toward them.

- xi. When is the last time you told your wife you loved her? Hopefully less than a day ago.
- D. Husbands are to love their wives *as Christ loved the church, and gave Himself for it (Eph 5:25)*.
 - i. Christ loved the church with a self-sacrificing love (**1Jo 3:16**).
 - ii. So ought husbands to love their wives.
 - iii. Husbands should put their wives' needs above their own (and wives should do the same toward their husbands).
- E. Men ought to love their wives as their own bodies (**Eph 5:28,33**).
 - i. All men love their bodies (**Eph 5:28-29**).
 - a. We all feed our bodies what tastes good.
 - b. We bath and perfume ourselves.
 - c. We all put clothes on our bodies that look and feel good.
 - d. We all keep the temperature of our environment at a level which feels good.
 - e. We buy comfortable beds to sleep in.
 - ii. Men should nourish and cherish their wives (**Eph 5:29**).
 - a. Nourish - III. 9. To promote or foster (a feeling, habit, condition, state of things, etc.) in or among persons.
 - b. Cherish - 1. *trans.* To hold dear, treat with tenderness and affection; to make much of. b. To make too much of, pamper, pet. c. To caress, fondle; to hug; to stroke or pat endearingly.
 - c. Husbands ought to promote and foster good feelings, habits, and conditions for their wives.
 - d. Husbands ought to treat their wives with tenderness and affection.
 - e. They ought to make much of them and make them feel special and loved.
 - f. Men ought to caress, fondle, and hug their wives.
 - g. Women respond to touch like men respond to sight.
- F. Husbands should not be bitter against their wives (**Col 3:19**).
 - i. Bitter - 1. a. One of the elementary sensations of taste proper...obnoxious, irritating, or unfavourably stimulating to the gustatory nerve; disagreeable to the palate; having the characteristic taste of wormwood, gentian, quinine, bitter aloes, soot: the opposite of sweet; causing 'the proper pain of taste'
 - 6. a. Characterized by intense animosity or virulence of feeling or action; virulent.
 - 7. Of words (or the person who utters them): Stinging, cutting, harsh, keenly or cruelly reproachful, virulent.
 - ii. Husbands should be sweet towards their wives and not harbor animosity toward them.
 - iii. Men should speak to their wives with soft words, not harsh ones.
 - iv. In the marriage, the wife is the weaker vessel (**1Pe 3:7**).
 - a. Women are generally not as strong and courageous as men (**Isa 19:16; Jer 51:30**).
 - b. Men need to recognize this and not despise their wives for it, but understand that that is how God made them.

- c. The wife should be honored as the weaker vessel, not be the object of her husband's frustration.
 - d. Honor - 1. High respect, esteem, or reverence, accorded to exalted worth or rank; deferential admiration or approbation. a. As felt or entertained in the mind for some person or thing. b. As rendered or shown: The expression of high estimation.
 - v. Women are generally more emotional than men and tend to deal with problems as such.
 - vi. Men are generally more analytical and want to solve problems rather than talk about them. (Nail in the forehead story)
 - vii. This can be frustrating for husbands and can lead to bitterness, but it must be resisted.
- G. Husbands should dwell with their wives according to knowledge (**1Pe 3:7**).
- i. Knowledge - II. Senses derived from the verb know, in its later uses. * The fact or condition of knowing. 5. a. The fact of knowing a thing, state, etc., or (in general sense) a person; acquaintance; familiarity gained by experience.
 - ii. Husbands ought to know their wives.
 - iii. Husbands ought to be familiar with their wives by spending lots of time talking with them and doing things with them.
 - iv. "*Dwelling with the wife according to knowledge*; not according to lust, as brutes; nor according to passion, as devils; but according to knowledge, as wise and sober men, who know the word of God and their own duty." (Matthew Henry)
 - v. This will facilitate the husband and wife to be heirs together of the grace of life.
 - vi. Not doing so will hinder your prayers.
 - a. This shows that husbands and wives should pray together.
 - b. If the husband is not dwelling with his wife according to knowledge and not giving honor to her, it is easy to see how their prayers would be hindered.
 - c. God's ears are open to the prayers of the righteous, but His face is against them that do evil (**1Pe 3:12**).
 - d. Sometimes abstention from sex should be done so that you both can fast and pray (**1Co 7:5**).
- H. A husband's number one priority (except for the Lord) should be his wife (**1Co 7:33**).
- i. Kids should come second to your wives, men.
 - ii. Your friends, hobbies, and your career should come second to your wives.
- I. A husband should provide for the sexual needs of his wife (**1Co 7:3-5**).
- i. Remember, men, you're like a microwave, but she's like a crock pot.
 - ii. She's not like you; she's not usually turned on by just the sight of you in your boxers; she needs warm up time.
 - iii. Quickies might be alright sometimes, but for women the closeness in sex is as important as the climax.
- J. Husbands ought to praise their wives when praise is earned and due (**Pro 31:28**).
- i. Praise - II. 3. a. To tell, proclaim, or commend the worth, excellence, or merits of; to express warm approbation of, speak highly of; to laud, extol.
 - ii. Men ought to praise their wives both publicly and privately when appropriate.

- iii. A wife ought to foremost be praised for her godliness, fear of the Lord, and her works (**Pro 31:29-31**).
 - iv. Most women love to be praised and told how much they are appreciated.
 - a. Thank her for each meal she prepares and tell her it was good (if it wasn't, then come up with something good to say about it which is true).
 - b. Tell her you appreciate all that she does around the house and with the kids.
 - c. Let her know that you know she works hard, though it may not be at an outside job.
 - v. I know of a man in another church that praises his wife often for her good character to the point that other men get sick of hearing it, but he continues to do it anyway.
 - vi. A wife ought also to be praised for her beauty in private such as Solomon did in the Song of Solomon (**Son 4:1-7**).
 - vii. Most women like their husbands to tell them how pretty they are.
- K. A husband should never belittle or insult his wife in front of other people, or privately to another person.
- L. A husband should provide for the family.
 - i. If he doesn't provide for his own, he is worse than an infidel (**1Ti 5:8**).
 - ii. Provide - III. 7. To equip or fit out (a person, etc.) with what is necessary for a certain purpose; to furnish or supply with something implied. In quot. 1628, to provide or furnish with a lodging.
 - iii. In the law of Moses, a husband was to provide for the needs of his wife, which included food, clothing, and sex (**Exo 21:10-11**).
 - iv. The N.T. shows likewise that the husband is supposed to provide for his wife's sustenance (**Eph 5:28-29**).
 - v. Nourish - II. 5. b. To sustain (a person or living organism) with food or proper nutriment.
 - vi. It follows that if the scripture says that wives are to be keepers at home and to guide the house, then the husband must of necessity be out in the world providing for the means of sustenance of the family.
 - a. Jesus taught that at His second coming women would be grinding (grain, etc. for making food) and men would be in the field (**Luk 17:35-36**).
 - b. The husband of the virtuous woman in Proverbs 31 was known in the gates while his wife was taking care of things at home (**Pro 31:23**).
 - 1) Gate - 2. In Biblical phraseology, after Hebrew; ellipt. for gate(s) of the city as a place of judicial assembly.
 - 2) He was not at home, but rather in the city among the elders of the land where he was providing for his family.
- M. Husbands are also responsible for bringing up their children in the nurture and admonition of the Lord (**Eph 6:4**).
- i. Nurture - 1. Breeding, upbringing, training, education
 - ii. Admonition - 1. The action of admonishing; authoritative counsel; warning, implied reproof.
 - iii. This means that training, education, and discipline of the children is primarily the responsibility of the husband/father. More on this in the next series...