

Exegetical Notes for 1 Peter 3:7

KEY

ATR = Word Pictures in the New Testament (A.T. Robertson).

BAG = Bauer Arndt and Gingrich: A Greek-English Lexicon to the New Testament and Other Early Christian Literature.

B&W = Syntax of New Testament Greek (James A. Brooks and Carlton Winbery).

Barclay = The Letters of James and Peter: Daily Study Bible Series (William Barclay).

Bullinger = Figures of Speech Used in the Bible (E.W. Bullinger).

Calvin = Calvin's Commentaries, Vol. XXII (John Calvin).

DNTT = The New International Dictionary of New Testament Theology (Colin Brown, Gen. Ed.).

Fickett = Peter's Principles: A Bible Commentary for Laymen (Harold L. Fickett, Jr.).

Grudem = Tyndale New Testament Commentaries, 1 Peter (Wayne Grudem).

Grudem2 = Systematic Theology (Wayne Grudem).

Guthrie = New Testament Introduction (Donald Guthrie).

Expositors = The Expositor's Greek New Testament: Volume Five (W. Robertson Nicoll, Ed.).

Keener = The IVP Bible Background Commentary: New Testament (Craig S. Keener).

Leighton = 1 & 2 Peter: The Crossway Classic Commentaries (Robert Leighton).

Lewis = Integrative Theology (Gordon Lewis and Bruce Demarest).

MacArthur = MacArthur New Testament Commentary: 1 Peter (John MacArthur).

Metzger = A Textual Commentary on the Greek New Testament (Bruce M. Metzger).

Michaels = 1 Peter Word Biblical Commentary (J. Ramsey Michaels).

Morgan = The Westminster Pulpit (Volume VIII) (G. Campbell Morgan).

NLEKGNT = New Linguistic and Exegetical Key to the Greek New Testament.

Schreiner = The New American Commentary: 1, 2 Peter, Jude (Thomas R. Schreiner).

Shedd = Dogmatic Theology (W.G.T. Shedd), 3rd edition.

Kittle = Theological Dictionary of the New Testament (G. Kittle and G. Friedrich, Eds.).

Turnbull = Proclaiming the New Testament: Volume 5 (Ralph Turnbull, Ed.).

Vincent = Vincent's Word Studies of the New Testament (Marvin R. Vincent).

Wuest = First Peter in the Greek New Testament (Kenneth S. Wuest).

Diagram of 1 Peter 3:7

Οι ἄνδρες ὅμοι,

συννοικοῦντες

κατα γνώσιν

ὡς ἀσθενεστέρῳ σκεύει

τῷ γυναικειῷ,

ἀπονέμοντες τιμὴν

ὡς και συγκληρονόμοις χάριτος ζωῆς

εἰς το μη ἐγκόπτεσθαι ταῖ προσευχὰς ὑμῶν.

Husbands, likewise,

live with [your wives]

according to knowledge,

as with a weaker vessel—

since she is woman—

and grant her honor

as a joint heir of the grace of life,

so that your prayers might not be hindered.

TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

GREEK TEXT:

Οι ἄνδρες ὅμοι, συνοικοῦντες κατα γνώσιν ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικειῷ, ἀπονέμοντες τιμὴν ὡς καὶ συγκληρονόμοις χάριτος ζωῆς εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.

ENGLISH TRANSLATION:

Husbands, likewise, live with [your wives] according to knowledge, as with a weaker vessel—since she is the woman—and grant her honor as a co-heir of the grace of life, so that your prayers might not be hindered.

PASSAGE OUTLINE:

I. Instructions to Husbands in the Church

A. Life with your wife according to knowledge

1. Recognize that she is a weaker vessel, a woman

B. Grant her honor as a joint heir of eternal life

II. Promise to Husbands in the Church

A. Your prayers will not be hindered

INITIAL SERMON OUTLINE:

I. Call

II. Command

III. Consideration

IV. Commendation

IV. Consequence

PASSAGE SUBJECT/THEME (what is the passage talking about): The behavior of a husband toward his wife.

PASSAGE COMPLEMENT/THRUST (what is the passage saying about what it's talking about): the husband is to treat his wife with understanding and as a joint heir to eternal life so that his prayers are not hindered.

PASSAGE MAIN IDEA (central proposition of the text): A husbands must treat his wife as a spiritual equal, with tenderness, so this his prayers are not hindered.

PURPOSE OF THE SERMON (on the basis of the CPT what does God want us to learn and do?): God wants the Christian husband to treat his wife with honor as a spiritual equal, keeping in mind that she is woman, so that his prayer life is not interrupted.

SERMON SUBJECT/THEME (what am I talking about): How husbands are to treat their wives.

SERMON COMPLEMENT/THRUST (what am I saying about what I am talking about): With consideration toward her creation as a woman and fellow heir to salvation.

INITIAL CENTRAL PROPOSITION OF THE SERMON: Treat your wife with consideration as God's creation and a Christian or He will consequently not hear you when you call.

MEMORABLE CENTRAL PROPOSITION OF THE SERMON: Consistent communion with Christ is a consequence of caring for your wife with consideration as God's co-equal creation.

"Take heed of your wife or God won't take heed of you."

SERMONIC IDEA/TITLE: "The Pleasure of God's Face: How to Honor Your Wife"

FINAL SERMON OUTLINE:

- I. The Pleasure of God's Face: How to Honor Your Wife
 - A. Hear the Call - *"Husbands likewise"*
 - B. Heed the Command - *"Treat your wife according to knowledge"*
 - C. Have Consideration - *"Since she is a woman"*
 - D. Honor her Conversion - *"Grant her honor as a co-heir"*
 - 1. Happy Consequence - *"So that your prayers be not hindered"*

Three Steps of Exegesis

- ❶ Do an initial translation of the entire passage.
- ❷ Do a detailed analysis of the grammar, working verse-by-verse to the end of the passage.
- ❸ Do a detailed exegesis of the passage by way of a "shot-gun" approach, using all the exegetical tools.
 - √ In no particular order:
 - Work from critical commentaries to practical.
 - Word studies and cross-references (analogy of the faith).
 - Applicational analysis - applicational issues arising from the text.
 - Theological analysis - theological issues arising from the text.
 - √ "Blast away" at the passage until I am content with my exegesis, main idea, and outline.
 - Smooth away all of the wrinkles.
 - The process is to yield an accurate "statue" as I chisel away the debris.

Parsing Verbs and Declining Nouns

- Verbs: (ἐπακολουθεω - to follow * Verb: Aorist Subjunctive Active, 2P).
(ὑπομενω * Verb: Future Indicative Active, 2P).
- Nouns: (ὑπογραμμος - model, pattern, example * Noun: Masculine Accusative Singular).
- Participles: (ὑποτασσω * Present Middle/Passive Participle: Masculine Nominative Plural).
- Adjectives: (ἐπιεικης - gentle, kind * Adjective: Masculine Dative Plural).

HISTORICAL/CULTURAL/GRAMMATICAL CONTEXT

This verse concludes the section on marriage, begun in verse 1, as well as the greater section on submission to authority that was begun in 2:13.

The reason (or one reason) why Peter gives only one verse to husbands and six to the wives is that his focus has been on those who are subject to authority, not to those who wield it. It is always more difficult, as far as attitude is concerned, to submit than to lead. Additionally, Peter was focused on wives with unsaved husbands (difficult!) while in verse seven he addresses husbands with regenerate wives.

3:7 EXEGESIS

GREEK TEXT:

Οι ἄνδρες ὅμοι, συνοικοῦντες κατα γνώσιν ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικειῷ, ἀπονέμοντες τιμὴν ὡς και συγκληρονόμοις χάριτος ζωῆς εἰς το μη ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.

Οι ἄνδρες (– * Noun: Masculine Nominative Plural). Vocative of direct address.

ὅμοι, (ὅμοιος, * Adverb).

συνοικοῦντες (συνοικεω - to dwell together * Present Active Participle: Masculine Nominative Plural).
Adverbial-Imperative Participle.

κατα γνώσιν (γνώσις * Noun: Feminine Accusative Singular). Accusative of Direct Object.

ὡς (– like, as, even as * comparative particle).

ἀσθενεστέρῳ (ἀσθενής * Adjective: Neuter Dative Singular).

σκεύει (σκευος - vessel * Noun: Neuter Dative Singular). Dative-Instrumental of Association.
"Vessel" was a common Greek metaphor for "body" since Greeks thought of souls living temporarily in bodies." Cf. 1 Thess. 4:4; Acts 9:15; Rom. 9:22-23.

τῷ γυναικειῷ (γυναικεῖος - pertaining to a female or wife * Adjective: Neuter Dative Singular). Not a noun but an adjective agreeing with vessel and weaker. Attributes of the vessel.

ἀπονέμοντες (ἀπονέμω - to assign or portion out * Present Active Participle: Masculine Nominative Plural). Adverbial Circumstantial Participle. Perhaps Temporal ("while")?

τιμὴν (τιμή * Noun: Feminine Accusative Singular). Accusative of Direct Object.

ὡς (– like, as, even as * comparative particle).

και συγκληρονόμοις (συγκληρονόμος - a joint or fellow heir * Noun: Feminine Dative Plural). Dative of Indirect Object.

χάριτος (– * Noun: Feminine Genitive Singular). Genitive of Description.

ζωῆς (– * Feminine Genitive Singular). Genitive of Description.

εἰς το μη ἐγκόπτεσθαι (ἐγκόπτω - to cut off, to impede one's way, interruption * Verb: Present Infinitive Passive, 2P). Infinitive of Purpose. Cf. use of the same word in Gal. 5:7 and 1 Thess. 2:18. Idea of "cutting" as in cutting a line of communication (as in a telephone).

τὰς προσευχὰς (προσευχη * Noun: Feminine Accusative Plural). Accusative of Direct Object.

ὑμῶν (συ * Second Person Independent Personal Pronoun: Genitive Plural).

ENGLISH TRANSLATION:

Husbands, likewise, live with [your wives] according to knowledge, as with a weaker vessel—since she is the woman—and grant her honor as a co-heir of the grace of life, so that your prayers might not be hindered.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Husbands, likewise, (Οι ἄνδρες ὅμοι,)

A. Hear the Call - "*Husbands likewise*"

Οι ἄνδρες (– * Noun: Masculine Nominative Plural). Vocative of direct address.

ὅμοι, (ὅμοιος, * Adverb). Brings us back to the greater context of 2:13 ff. Husbands are duty-bound to their wives. This does not mean, however, that husbands are to submit to their wives in the same way that the other groups are addressed (rulers, servants, wives). "The connection is loose, indicating that a new group is addressed." [Schreiner, 159]

In this particular passage, this is the only admonition to the greater; Peter doesn't address political leaders (but he does their subjects), he doesn't address masters (but he does servants). He addresses wives in vv. 1-6 and he does turn his attention toward the husband in v. 7. There's a connection of submission that extends to the husbands here in that he is to subject himself to God (cf. 1 Cor. 11:3). That connection is seen at the end of this verse. If he does not subject himself to God in his care for his wife, God will not attend to his prayers. Communion with God is hindered.

live with your wives according to knowledge, (συννοικοῦντες κατὰ γνῶσιν)

B. Heed the Command - "*Treat your wife according to knowledge*"

συννοικοῦντες (συννοικέω - to dwell together * Present Active Participle: Masculine Nominative Plural). Adverbial-Imperative Participle. Imperative in force. Word implies intimacy.

This is a term of intimacy. Idea of "co-habit" (habitat, Latin cohabitant) – but, of course, in marriage. Command is to live w/your wife, not w/someone you're not married to. Whenever you live w/someone, even if it's a college roommate, there are challenges. How much more so in the union of husband and wife where the two become one. Need for unity, love, understanding, forgiveness. Cf. Psalm 133:1.

Dwelling in intimacy. Being considerate of your wife's needs: emotionally, physically, spiritually.

κατὰ γνῶσιν (γνῶσις * Noun: Feminine Accusative Singular). Accusative of Direct Object.

Note the other translations (understanding way, considerately or with consideration). Helpful, but misses the nuance of "knowledge." NASB translates the word as "k." or "knowing" in the 26 of the 27 vv. where it is found (this the only exception).

The word is important. This is a knowledge of truth; intimate, personal, knowledge.

LUK 1:77 To give to His people {the} knowledge of salvation By the forgiveness of their sins,
LUK 11:52 "Woe to you lawyers! For you have taken away the key of knowledge; you did not enter in yourselves, and those who were entering in you hindered."

ROM 11:33 Oh, the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments and unfathomable His ways!

2CO 2:14 But thanks be to God, who always leads us in His triumph in Christ, and manifests through us the sweet aroma of the knowledge of Him in every place.

PHI 3:8 More than that, I count all things to be loss in view of the surpassing value of knowing Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them but rubbish in order that I may gain Christ,
COL 2:3 in whom are hidden all the treasures of wisdom and knowledge.

Some commentators see in this an exhortation to a knowledge of God's will. IOW - this isn't knowing your wife, but knowing God's will in your marriage (so Schreiner). I'm going to go with the majority and say that this is a knowledge of your wife (context seems to support this - she is a co-heir, a weaker vessel).

Gill sees various aspects at work:

". . . according to knowledge; of themselves, and their wives, and the duties belonging to the conjugal state, and the laws of God and man respecting it; and according to their knowledge of the Gospel, and the Christian dispensation, which no ways breaks in upon, but strengthens and encourages to the observance of things belonging to natural religion, and civil life; and according to that superior knowledge of things, which, generally speaking, men have to women; as also wisely, prudently, becoming their characters as men and Christians . . ."

What "k.?" General knowledge of the fact that she is a woman and thus has unique needs. Specific knowledge of her desires, goals, frustrations, strengths, weaknesses. Her emotional, physical and spiritual needs.

"An effort has been underway . . . to prove that men and women are identical, except for the ability to bear children. Radical feminists have vigorously (and foolishly asserted that the only distinction between the sexes is culturally and environmentally produced. Nothing could be farther from the truth; males and females differ biochemically, anatomically, and emotionally. In truth, they are unique in every cell of their bodies, for men carry a different chromosomal pattern than women. There is also considerable evidence to indicate that the hypothalamic region, located just above the pituitary gland in the mid-brain, is 'wired' very uniquely for each of the sexes. Thus, the hypothalamus (known as the seat of the emotions) provides women with a different psychological frame of reference than that of men." [James Dobson, What Wives Wish Their Husbands Knew About Women, 114] .

In the early 1990's author John Grey published a best selling book entitled, "Men are from Mars, Women are From Venus."

Each one of us men could get together and talk about our wives and outline specific differences that characterize each one as to their needs. One wife may be especially prone to discouragement; security; some are more independent; some had special physical or emotional needs; some may not handle stress well. Ask yourself: "What does my wife need and how am I doing in meeting those needs?"

Snowflakes not alike, nor wives.

Grudem commends James Dobson's book, "What wives wish their husbands knew about women."

Published in 1975. Some of the chapter titles: * Sources of depression in women; * Fatigue and time pressure; * Loneliness, Isolation, and Boredom (cf. my parent's neighbor); * Absence of Romantic Love; * Financial Difficulties; Physiological problems (time of the month issues); * Problems with children.

Our godless, sinful culture has long been squeezing women into a mold that they're not made to fit into. Sexualization of women (pornography, young women who are expected to have a sex drive like men - in reality, these younger women are trying to maintain their self-worth on the basis of the approval of others, particularly men. What happens when these young women reach their 30s and 40s? They're depressed, burned out, they've had innumerable sexual partners, many have had several abortions, they have no self-worth, they are bitter. In short, they've bought the lie. You look back into the rear view mirror and you see a decade or more of bad decisions and dead ends, and you weep.

God is mindful of our frame, knowing that we are but dust. But he also has plans for each one of us, he knows the number of hairs on our heads. His purposes and working in and through each one of us is uniquely tailored to each one.

Assumes that you know her (time and effort).

Note Eph. 5:25-28 (do a mini-exposition of this text); Proverbs 5:18-19; 1 Cor. 7:3-5.

as with a weaker vessel—since she is the woman— (ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικειῷ,)

C. Have Consideration - "*Since she is woman*"

ἀσθενεστέρῳ (ἀσθενής * Adjective: Neuter Dative Singular). Luther contended in his commentary that women are weaker physically and emotionally. From σθενω with the alpha privative (cf. σθενω used in 1 Peter 5:10). To be weak or sick. In this case, comparative "weaker vessel" (all of us are considered vessels, Acts 9:15).

σκεύει (σκευος - vessel * Noun: Neuter Dative Singular). Dative-Instrumental of Association. "Vessel" was a common Greek metaphor for "body" since Greeks thought of souls living temporarily in bodies." Cf. 1 Thess. 4:4; Acts 9:15; Rom. 9:22-23. Peter may be drawing from Paul in using this traditional metaphor of "vessel." Peter was apparently familiar with Romans (cf. Romans 9:33 with 2:6-8).

τῷ γυναικειῷ (γυναικεῖος - pertaining to a female or wife * Adjective: Neuter Dative Singular). Not a noun but an adjective agreeing with vessel and weaker. Attributes of the vessel. She is woman or womanly or the type of a woman. Word only used here.

God esteems weakness (parallel to humility). God is pleased to bestow honor and blessing on weaker vessels. See the couplet in the OT of widows and orphans, representing those whom God comes to defend. Children are objects of his special love. Cf. Matt. 5:3-12; 1 Cor. 1:26-30; 12:22-25.

Weaker doesn't refer to character or intellect. Doesn't mean inferior (note discussion on the concept of submission). It doesn't mean spiritually inferior. What does it mean? MacArthur writes that "It means that women generally possess less physical strength than men" [182]. I think there's more to it than that.

There is the issue of emotional differences. Generally speaking, God has created women to be different, weaker, emotionally and physically (so Luther). Are there exceptions? Yes, of course. Exceptions to a rule do not negate the rule.

"For the woman is the weaker vessel—the pot—which the stronger—the cauldron—may easily smash." (Sir. 13:2).

James R. Slaughter sees three areas where the woman is weaker than the man:

"Current research indicates that at least three basic female traits exist by which a woman may be perceived as weaker than the male. She tends to be less physically powerful, less aggressive, and less objective." [Integrity of Heart, Skillfulness of Hands: Biblical and Leadership Studies in Honor of Donald K. Campbell, *Peter's Instructions to Husbands in 1 Peter 3:7*, 181]

He also writes,

"In addition to these physical characteristics the presence of the male hormone (testosterone) accounts for much of the increased levels of aggression in men. This difference apparently plays a role in emotional response. Men have more distance from their emotions, and a great capacity to detach themselves from immediate reactions. Women respond to situations more immediately and spontaneously, finding it harder to distance themselves from the way they feel. Thus, a man more readily reacts to a situation with a response that is more purely mental or physical. The tendency to be less aggressive may make the female less confrontational in her behavior toward her husband and children, and to those outside the family." [Ibid, 181-182]

And,

"Neuroscience research has established that the two hemispheres in the brain make different contributions to what a person knows and how a person acts, though complex activity requires the entire brain." Citing research by Judith Bardwick in her book, "Psychology of Women," he goes on to say, "The male mind discriminates, analyzes, separates, and refines. The feminine mind knows relatedness, has an intuitive perception of feeling, and has a tendency to unite rather than separate." [Ibid, 182]

There are feminists out there who hate the idea of women being considered in any way weaker than men. Hard to argue against physically. Men are larger, have bigger bones and musculature. Way God designed things (that itself argues that men are to be the workers and protectors in the family - we were designed for that by God). Men have high levels of testosterone.

I look at our women here. They're getting ready for women's retreat and they're making little baskets with dried flowers in them. Most women love things like crafts, flowers. They like to talk about clothes, and decorating things. Our men get together & what do we do? We go out in the bush and shoot guns. This isn't simply cultural. We reflect God-designed differences. Why it is so unnatural, a perversion, to see women act like men & men act like women. Ever-increasing practice of homosexuality. Why

is it that one partner assumes a male role and the other a female role? (cf. my recent trip to the Reagan Library). I look at things like this, and see how abnormal it is from the perspective of creation.

Women can be tough. They endure pain and sickness as well as men do (childbirth).

Our godless society wants to erase the distinctions between men and women. To the peril of our culture. In every area where we as a culture (certainly true as a CH) thumb our nose at God and say, "No, we will do it our way" we suffer.

Marriage: God says, "to death do you part" - Rampant divorce

Sex: God says, "one man and one woman in marital covenant w/each other" - adultery, fornication, homosexuality.

No longer anything that's deemed "abnormal." Think about that! No doubt, if you run across someone who's a self-described "liberal & progressive thinker" they will roll their eyes at you if you suggest that some behaviors are abnormal. They'll say, "What's normal?" Turn the table and ask that person, "What's abnormal? Is there anything that's outside the bounds of normalcy to you? Everyone has a standard, problem is, that standard is totally subjective.

Worship: God says, "I alone will you worship" - people who worship themselves, hedonism, (he who dies w/the most toys wins)

Conduct: God says, "don't lie, steal, cheat, speak with profanity, don't murder, etc."

Woman boxers (fight that was set up between a woman and a man in Mesa several years ago). Woman cage fighters, Woman powerlifters who pump themselves full of steroids, woman soldiers.

Men are to be the protectors of woman, caretakers. 1 Sam. 1:4-5; Eph. 5:23-26; Col. 3:19; 1 Tim. 5:8.

What happened to chivalry, (a term related to the medieval institution of knighthood. It is usually associated with ideals of knightly virtues, honor and courtly love. The word is derived from the French word chevalier, indicating one who rides a horse (Fr. cheval), though the term has come to signify more than this.) – Cf. "my knight in shining armor." Believed in the honor of God, cause of the innocent, and the gentle protection and care of women.

GEN 2:23-24 And the man said, "This is now bone of my bones, And flesh of my flesh; She shall be called Woman, Because she was taken out of Man." 24 For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh.

PRO 5:15-18 Drink water from your own cistern, And fresh water from your own well. 16 Should your springs be dispersed abroad, Streams of water in the streets? 17 Let them be yours alone, And not for strangers with you. 18 Let your fountain be blessed, And rejoice in the wife of your youth.

1TH 4:4 that each of you know how to possess his own vessel in sanctification and honor,

In Peter's day, husbands were generally uninterested in their wives as objects of friendship. They were housekeepers and bearers of legitimate children.

Women are more sensitive spiritually. This isn't necessarily a weakness, but it leaves them vulnerable to pain - esp. from an insensitive or abusive husband. Cf. Col. 3:19.

Aristotle taught that women were inferior to men in every way, except sexually. Aristotelean thought in this regard dominated Greco-Roman culture. Peter is arguing for their equality. Cf. Gal. 3:28.

“Look at life for women before Christ. Classical scholars used to muse about ‘the glory that was Greece,’ but ancient Greece was glorious neither for slaves nor those near-slaves known as wives. An Athenian wife was not allowed to eat with her husband’s guests nor leave the house without male escort. Spartan women probably had more freedom, but were still kept ‘under lock and key’ according to the second-century biographer Plutarch. Greek men viewed women as inferior from birth (as in China today, baby girls suffered infanticide far more often than boys) and into adulthood. The great fifth-century dramatist Aeschylus had his chorus declare about women, ‘Evil are they and guileful of purpose, with impure hearts.’ Later, in Rome, husbands could divorce wives who went outside without a veil and could kill them for committing adultery. The historian Tacitus wrote that women were by nature cruel, and the humorist Juvenal thought that women were so low that ‘there is nothing a woman will not permit herself to do. Those customs and attitudes changed in Greece and Rome with the coming of Christianity.” [Marvin Olasky, “World Magazine,” July 19, 2003]

Husbands are to respond to wife in such a way that deems her precious. Precious! She is praiseworthy in his sight. No arrogance, no overbearing attitude, no air of superiority, no intimidation. He is not to be rude, patronizing, or contemptuous. Grant her honor. Praise her in private and before others.

and grant her honor as a co- heir of the grace of life, (ἀπονέμοντες τιμὴν ὡς και συγκληρονόμοις χάριτος ζωῆς)

ἀπονέμοντες (ἀπονέμω - to assign or portion out * Present Active Participle: Masculine Nominative Plural). Adverbial Circumstantial Participle. Perhaps Temporal ("while")?

τιμὴν (τιμὴ * Noun: Feminine Accusative Singular). Accusative of Direct Object. Some of honor was something weighty. Homer, the Greek author (not Simpson) said, "The greater the cost of the gift, the more the honor." [cited in Swindoll, 108]

High priority. Are your wives your top priority in your list of human relationship?

και συγκληρονόμοις (συγκληρονόμος - a joint or fellow heir * Noun: Feminine Dative Plural). Dative of Indirect Object. Cf. the related word κληρονόμια used in 1:4.

D. Honor her Conversion - "*Grant her honor as a co-heir*"

Probably appositional, "the grace that is life." Eschatological life.

MacArthur contends that this doesn't refer to the grace of eternal life, but the grace of married life. "Marriage is a divine providence given to man regardless of his attitude toward the Giver." [182] This is not likely given the context and words used.

As Michaels writes: "In addressing wives, Peter's attention is centered on those married to unbelievers, while in addressing husbands, his attention is centered on those married to believers . . ." [169]

Wives share with their believing husbands the great salvation described in 1:3-9. Cf. 3:10.

so that your prayers might not be hindered. (εἰς το μη ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.)

Some believe the "your" refers to husbands and wives together. Clement of Alexandria thought along these lines, even contending that the "two or three" gathered together in prayer in Matthew 18:20 referred to husband, wife and child (quite fanciful and erroneous). I believe the husband is in view here at the end as he is at the start. This exhortation bookends the vocative.

The verse looks forward to 3:12.

εἰς το μη ἐγκόπτεσθαι (ἐγκόπτω - to cut off, to impede one's way, interruption * Verb: Present Infinitive Passive, 2P). Infinitive of Purpose. Cf. use of the same word in Gal. 5:7 and 1 Thess. 2:18. Idea of "cutting" as in cutting a line of communication (as in a telephone). "Used of soldiers digging trenches to slow a pursuing army." [Integrity of Heart, Skillfulness of Hands: Biblical and Leadership Studies in Honor of Donald K. Campbell, James R. Slaughter, *Peter's Instructions to Husbands in 1 Peter 3:7*, 181]

1. Happy Consequence - *"So that your prayers be not hindered"*

Psalm 66:18 If I regard wickedness in my heart, The Lord will not hear;

"The sighs of the injured wife come between the husband's prayers and God's hearing." [Bigg, cited in Barclay, 224]

If we're not at one with our wives, we cannot be at one with God.

Cf. Isa. 59:2; John 9:31. Also John 14:13-14.

"So concerned is God that Christian husbands live in an understanding and loving way with their wives, that He 'interrupts' his relationship with them, when they are not doing so. No Christian husband should presume to think that any spiritual good will be accomplished by his life without an effective ministry of prayer. And no husband may expect an effective prayer life unless he lives with his wife 'in an understanding way bestowing honor' on her. To take the time to develop and maintain a good marriage is God's will; it is serving God; it is a spiritual activity pleasing in His sight." [146]

Cf. Article in my files on Grudem's move to AZ for the sake of his wife's health.