



## Human Power v. Divine Power: Necessity of Divine Power in Marriage, Rom 8:8; 15:14; 1 Cor 2:14; 10:13; 1 Cor 1:4; Resistance of Testing & Temptation

- 10) These power options must be developed into spiritual skills by means of the power of the Holy Spirit. The New Testament word for this divine power is the verb **δυναμώω**, **\dunamoō\**: to be strengthened; to grow strong. The noun forms are **δύναμις**, **\dunamis\** and **δυναμιαί**, **\dunamai\**: to be able, to be capable.
- 11) We find these two nouns in many passages that describe the necessity of divine omnipotence in the execution of the Christian way of life.

1. Whenever the Christian husband and/or wife operate without divine power the marriage cannot fulfill its divine purpose of pleasing God:

**Romans 8:8** - Those who are in the flesh [ **status quo carnality** ] are unable [ **οὐ δυναμιαί**,: **ou dunamai**: **do not have the power, or the capacity** ] to please God.

2. With unconditional love and respect, the spouse filled with the Holy Spirit has the power to have a corrective influence over the carnal spouse:

**Romans 15:14** - I am convinced, my fellow believers, even concerning you, that you are full of goodness, having been filled with all knowledge, being able [ **δυναμιαί**: **powerful** ] also to have a corrective influence on each other.

3. The married couple does not have the power to fulfill its corporate witness if one of them is an unbeliever:

**1 Corinthians 2:14** - A natural man [ **ψυχικός άνθρωπος**, **psuchikos anthropos**: **soulish man, an unbeliever** ] does not accept the things of the Holy Spirit; for these things are foolishness to him, and he cannot [ **οὐ δυναμιαί**,: **ou dunamai**: **does not have the power or capacity to** ] understand them, because they are spiritually discerned.

4. But in the Christian marriage there is no circumstance—testing for blessing or temptation to sin—that with doctrine the husband and wife cannot endure or overcome in the status quo of spirituality:

**1 Corinthians 10:13** - There is no testing/temptation [ **πειρασμός**, **peirasmos**: **to examine for the purpose of approval, i.e., providential preventive suffering, momentum testing, & evidence testing / allurements from the sinful nature, the world, & the devil** ] that has overtaken you but such as is common to man. But God is faithful, who will not allow you to be challenged [ **πειράζω**, **peirazō** ] beyond which you are able [ **δυναμιαί**: **have the power or capacity to withstand** ], but with the challenge [ **peirasmos** ] will provide a way of escape also, that you may be able [ **δυναμιαί**: **have the power or capacity** ] to endure it [ **the problem-solving devices that endures testing & overcomes temptations** ].

5. During the course of a marriage there are times of prosperity and times of adversity. There are times of illness and times of good health. There are good times and there are bad dependent upon a multiplicity of circumstances. The duty of the husband is to comfort the wife during her down times and it is the duty of the wife to comfort the husband during his.

NOTE: A decision to marry a person is not a commitment but an agreement to have a wedding ceremony on a certain date at a designated time. A commitment is a mental attitude of devotion that does not vacillate with circumstances or terminate before death.



**2 Corinthians 1:4 -** God gives continuing comfort [ παρακαλέω, *parakaleō*: **to console, to solace, to encourage** ] to us in all our affliction [ θλιψις, *thlipsis*: **affliction, distress, & calamity brought about primarily by outside adversity** ] so that we may be able [ *dunamai*: **have the power or capacity** ] to comfort [ *parakaleō* ] those who are in affliction [ *thlipsis* ] with the comfort with which we ourselves are comforted [ *parakaleō* ] by God.