

Submission in the Home
1 Peter 3:1-6

Introduction

I have been finding our study of 1 Peter to be of great benefit. I hope you are finding the same thing to be true in your own life. I had picked 1 Peter as an important book to study at this time because of its overall theme of preparing for persecution. Nero's blaming of Christians for the burning of Rome was resulting in persecution of believers spreading throughout the empire. Peter's letter to those in Asia Minor (modern Turkey) acknowledges that they had already experienced distress by various trials as their faith was being tested (1:6-7). He is preparing them for what is coming in the future by directing them how to respond to it in a godly manner. Though I was already familiar with this letter and had read through it dozens of times in preparation for this sermon series, it has been as I have been able to study it more thoroughly in preparation for each sermon that the godly wisdom of Peter's instructions for living a godly life has become even more magnified. Part of that is the simple truth that what becomes necessary in extreme situations is also helpful in normal ones, and that learning to live in godliness in all situations will enable you to do so in stressful ones. If you have not made developing godliness as the normal pursuit of your life, then it will be much more difficult to do so in stressful situations though such circumstances will force the issue.

Peter's method has been to lay a strong foundation in your identity in Jesus Christ, for it will be out of your understanding of what God has done for you and who you are in Him that you will be able to live and respond in a godly manner to the situations that arise in life. As I pointed out in the sermon last week, Christians are called by God for the purpose of imitating Christ's example. What is true in following Jesus' steps in responding to unjust suffering is also true in every other aspect of life. (LINK). If you are a Christian, do you know who you are in Christ as a result of all that God has done for you? If you are not a Christian, then you need to understand that you cannot live in this manner of life with a secure hope for the future until you believe what God has said and place your trust and faith in the person and work of the Lord Jesus Christ.

Who are in you in Christ? Here is what Peter has placed an emphasis on in the first two chapters of his letter. You are chosen by God, sanctified by the Spirit and cleansed by Jesus. You have been born again by God's mercy and redeemed by the Christ's blood. You are a "*living stone*" being built up as a spiritual house for you are part of a chosen race, a royal priesthood, a holy nation and a people for God's own possession. These things make you an *alien and stranger* in this world and a slave of Jesus.

Peter applies these truths in a practical way in his instructions concerning submission to civil authorities, submission in the workplace and submission in the home which we will be examining this morning. Submission to any other human authority is always directly related to submission to God for authority extends from Him through those He has placed in such positions as His servants (Romans 13:1-4). That authority does not have to be a Christian to be God's servant, for God uses even the ungodly in keeping order in the world and promoting what is good and punishing what is evil. However, the limitation on submission to any human authority is also directly related to your submission to God for that must be first and foremost. Any human authority that commands you to do something contrary to God commands must be respectfully resisted and disobeyed even if it results in suffering. That is the example Jesus gave to us in His own life. He came to do the Father's will and we must do the same (John 6:38) knowing that the world will hate us for it because the world hates Him (John 15:18).

Feminism

This morning we will be examining 1 Peter 3:1-6 and Peter's instructions concerning submission in the home. It will make many of you uncomfortable because feminist philosophy influences every aspect of our society including the church. Just reading this passage is unsettling to some. To the degree that you are uncomfortable with what Peter writes will be the degree that you have been personally influenced by this very ungodly philosophy. Without going into the details of the history of feminist thought and its various manifestations, I am simply going to point out a few general observations. First, it arises directly from a rebellion against God's order and design for humanity and especially in the home. Second, Feminism is an expression of pride and selfishness of wanting what you want when you want it because you think that is what is best for you and no one knows what is best for you more than you. Frankly, that is just childish foolishness. Third, feminism disdains what is actually feminine to promote developing the qualities of masculinity among women while at the same time disdaining those same qualities in men. That is what ultimately underlies transgenderism. Boys are punished for exhibiting masculine traits while girls are rewarded leading to men who are afraid to be men and women who are afraid to be women. Fourth, the bulls-eye target of feminism has been the family by not only disrupting order within the family by altering the roles of husband and wife in the family, but also by attacking both family formation and its continuation. I will expand on this.

The sexual revolution side of it celebrates women freely fornicating by perverting the purpose of sexual intimacy and providing solutions for the physical consequences of such immorality. Medications are developed to control STD's while at the same time suppressing the information about them including much higher risks of sterility and certain cancers. Psychologists and additional medications can help you cope with the grief of fleeting and broken relationships. This aspect of feminism attacks family formation. It also attacks it by promoting the idea that having children without having a husband is fine and dandy. Vice President Dan Quayle created quite a feminist reaction in 1988 when he properly pointed out that the sitcom character Murphy Brown was not a good role model for purposely having a baby out of wedlock. Feminism also attacks the family by normalizing affairs, adultery and divorce while minimizing the destruction to both the adults and the children who will especially suffer from it.

The touted equality side of feminism has forced women into the workforce because the job you hold is now what gives you value in society. That has resulted in the rise of stress related diseases among women that at one time were generally only found among men. It has also disrupted the workforce by putting men and women together in close relationships leading directly to affairs and divorces. Even without divorce, the children get put into daycare where they learn their values from other children and someone else who gets to see the milestones of their development. Now in saying that, I fully recognize that some women are grieved at having to work and would prefer a different situation. For those women, there needs to be great compassion and practical help. But my point here is that feminism promotes that situation by making your job instead of your home as your source of value.

To those irritated by these general observations about feminism, I will simply point out that seeking to justify your own feminist beliefs and behavior is not a solution to the problem. The cure is repentance and seeking to follow God's design and will instead of your own. So again, the degree to which this passage makes you uncomfortable is the degree to which you have been affected by feminist philosophy.

Let me again quickly point out that the immediate context here is submission for the Lord's sake to various human authorities. In addition, the passage continues on to describe the behavior and motivations Christians are to have even in suffering. For that reason, I will begin by reading verses 1-17

1 Peter 3:1-17. ¹ *In the same way, you wives, be submissive to your own husbands so that even if any of them are disobedient to the word, they may be won without a word by the behavior of their wives,* ² *as they observe your chaste and respectful behavior.* ³ *Your adornment must not be merely external—braiding the hair, and wearing gold jewelry, or putting on dresses;* ⁴ *but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the*

sight of God.⁵ For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands;⁶ just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear.⁷ You husbands in the same way, live with your wives in an understanding way, as with someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered.⁸ To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit;⁹ not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing.¹⁰ For, “The one who desires life, to love and see good days, Must keep his tongue from evil and his lips from speaking deceit.”¹¹ “He must turn away from evil and do good; He must seek peace and pursue it.”¹² “For the eyes of the Lord are toward the righteous, And His ears attend to their prayer, But the face of the Lord is against those who do evil.”¹³ Who is there to harm you if you prove zealous for what is good?¹⁴ But even if you should suffer for the sake of righteousness, you are blessed. And do not fear their intimidation, and do not be troubled,¹⁵ but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;¹⁶ and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame.¹⁷ For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.

Winning Over the Disobedient - 1 Peter 3:1-2

Peter begins this passage,¹ “In the same way, you wives be submissive to your own husbands.” That points you back to both the example of Christ and what he already said about submission to civil authorities and in the work place. There is already instruction and example given to you about how to properly deal with an authority in a godly manner. Wives are simply being directed to do that in regards to their husbands.

Please note that “be submissive” here, ὑποτάσσω / hupatassō, is the same verb used in verses 13 and 17 and it describes a voluntary subjection to the authority because it is right. It was used in the military of drawing up in order. In this verse it is a participle, which while it can carry the sense of being a directive, it would be better translated as “being submissive” since the main verb and therefore main point of this verse is in the purpose of being submissive as a means of winning over the husband. The submission of a wife to her husband, especially a Christian wife, is not something that she should have to force herself to do, though at times she might as an exercise of her will and volition over her emotions. Submission should be the normal attitude done willingly because it is right before God with the additional motivation in this passage that it will be something that will help her husband become what He is supposed to be. I will expand on that in a minute.

Submission is a good word and concept though the pride and selfishness of the human heart is naturally resistant to it wanting to both be the boss and do its own will instead of that of someone else. God has designed man to be under various lines of authority so that the family and society can function properly. Children are under the authority of their parents, a wife is under the headship of her husband, a husband is under the authority of various levels of society beyond the family which can include the family clan, a tribal leader, local government, state government and national government with everyone being under the authority of God. Submission enables the family and society to have the order necessary for proper functioning.

Notice next that in being submissive it is to her own husband. While her demeanor which is to be pure, respectful, gentle, and peaceful will extend to everyone, it is to her husband that she is submissive and not to all other men. I have been asked on occasion whether women in general are to subject themselves to men in general and the answer is in this verse. No. She is to be submissive to her own husband without obligation to be so to all other men. This arises from the authority over and protection

given to a female starting with childhood. While in her father's home, she is under his authority and protection, but because a normal father will love his daughter, she will be safe under his provision and protection. When she gets married, that is transferred to her husband who becomes responsible to provide and protect her. She and her husband leave their mothers and fathers to become one as a new family unit as commanded in Genesis 2:24. That is actually part of a traditional wedding ceremony when the pastor asks the father of the bride, "*Who gives this woman to be married to this man,*" answering, "*her mother and I.*" He then steps out of the way releasing his responsibility and authority over her and the groom stepping in to take up that responsibility and authority.

This submission is not due to any superior / inferior position or value. It relates specifically to the roles that God has given to men and women and husbands and wives. In 1 Corinthians 11 as part of Paul's explanation about order in the church he states in verse 3, "*But I want you to understand that Christ is the head of every man, and the man is the head of a woman, and God is the head of Christ.*" Jesus is the second person of the triune Godhead and is equal to Father having the same infinite attributes and privileges even stating Himself directly in John 10:30 "*I and the Father are one.*" The Jews knew exactly what He meant and took up stones to stone Him for blasphemy. Jesus and the Father are equal, yet each are distinct persons with distinct roles within the triune Godhead. That is Paul's point here. The wife & husband are equal in value and position before God as Paul states in Galatians 3:28, "*There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus.*" Yet God has distinct roles for each as demonstrated in the physical biology of each. By design, men and women are different from each other in order to fulfill their God given roles. Men are designed to have greater upper body strength and can run faster than women, but no male will ever give birth to a baby, and no female will ever father a child, no matter what is claimed by any depraved minded psychologist. God's design is better described as men and women being complimentary to each other.

The next phrase in the sentence acknowledges both the difficult position a wife can be in and the extreme to which she is still to have a submissive spirit. "*So that even if any of them (referring to husbands) are disobedient to the word.*" This is a first class conditional phrase which assumes as possible the extreme case which would seem to justify when a wife could properly rebel against such submission. What was she supposed to do if her husband was "*disobedient to the word,*" a reference to refusing to obey God's commands and will as recorded in the Scriptures.

Any man can and all people have been disobedient to God which is why all people are in need of a Savior who can redeem them from their sin and grant forgiveness enabling them to be reconciled with God and no longer under His condemnation. That is what Jesus Christ has done for all that will place their faith and trust in Him. 1 John 1:8-10 makes it clear that even Christian men will sin which stresses the need for confession. Every Christian wife married to a Christian man while experience times when her normally godly husband is not so godly and will not disobey God's word whether that is due to ignorance, stubbornness or momentary defiance. It is far, far worse for women who are married to non-Christian men. Peter is addressing them as well in this passage.

The reality of life in the Roman world of the first century is that a wife, whether Jewish or Gentile, could be in a very difficult position when she became a Christian. Under Jewish law, she was owned by her husband with very few and limited rights. It was unthinkable for her to change her religion apart from her husband. It was not any better among the Greeks who treated their wives the same way with the men also expecting their wives to be seen and heard as little as possible. Under the Roman law, women had no rights. She was at the complete mercy of either her father or husband. A woman that became a Christian and whose husband remained a pagan could be in great danger. He could beat her, divorce her, or even possibly kill her. It was then much as it is now in the Islamic world today. What was she supposed to do? The more extreme case of disobedience to the word by a pagan husband also applies to a Christian one that lapses into sin.

Before we go on to what she is to do, notice what Peter does not say. In the ancient world she did not have the right to divorce her husband, so the issue then was whether she should leave her husband. Peter makes no statement to allow for it. Paul addresses this matter in more detail in 1 Corinthians 7:10–16,¹⁰ *“But to the married I give instructions, not I, but the Lord, that the wife should not leave her husband¹¹ (but if she does leave, she must remain unmarried, or else be reconciled to her husband), and that the husband should not divorce his wife.¹² But to the rest I say, not the Lord, that if any brother has a wife who is an unbeliever, and she consents to live with him, he must not divorce her.¹³ And a woman who has an unbelieving husband, and he consents to live with her, she must not send her husband away.¹⁴ For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; for otherwise your children are unclean, but now they are holy.¹⁵ Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such cases, but God has called us to peace.¹⁶ For how do you know, O wife, whether you will save your husband? Or how do you know, O husband, whether you will save your wife?”*

What Peter states next is the main point of the passage and it parallels what I just read from Paul. That *“they may be won without a word by the behavior of their wives,² as they observe your chaste and respectful behavior.”* The reason for a proper submission of a wife to her husband even when he is disobedient to the word is so that she may win him by her godly behavior and demeanor. In other words, the focus shifts away from yourself and whether or not you are getting what you want to how God is using you in his life. Winning him without a word does not mean you do not speak to him about the things of God, but it does mean you are careful and wise. How much the wife can say will depend on the quality of the relationship. You will not motivate him to more godly behavior by being ungodly yourself. Berating, belittling and nagging will only drive him father away. If your behavior does not match the claims you are making about Christ, then he only sees you as a hypocrite and Christianity as a failure. If he can see Christ living in you, then he will know by that observation that the claims are true. Faith in Jesus makes you a new creation in Him. Godly submission in fulfilling your role as a wife is part of that.

Again, I must point out that because your submission is first and foremost to God, you cannot submit to any desires or demands a husband makes that is contrary to any of God’s commands. However, this godly submission does mean that the Christian wife must be more concerned about what is good for her husband’s welfare instead of what she wants for herself. A husband that is doing what he is supposed to be doing will make it a lot easier for her, but when he does not, she must apply even greater diligence to being chaste and respectful as a means of being a positive influence upon him. Chaste, ἄγνός / hagnos, refers to being morally pure. Respectful, φόβος / phobos, in this context is showing profound respect, reverence.

Ladies, never descend to the level of men in being crude, crass, rude or lewd. Let your language and manners be those of beauty that elevate those around you as directed in Ephesians 4:29 - no unwholesome speech, but only that which is encouraging and gracious. It may be popular in some social circles for women to speak like drunken sailors and participating in crude speech or laughing at

lewdness. That only reveals a low character. Hold to a higher standard which includes remaining calm even when your husband loses it. Remember Proverbs 15:1, “*A gentle answer turns away wrath.*”

Peter expands on this in verses 3-4 by contrasting the vanity of worldly women with the beauty of godliness.

Qualities Precious to God - 1 Peter 3:3-4

³ *Your adornment must not be merely external—braiding the hair, and wearing gold jewelry, or putting on dresses;* ⁴ *but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God.*

Please note that Peter is not making a prohibition against women seeking to look nice. He is contrasting the vanity of women in Greek and Roman societies with godliness. Because those societies pushed women into the background, those who were wealthy usually had nothing to preoccupy themselves beyond adornment and dress. Peter’s reference here is to external “adornment,” which is actually the word κόσμος / kosmos which is a reference to what belongs to the world - worldly. What women would do to attract attention and flaunt their wealth could be quite ridiculous. Hair could be woven, waved and dyed or covered with a wig of imported hair. Hairbands, pins and combs of ivory, tortoise shell or precious metal encrusted with jewels could be stuck in it to show off wealth. Dresses could be elaborate made not only of fine cloth and silks, but dyed with expensive dyes. The best Tyrian wool dyed purple could be over 1,000 denarii - a thousand day’s wages - per pound. A purple cloak could be more than twice that amount. Dresses could have jewels sewn into them. Pearls were popular because they were expensive and diamonds, emeralds, topazes, opals and sardonyx were favorite stones. Seneca spoke of women with pearl earring having two or three fortunes in their ears. Pliny records Caligula’s wife, Lollia Paulina, having a dress covered with pearls and emeralds worth over 10,000 denarii - over 34 years of wages for the common man.

Isaiah 3:16-23 records this same problem in the ancient world with the women fixated on external adornments of hair styles, jewelry and clothing. The problem still exists today. Every once in a while I will see a picture of some entertainer or a high society lady flaunting some designer dress at a social event and no one has the heart to tell her it makes her look like a clown or worse. Peter is not against a woman dressing nicely and neither am I, but he is against worldliness and flaunting wealth and so should we. The emphasis should be on what Peter describes here as the “*hidden person of the heart.*” How you dress and adorn yourself will reflect your character, is it a godly one? The handouts on modesty give some practical guidance.

Peter marks out two particular traits which he describes as “imperishable qualities” to add to being chaste and respectful. The quality of being imperishable is to contrast them with the external adornments of the worldly which are passing away like the rest of the world (1 John 2:15-17).

Gentle, πραῦς / prous, refers to being mild, friendly, gentle, pleasant. It describes “an active attitude and deliberate acceptance, not just a passive submission” (TDNT). This word is used three other times in

Scripture. Twice for Jesus (Matt. 11:29; 21:5) and once as a description of a character quality of true righteousness in the Beatitudes (Matt. 5:5). Related to this is the quality of a quiet spirit, ἡσύχιος / hāsuchia, someone who has a peaceful, tranquil existence and attitude. This is a contrast to the boisterous woman described in Proverbs 7 who is loud, rebellious and can't remain at home.

These are character qualities that are precious in the sight of God because they are reflections of godliness. These are qualities that make a woman attractive, someone that you like to be around. Worldly men are welcome to their trophy wives hanging onto their arms as eye candy. Far superior is the woman you enjoy having by your side through all the ups and downs of life because she has a gentle and quiet spirit.

The Adornment of the Godly - 1 Peter 3:5

In verse 5 Peter points to the godly women of the past as examples. ⁵ *For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands.*” This is a general reference with a specific example to follow in verse 6. This would include the excellent wife of Proverbs 31 whose worth was far above jewels because the heart of her husband could trust her to have the best interests of her family as her top priority. She had the family well cared for, was incredibly productive, and both she and her family were even well dressed. Her life was devoted to her husband and family and that is the reason that he was able to be a leader in his community. Though descriptions of them are usually brief, there are many women mentioned in Scripture that would fit this description including Jochebed, Zipporah, Abigail, Elizabeth, Mary and Priscilla. Peter mentions Sarah specifically in the next verse.

The Example of Sarah - 1 Peter 3:6

⁶ *“just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear.”* The specific reference is to Genesis 18:12 when Sarah overheard the angels telling Abraham that she would have a son the following year. The text states, *Sarah laughed to herself, saying, “After I have become old, shall I have pleasure, my lord being old also?”* She did indeed have a son the following year and Hebrews 11:11 places her in the hall of faith saying, *“By faith even Sarah herself received ability to conceive, even beyond the proper time of life, since she considered Him faithful who had promised.”*

She was a holy woman that trusted in God as she followed Abraham from place to place including Egypt where he asked her to do a foolish thing because his faith wavered a bit and he was not sure it was safe to be there. He asked Sarah to say that she was his sister and not reveal that she was also his wife because Abraham was afraid that Pharaoh would kill him in order to take her. Sarah had to trust that God would protect her even when her husband was not. She had to do it again when they moved and Abraham was afraid of Abimelech for the same reason. Her deception is not being commended, but her faith in God and submission to her husband is commended as an example to all women.

I will emphasize that what enabled her to do what is right and not be frightened is what will enable you to do the same. She trusted the Lord for what seemed to be impossible. She was another of God's blessing to Abraham.

Conclusions

For those of you who have godly husbands, Peter's instructions will be easy to follow except for those areas where he may stumble and not be all that God wants him to be and do all that God wants him to do. You are there to be his encourager in this life, and as you do, he will go much farther because of God using you in his life.

For those of you whose husbands are generally good but are not really godly because of their own ignorance of the Scriptures, immaturity, weakness of character, or even just laziness. It will be more difficult for you, but you are also a means by which God can and will change him by your own godliness. He needs to be encouraged, not berated. He needs you to be a stable foundation, not a wind blowing against the house. He needs you to have faith when he does not, and believe he can go farther than he believes he can go.

For those with ungodly husbands, your life will be difficult because he does not share your faith in Christ. He may even be antagonistic, but as long as he is willing to dwell with you, do not send him away and do not leave yourself unless he poses a real and present danger to you or the children. If that is true, the authorities also need to be called, but the goal is still his good though it now includes the lessons learned from the harsh realities of the consequences of doing what is wrong. The separation will be part of that, but the desire is still to bring about a reconciliation until that becomes impossible. Your attitude is crucial when dealing with an unregenerate husband, and that must start with concern for his soul and build from there. Purity in your own life and being respectful will go a long way. Add in having a gentle and quiet spirit and you will enhance even more being God's blessing to him. Again, as I read earlier, *"For how do you know, O wife, whether you will save your husband?"*

If you are not married, this passage serves as a warning to be very careful about whom you do marry. Find the man who has a character such as described in Psalm 15. Evaluate him according to God's standards and not the world's.

Whatever your situation, if you follow the ways of the world and feminism, you will be the foolish woman that destroys your home with your own hands instead of the wise one that builds it up (Proverbs 14:1). The point of Peter's instruction here is that because of who you are in Christ you are to build up your home by being a godly influence on your husband by your godly, submissive, morally pure, respectful, gentle and quiet character and conduct.

Introduction

Understanding your _____ in Christ is crucial to being able to live a godly, Christian life in the present
Instructions about _____ to civil authorities, in the work place & at home are based in your identity in Christ

Feminism

To the degree you are _____ with Peter's instructions is the degree you have been influenced by feminism

Feminism arises directly from a _____ against God's order & design for humanity and the home

Feminism is another form of expression of _____ and selfishness

Feminism disdains what is actually _____ in favor of masculine qualities

Feminism targets the _____ to disrupt or destroy

The sexual revolution _____ relationships, makes marriage optional, and disrupts current marriages

The "_____" side of feminism pushes women into the workforce to the neglect of home and children

Context: Submission to _____ authorities and 1 Peter 3:1-17

Winning Over the Disobedient - 1 Peter 3:1-2

This is a specific application of the earlier principles of submission and the _____ of Christ

Submission, ὑποτάσσω / hupatassō, describes a _____ subjection to the authority because it is right

Submission is contrary to normal human pride and selfishness, but it is _____ for there to be proper order

The wife is to be submissive to her _____ husband - not all men

Submission in the home is according to _____ design of gender roles and not any superior / inferior position

Biologically & mental/emotional gender differences are by God's _____ to fulfill His design for the family

A wife could be in a very difficult position when her husband was "_____ to the word"

_____ people are "disobedient to the word" at times & therefore need the Savior and patience from others

In first century Roman world, the wife had little or no _____ whether Jew or Gentile

Peter is silent on divorce or separation, but Paul gives clear instructions in _____

The main point of the passage is _____ her husband without a word by godly behavior

"Winning without a word" prohibits berating, belittling, nagging or other _____ forms of communication

_____ needs to be seen living in / through you before he will believe your claims

Submission is first & foremost to _____ which may require respectful resistance to a husband's desires / demands

Chaste, ἀγνός / hagnos, = _____ pure. Respectful, φόβος / phobos = profound respect, _____

Never descend into crude, crass, rude or lewd language or behavior. Hold to a _____ standard - Eph. 4:29

Qualities Precious to God - 1 Peter 3:3-4

Peter is not prohibiting women from looking nice, he is contrasting _____ vanity with inward beauty

"Adornment," κόσμος / kosmos, refers to _____ preoccupation with hair styles, jewelry & dress

Isaiah 3:16-23 records the same problem in ancient Jewish society - and the problem still exists _____

The emphasis should be on “*hidden person of the heart*” which will be _____ in the manner of adornments

The _____ inner qualities which reflect godliness are contrasted with the _____ external adornments

Gentle, *πρᾶν* / *prou*, refers to being mild, friendly, gentle, _____ - an active attitude, not passivity

Quiet spirit, *ἡσύχιος* / *hāsuchia*, someone who has a peaceful, _____ existence & attitude

Far superior is the woman whose _____ makes her pleasant to be with than boisterous, rebellious “eye candy”

The Adornment of the Godly - 1 Peter 3:5

This a general reference to _____ women - Proverbs 31, Jochebed, Zipporah, Abigail, Elizabeth, Mary & Priscilla

The Example of Sarah - 1 Peter 3:6

The specific reference is to _____ - her trust in God placed her in the Hebrews 11 Hall of Faith

Sarah followed Abraham around and submitted to him by _____ God even when Abraham did foolish things

She trusted the Lord for what seemed to be _____ and was another of God’s blessings to Abraham

Conclusions

A godly wife will _____ her normally godly husband when he fails to be godly

A godly wife will be stable and have _____ even when her good, but not always godly husband, lacks it

A godly wife will be God’s _____ to her ungodly husband whether he recognizes it or not

Clear & present danger may cause a separation, but the purpose is still his good and the desire is _____

A godly wife has a primary concern for the _____ of her unregenerate husband

Be careful who you marry, the wise woman seeks a man with the character described in _____

Whatever your situation, the ways of the world & feminism will tear down your home, _____ builds it up

KIDS KORNER

Parents, you are responsible to apply God’s Word to your children’s lives. Here is some help.

Young Children - draw a picture about something you hear during the sermon. Explain your picture(s) to your parents at lunch. **Older Children** - Do one or more of the following: 1) Write down all the verses mentioned in the sermon and look them up later. 2) Count how many times the word “wife” is used. 2) Discuss with your parents the qualities that make a woman a good and godly wife.

THINK ABOUT IT!

Questions to consider in discussing the sermon with others. How have you benefitted so far from the study of 1 Peter? Why is a Christian’s identity in Christ so important? How does that enable a proper submission to civil authority and in the work place? What was Jesus’ own example? What is feminism? How does it rebel against God’s order and design for humanity and the home? How is it an expression of pride and selfishness? Why does it disdain feminine qualities and favor masculine ones? How has the feminist sexual revolution attacked the family? How has the feminist quest for “equality” attacked the family and society? What is the context of 1 Peter 3:1-6? What is submission? How does submission help society and the home? Why should that be the normal attitude of a wife? To whom is a wife to be submissive? What is the basis for a wife’s submission? Does that reflect any sort of superior / inferior relationships? Explain. Why does *disobedience to the word* make a wife’s role more difficult? Is divorce or separation an option for a wife? If so, under what conditions and purposes? What does it mean to be “chaste,” “respectful” (1 Peter 3:2)? Does Peter restrict a woman from looking nice? Why does he attack external adornments - braiding hair, jewelry and dresses? What is the contrast between that and the imperishable inner qualities of godliness? What does it mean to have a gentle and quiet spirit? How would the inner qualities of being chaste, respectful with a gentle and quiet spirit express itself externally including the manner of dress and adornments? List some women of the Old Testament that would fit Peter’s description in 1 Peter 3:5. How does Sarah’s example fit it? What enables Sarah to behave that way? How can a godly wife encourage her husband to be godly? How can she be God’s blessing to an unregenerate husband? What is to be her priorities?