

1Peter 11-03-18b

Let's pick up our study now in 1 Peter chapter 3, if you look at your New King James, it says, Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives, when they observe your chaste conduct, accompanied by fear. Do not let your adornment be merely outward, arranging the hair, wearing gold, or putting on fine apparel, rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God. For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands, as Sarah obeyed Abraham, calling him Lord, whose daughters you are, if you do good, and are not afraid with any terror." Well, this is a oft-visited section when it comes to marriage, marriage counseling, disputes between husbands and wives.

It's a piece of guidance that has been very closely examined. So we will do the same, we'll take a close look. First of all, you have the word wives, or *gunēikes*, and this is, *gunē* is the word for woman, and the husbands is *andrasen*, or *andras*, and you basically have *gunēis* and *androis*.

You have men and women. And this is why you have the word *own* here, because obviously it kind of seems superfluous to say wives be submissive to somebody else's husband, but it's women be submissive to your own man, is what it essentially says. Why is this important? Well, just in passing, if you remember the qualifications for an elder, and it says he should be a one-woman man, and marriage is in view, because you talk about husbands and wives in terms of men and women.

A man possesses his woman, the woman is wedded to her man, so to speak, and so that's why you have *idios* here. And women would love to put a T on this instead of an S, and you know, wives be submissive to your idiot husband. But it's *tois idios andrasen*, your own.

So the women, *hupo tasomenai*, *tois idios andrasen*. And the idea here is really a little bit more generic, because the word *your* is not really there. It says the women, likewise, *homo ois*, or *homaiois*, *homo* the same, homogenized, homeostasis, you know, that kind of thing.

So likewise. Likewise to what? Okay, if I lost you, you've got to come back now. You've got to come back.

Come back to chapter 3, verse 1. Wives likewise. Wives like what? Like the servants. Everything Peter just got through saying about the servants and about the example of Christ that was set, he says similarly, in the same way, the women, submissive ones.

You remember how we talked so much about the participle last time? What's the difference in a verb and a participle? What does the verb do? If it was an imperative from a verb, what would that mean? That would emphasize more the action. Start the action, stop the action, continue the action. When it's a participle, that's a verb turned into a noun.

And this talks about duration, about status, about being a thing. So when it says be submissive, and you've got be in italics there, the reason is it's not really an imperative. That would justify putting be in non-italics.

This means the women, submissive ones. This is a pattern. This is an identity.

This is an ongoing situation. It's not episodic. It's not occasional.

It's not just an accident by accident kind of thing. So, the gunaikes are hupotasamanai, which is the feminine from that participle. And this is to their own men.

Likewise, the women being subject ones to the own men, or to the men of them, to the idiois andrasan, in order that. This is very important. What if there had just been a period there? Women, be submissive to your own men.

But it doesn't stop there. It says hina, in order that. There is a purpose.

Now, what if I say, water the garden in order that the vegetables will grow? If the vegetables have all died, the purpose for watering the garden is no longer there, right? And that reflects back on how much longer should I continue to water when there's nothing left to water? Well, in the same way, if it becomes clear or obvious that the purpose cannot be served, there is a drawing back from commitment to this principle, if you see what I'm saying. Subject to, there's really no you're here. They've personalized this as though it's a command in the second person plural, and it's not.

It says, likewise, the women being submissive ones to the husbands of them, or to the husbands belonging to, you know, idios, it isn't really a personal, it means one's own or its own or their own husbands, so that even if some do not obey the word, and the word here for obey is patho, and this is with an alpha privative, so it is not patho-ing. Even if some disobey the word through the behavior, and this is the anastrophe, strepho plus ana, without a word, they will be gained, they will be acquired, they will be brought into the area of relationship with God, in other words. Wives likewise, be submissive to your own husbands or the women being submissive ones to their husbands in order that even if some of the men don't obey the word, don't respond to the word, don't find their minds changed by the word, they can be won.

This is an alternate way. There are two ways that the witness to God can penetrate the heart of a currently unbelieving person. One is the conviction directly through the Bible, the other is through the example of people.

There is another place in scripture where it talks about the law of God was written on tablets of stone in days past, but now it is written on the fleshy tables of the heart. We are supposed to be living witnesses to the word. Jesus Christ was the word in the beginning with God, and the word became flesh and dwelt among us.

When we follow Christ's example as it is illustrated at the end of chapter two, we also are sort of a living word, a living witness, a living Bible if you will. The sacrifice of Jesus Christ who suffered when he had done no wrong and who was penalized because of the faults of others is lived out. You are a living New Testament, you are a living witness to Jesus Christ.

It may not be the Bible story that wins them, it is your example. Be ready always to give an answer to every man who asks you a reason for the hope that is in you. That hope is your living witness, that is your real testimony and it doesn't have to be verbal, but we ought to be different.

We ought to be observably different, especially under pressure. It's easy for everybody to party and have a good time, it's easy for everybody to laugh at a humorous thing, it's easy for everybody to enjoy a sunny afternoon out, but when the chips are down, when the pressure is difficult, where is the sustaining strength? Where is the solid rock on which your house is built? You can't tell the difference between the house on the sand and the house on the rock on a sunny day. What did Jesus say? When the rains came and the storm beat upon the house, that's when one of them washes away and the other remains, and it's under pressure.

The pressure of unfair authority, the pressure of unjust treatment by others, that's when our testimony should shine. That's when people can be won without a word. It's patient endurance, it is respectful obedience when it really isn't deserved.

Military people learn this in the secular world. An officer or a senior enlisted guy can be a complete soda cracker when it comes to leadership and brains. He can be cold, wet pasta when it comes to backbone and somebody you would follow into hellfire, but they bear a rank.

They fulfill a function, and based on the rank you salute, based on the rank you obey. I am not doing this because you're such a wonderful leader, I'm doing this because you're a sergeant and I'm a corporal, you're a colonel and I'm a captain, and I honor the rank. I do what I do because I'm a military man and this is what is required of me by my rank and my station and my oath and my commitment, but I'm not doing it for you because you're a ne'er-do-well, I'm doing it for higher, grander, greater goals.

This is a spiritual truth as well. The women, in being submissive, have a purpose. Even if some do not notice, it doesn't say all of them are unresponsive to the word.

Some of them are responsive. Some of them have wonderful, believing, faithful husbands. He says in the worst case, if you wind up just like the slaves, some of them have good and gentle masters, others have sciolos masters, and he specifically addresses the sciolos.

Why? That's the arena in which this principle is tested. It's not hard to serve a good and gentle master. It's not hard to serve a wonderful, nearly sin-free husband.

The tough part comes when your husband is a squirrel. The husband comes short in various

regards. Now you have to fulfill your responsibilities as a wife in spite of him, instead of in great communion with him.

And when they observe your chaste conduct, and this is, the word here is hagnain, it's related to haggios. It means you're, what is haggios, holy? And what is holiness? What's the root idea of holiness and sanctification in scripture? It is separate. It is distinct.

It is set apart. Your conduct stands out. It is set apart.

It is holy in the sense that it is separate. This isn't normal. This isn't what I would expect.

This isn't what I would do in her place. What is it about her that makes her able, because generally speaking, people who are engaging in ill-mannered behavior know it. And they sort of expect, well, you know, I'm going to get as good as I give here.

And when it doesn't happen, now you're hanging out there with your bad behavior and the bad behavior was not reciprocated. And there's your coals of fire. There's your rebuke.

There's your conviction. There's your, if there's any spark of interest, if there's any chance of turning, this is a great occasion. And it's going to be easy to approach that person who is not being obstreperous, not being obnoxious, not being hostile, not being belligerent.

If you genuinely love this person, if you genuinely care about their fate as a believer or as an unbeliever, wouldn't you want them to be able to reach a point of turning? Well, how easy is it going to be to turn if you've made a big pride issue out of it? And now it's going to have to be a capitulation if there's any question, if there's any remonstrance, if there's any regret, if there's any remorse, if there's going to be any reconciliation in turning, do you want to have a big wall full of cannons and arrows and weapons all aimed at them? Like, just try that again, buddy, and see what happens. Or, by your chaste conduct, your wholly separated conduct, you have set an example that attracts and that makes you approachable. This is true in any situation, that wives are a convenient example, just like the slaves are a convenient example.

This is likewise, it's the same. They all point back to the example of Christ, completely undeserved suffering, magnificently born for a greater good, looking to a greater authority. When they observe your conduct in FOBO, in fear, what's the definition of fear? Say it out loud.

What's the definition of fear? Respectful obedience. Say it again. Fear is respectful obedience.

This is not cowering. This is not shrinking away. This is not trembling in some anticipation of harm.

It's respectful obedience. Again, military people, when you talk about the uniform code of military justice, we fear that. I'm not in any danger of being locked up or being sent to Leavenworth or executed for treason or anything.

I have a healthy, respectful obedience when it comes to the UCMJ, because it does not bear the sword in vain, and it is part of what makes the military work and helps you cull out ne'er-do-wells. Well, same idea here. Then verse 3, and I ask myself, what caused this transition in Peter's mind? He's talking about slaves and masters.

He's talking about women and their men, wives and their husbands, and while he's thinking about the wives, now he's going to switch over to seemingly wardrobe. Do not let your adornment be merely outward, and notice *merely* is in italics, and they had to do that because otherwise it sounds like everybody's going to be a Mennonite. No lipstick, no earrings, no bracelets, no nail polish, no fancy stuff.

You're going to wear a toga with a rag belt and plain sandals. Do nothing with your hair. Look like the wreck of the Hesperus when you come out.

No cosmetics of any kind, because the Bible says, do not let your adornment be outward. No outward adornment, and that's where you get these ideas. They're just one step away from strapping on the little box to their head and on their hand and so on.

So what is this? So they're helpfully trying to, they say, well, if I put this word in italics, maybe it'll keep the worst of these misunderstandings from happening. Be *merely* outward, but there is no *merely* in the Greek. But the idea is really contained in adornment, and guess what the word is for adornment? Cosmos.

Remember? Cosmos, orderly arrangement. Your order is not outward. Your cosmos, your cosmetics, your cosmetics are not outward.

This is not prohibiting cosmetics in any way, shape, or form. It is saying, don't let your, in the true sense, because what is the purpose? What was the Hena purpose clause again? If you're going to win your husband, are you going to win him with your lipstick and your false eyelashes and all the other whatever it is? I can say that because I don't think anybody wears, nobody wears false eyelashes anymore, do they? If you do, don't tell me. I don't want to know.

I'm assuming nobody wears them anymore. Maybe they've gotten so good that you can't tell. But if you want to win your husband, are you going to dress up and seduce him into the faith? Look at me.

I'm a magazine cover Christian, so come join me in the Billy Graham Evangelistic Association. That's not the way you're going to win your husband to Christ. That's not the way you're going to win him to faith.

That's not the way you're going to make him, well, he'll go easier on me if I look better. He'll quit being so abusive if I just, you know, dress up. This all goes back to the purpose clause.

Be submissive, in order that. Now there are other in order that's for having a cosmos. But for this particular purpose, if you want to win your husband from being apatho, uninterested in the word, uninterested in the faith, you don't just try to get sexier, well, I think I'll go to church.

That's where all the really good looking women are. You know, that's a military guy. You go to a strange town, you're at a new base, you say, well, I want to have a date.

I guess I'll go to the church, see if there's anybody down there. That's not the way to accomplish this particular purpose. Outward endowment, arranging the hair, wearing gold, or putting on apparel.

Notice *fine* is in italics, and it makes it pretty obvious that we're not talking about, if you say no cosmetics, you have to say no apparel, because it's the same construction. But your cosmos is not arranging the hair, wearing gold, or putting on apparel. Rather, the hidden person of the heart, *hacryptas anthropos teis kardias*, the cryptic man of the heart, with the incorruptible, or actually in the incorruptibility of a gentle and quiet spirit.

If I was going to translate this as literally as I can from the Greek, but, and let it be isn't there, this is your cosmos, your adornment, your luring, your purpose in drawing this person to faith and obedience, relationship with God, is the inner person, the hidden person of the heart. How do you adorn your inner person with an incorruptible, gentle, and quiet spirit? Incorruptible means nothing's going to overturn it, nothing's going to make you give this up and start being nasty back. It's incorruptible, it's no matter what he does, you maintain.

This is within that larger context that I mentioned earlier of *diaton kurion*. If you're getting slapped around and abused, if children are in danger, if there is excessive bad environment, this is not on the table. Your first obligation is to get out of there.

But where there seems to be the potential, there seems to be the possibility, it is tolerable and it's not dangerous to life and limb or children, then witness incorruptibly, unchangeably with your gentle and quiet spirit, which is very precious in the sight of God. And once again, you're back to the sight of God. You're doing this for the purpose of changing your husband's mind about his faithlessness, but you're still looking to God.

Whether or not he appreciates my gentle and quiet spirit, and not all men are going to. Some women do this, they quietly persist and try to win him without a word, and he's not one, he doesn't change. It's not a 100% formula for success.

But that gentle and quiet spirit is always precious in the sight of God. You are always accomplishing the goal of being commendable in God's sight, always. Incorruptible.

You have to be consistent, you have to be faithful, you have to be enduring, you have need of patience, you have need of endurance if you're going to inherit. And this is the area. And keep in

mind, this is just as true.

These are examples. The slave is an example, the wife is an example, all of us. These are different aspects.

What is the difference in the dynamic between slave and master, and wife and husband? Slave and master, this is operational, isn't it? These were the house slaves, remember? The oikos type of slave. And so there's stuff going on. We're managing a household, we're carrying out tasks, it's operational.

This is more like what you would do in a business or in a military situation. Wife and husband, there's a lot more on the line here. Now there's love, there's covenant, there is intimacy, it's a different environment.

And so the situation is turned slightly. It doesn't say, slaves, be obedient so that you can win your master without a word. Slave may not care if his master gets one or not.

He's just doing what he does as unto the Lord, and making sure that he is not liable for punishment because he is rightfully being punished for failing. That doesn't say anything about that for the wife. Now there are other factors, as I said, intimacy, relationships.

So now the inner person of the heart is going to bear silent witness. So which one of these do you apply when? Well, look at the parameters of the situation. What kind of authority is it? Am I in the work environment? Well, I'm not necessarily going to try to win them to Christ with my gentle, quiet spirit.

I'm going to win them with my obedience, with my diligence, with my faultlessness. Even if they're twisted, I am not. My performance speaks for me as a slave.

Here my spirit speaks for me as a child of God. And so you're in a relationship arena. The reason this is important is, as you continue in verse 5, "...in this manner, in former times, the holy women who trusted in God also adorned themselves." And you notice, we don't have naked women in the Old Testament, so this is not saying don't dress up and don't put on any garments.

You remember, many of the women in the Bible were noted for their beauty, and it wasn't just accidental, natural beauty. They took some pains. Sarah was the cause of stumbling for more than one great king.

And many of the other, the wives of David, and you think about Ruth and some of the others, they took care of themselves. That's a great thing. Nothing wrong with that.

It's not what this passage is talking about. What did the holy women, the separated women, the women who made a difference, remember what holiness means, it doesn't mean they glowed in the dark and had one of those Catholic dishes behind their head. They were separate.

Their life made a difference. Who were the holy women of the Bible that made a difference to men that came in contact with them? Remember Abigail? Remember Ruth? Just as two examples? And what was their primary means of doing this? It's right in the middle of the verse. How did they do it? They trusted in God.

Committing to God. Turning one's conscience toward God. Pulling out of that situation.

This is my service. This is my obedience. This is my respectful service to God that I am going to maintain my patient and quiet and gentle spirit in the face of whatever.

Remember, being submissive, being submissive to their own men. It's the very same phrase you have up there. This is the model.

This is the example. What example is given to the slaves? What does Peter give the slaves as an example? Jesus Christ. Why? Because it is a task to be accomplished.

On behalf of people with whom he actually doesn't have a relationship. People aren't related to Christ before they are saved. Christ died for the sins of the whole world.

He bore our sins when we were yet enemies. So this is performing a duty that is required. What is the example given to the wives? Is Jesus given to them as an example? No.

The sanctified women in the Old Testament scriptures are given to them as an example. They were submissive to their husbands as Sarah obeyed Abraham. You think, well, that's kind of a troubled example.

She was kind of a piece of work with the Hagar thing and so on. But the Bible, God himself is ever forgetful of our faults and remembers our successes. God is not unrighteous to forget your work of faith and labor of love.

And so God has already forgotten Sarah's missteps and uses her as an example of faithful obedience. She went with Abraham wherever he traveled. She did what he said.

He said, say that you are my sister. And she did so. She didn't necessarily, I don't know if she thought it was a good idea, but she was obedient.

Calling him Kurion, whose daughters you are if you do good. And once again, what form do you think? Do you think this is a verb or a participle? It's a participle. If you are doing good ones.

This is Agatha Poiussai once again. Present active participle, ongoing action in present time. I am a do-gooder and not fearing.

And this is not being made afraid. This is also a participle, but this is a passive participle. Not being made to fear through terror.

In other words, the husband thinks you're obeying because he's scared obedience into you. Not rendering respectful obedience out of terror, out of threat of violence. I'm not doing this because I know you're going to hit me if I don't.

I'm doing this out of my gentle and quiet spirit because I'm serving God. And that needs to be evident. That's the idea there.

Now we get to the good part. And we're out of time for tonight, but I'll give you a preview in verse 7. Husbands likewise. And that's as far as you need to go.

If servants are primarily serving God in their service. If wives are primarily being submissive to God in their submission to their husbands. Then when it says husbands likewise, the husband has got to have that exact same attitude when it comes with dwelling with the wife.

Each of you looking out not only for his own interests, but also for the interests of others. Let this mind be in you because that's the mind that was in Christ Jesus. And Christ Jesus didn't walk around clubbing people with his authority, heavenly or earthly.

He took on the form of a servant and came in the likeness of men. And being found in appearance as a man, he humbled himself. And husbands are to exercise their authority in humility.

And if it lacks humility, it's not being done right. It's being done wrong. Husbands likewise.

Men likewise. Dwell with. With understanding, giving honor to the wife.

That's humility. That's respect for God's order. That's back to dia ton curion.

This order didn't come to you because you earned it and deserved it. This exercise of authority has been assigned and it is something to carry out in humility as a service to God. And God doesn't expect a lot of brow beating and strutting around acting like the cock of the walk.

It is to be done in humility. So that's where we're headed in verse 7. But it's a likewise. Look for the likewise.

The husband ought to have the same basic attitude as the slave and as the wife. Likewise means just the same as. Homo eos.

Well, this is a good place for us to stop. Let's close in a word of prayer. Father, thank you for the truth of your word and how meaningful and practical it is for us in teaching us to meet the challenges of this life, teaching us to think as the Lord Jesus did by every word that proceeds from you.

We pray that God, the Holy Spirit, will impress these things on us, remind us of them, help us to see clearly their applicability and enable us to live them out, to be that witness in both word and in

action that reflects the humility of the Lord Jesus and the presence of your glory within us as a walking testimony to who you are and the essential nature of having a relationship with you. We thank you for these truths. We thank you for this passage.

And we ask your blessing on us in Jesus name. Amen.