

1Peter 11-03-25b

Let's pick up our study now in 1 Peter chapter 3, having done justice to the end of chapter 2, I think. And again, the point being that in faith in Christ, these scattered Jewish believers have found that structure, that creation that God had for them. They are in line.

They are adjusted. They are oriented. They are plugged into the right place in God's plan.

They have returned to the shepherd and overseer of their souls. Whichever member of the Trinity you think that is, they have returned and they are now where they are supposed to be, doing what they are supposed to do. But those two words are authority words.

And this is the section we're in. The servants are to be submissive to the authority of their masters with respectful obedience. Now in chapter 3, likewise you wives be submissive to your own husbands, even if some do not obey the word, they without a word may be won by the conduct of their wives.

And won can mean a multitude of things. It can be won from unbelief to belief in the salvation sense, in the eternal sense. It can also mean a husband who may be a believer, but isn't interested, isn't motivated, isn't moving forward, hasn't really taken the lead in the household in terms of being the spiritual head.

And you get the idea that this is one to that area of proper place and function. They observe your conduct accompanied by fear, respectful obedience, and you can't set this example without that respectful obedience. Now there obviously, that obedience has its limits just as it does anywhere.

Officers in the military should not issue illegal orders and if they do, those under them should not follow them. There are illegalities perpetrated at the government level. There are wrongful, unjust exercises and abuses of authority all over the place.

You see around the world people rising up and deciding that their governments are unjust and unfair and need to be adjusted or overthrown or done away with or whatever. Do not let your beauty be that outward of arranging the hair, wearing gold, putting on apparel, but the hidden person of the heart with the incorruptible, gentle, quiet spirit. It is quiet and gentle and that quietness and gentleness is not changeable.

It can't be corrupted. You can't break it. It perseveres.

It endures. It reminds you of what it says in 1 Corinthians 13. Love hopes all things, believes all things, endures all things, and this love is love for God.

Out of love for God, I am going to persevere in my quietness and in my gentleness. Even if you end up, if it's one of those situations where a woman has to leave the house and perhaps ultimately leave the marriage, which is legitimate, I am telling you from the Word of God, we are

not to be unequally yoked together with the faithless, apisteia. When it says unbelievers, this doesn't mean the unsaved.

It means the unfaithful. And this is a determination that is made between the individual and the Lord, and it is not the place of anybody else to enter into it or judge it. If you are asked for counsel, you can carefully, reservedly, and conservatively give it.

But I would be exceedingly careful. This is a decision that people have to make. It's just like when would a slave legitimately run away from a master when he's just been told, submit and exercise all fear, even if the master is twisted.

Well, what if he's so twisted that it goes beyond the pale? Well, there is a time for a slave to depart. There is a time for a woman to depart an abusive, destructive, hell on earth marriage. There is a time to do that.

There is grounds legitimately for divorce. Jesus said it's permitted. It's not God's design, but it is permitted because there are cases of hardness of heart.

And there is a hardness that you cannot live with and maintain your spiritual life. And there is no law in this regard. People try to make it a law like it was the Old Testament, and it's not.

A godly believer will be able to make this determination. And if you're not a godly believer, it doesn't matter what you do. Stay, go.

If you're not godly, your life's a mess anyway. But a believer that is trying to walk the path, God will shed light on that path, prayerfully, perhaps in fellowship with other believers that can help provide some objectivity. Determinations can be made.

It's not the ideal. You hope it never happens, but there is a time. And nobody should construe these passages, wives v. submissive, that, well, you can never leave.

It doesn't matter what he does. He can slap you around. He can bruise you.

He can put you in the hospital. He can knock your teeth out. No.

If you're getting physically abused, get out. This verse is not a slave chain. This is a voluntary obedience, looking to God, out of love for God, and you can't justify putting yourself or children in danger, as so many have had to do or have experienced.

And notice that this perseverance has as its goal winning the person. There has to be some thought, some potential observed there, that by my chaste conduct as a woman, by my inner adornment and inner beauty, by showing Christ forth in my life, this guy is winnable. There is some potential.

And again, people could say, oh, well, does this mean? Look, it's between the person and the Lord. There is no prescription for staying or going. There's no absolute rule.

But one of the clues is, if you think that there is potential, and again, your discernment hopefully is that of a godly, well-informed, spirit-filled, Bible-studying believer, and you objectively look at this, you're not fooling yourself, oh, I know he knocked three of my teeth out last night, but I think in his heart he's really a nice guy. There's a wrong kind of self-deception that isn't healthy. But if in the light of the Word of God, in prayer, in seeking the ministry of the Spirit and discernment, you think, you know, I think over time this person is winnable.

Well, you don't have to preach at him. You live your life and let your life speak for itself. Let the Holy Spirit speak through your actions and through your inner beauty, your patience, your quiet and gentle spirit.

That speaks louder than words in many cases. In this matter, in former times, holy women who trusted in God adorned themselves, being submissive to their own husbands. I think of Abigail and Nabal, the fool.

She probably could think of a hundred reasons to leave that guy, but she stuck with him. God delivered her when the time was right. And when it was time for her to become part of the life of David, Nabal's heart froze in him like a stone.

And I ask myself, why of all of the Old Testament examples does Peter pick Sarah and Abraham? First of all, what Jew of the dispersion is not going to know that story? Secondly, Abraham is notoriously not perfect. He's not the ideal. He's not criminally bad.

David is basically guilty of murder in the case of Uriah and adultery with Bathsheba. And you could start complicating the case if you try to use him for an example. Who else has a prominent marriage in the Old Testament? Peter does not go to Jacob, who essentially had four, two wives, two concubines.

David had eight wives total. He doesn't go to Isaac because there's not a lot about that, and you have Rebekah complicit in deceiving Isaac and the whole fur on the arms, get the blessing by deceit thing. But Abraham is a very straightforward example, and we have a lot of information about their marriage.

And when Abraham told Sarah, you tell people that you are my sister, she probably didn't think that was a good idea, but she did it. And it put her at some risk, and him ultimately, but she said, it's on you. This is the way you want to play it? Okay.

It wasn't a criminal act. It was deceitful. It was a half-truth.

But you will be daughters of, and notice it's Sarah and not Sarai. This is Sarah after her name

change. She is the example here.

Her faith is vindicated ultimately. Whose daughters you are if you do good and are not afraid with any terror. And once again, we have Phobos, but it's modified.

And you say, well, I thought the servants were supposed to be respectful, obedience. And up at the beginning, he says that she should have chaste conduct accompanied by Phobos. And then down here, he's saying, don't have Phobos.

Well, which is it? Is it chaste conduct accompanied by fear? Or is it, are not Phobos? Well, it's modified, isn't it? Not afraid with any terror. And this is an interesting word. And one of the things that held me up this evening is I just got a copy of the Odyssey into my Logos system here.

And there is a use of the word translated terror here. It's *toyason* in the vocabulary form, but it's P-T-O-E-S-I-N, *toyason*. And it is translated terror.

And I think, well, what's the difference in fear and terror? When you look it up in the lexicon, it is only used here in the New Testament. You find it in the Septuagint translation of Proverbs 325 that says, Do not be afraid of sudden terror, nor of trouble from the wicked when it comes. So this has the idea of don't be afraid of terror is what the proverb literally says.

Don't be afraid of terror. We have nothing to fear but fear itself. You remember that? Well, it's saying, don't be afraid of this really big fear.

But in Peter, the other example that's given is in the Odyssey. And so I looked this up to find how it was used. And I can't sketch in all the details of where we are by the time you get to Book 18 of the Odyssey.

But it's in Book 18, and you've got the fair Penelope, and she's being wooed by a couple of different suitors. And these two guys are kind of at each other's throats trying to get her to look their way. And you've got Eurymachus is a guy that she has decided to smile upon.

She's going to respond to his attentions. And Odysseus is ticked off about this. And so Penelope says to Odysseus, she chid him.

This is *chide* in the past tense. And I'm just reading what's in the book. She chid him.

She chid Odysseus with railing words. Wretched guest, surely thou art some brainstruck man, seeing that thou dost not choose to go and sleep at a smithy or at some place of common resort. But here thou prayest much and boldly among many lords and has no fear at heart.

Verily wine has got about thy wits, or perchance thou art always of this mind, so thou dost babble idly. This is Odysseus. This is the hero.

The Odyssey is named for him. And she's just pretty well insulting him up one side and down the

other. So dost thou babble idly, art thou beside thyself for joy, because thou hast beaten the beggar Eris? Take heed, lest a better man than Eris rise up presently against thee to lay his mighty hands about thy head and bedabble thee with blood, and send thee hence from the house.

There's that grabbing the head idea. Then Odysseus, of many councils, looked fiercely on her and said, Yea, straight will I go yonder and tell Telemachus hereof, thou shameless thing, for this thy speech, that forthwith he may cut thee limb from limb. So he spake, and with his saying scared away the women.

This is our word. This heated argument and talk of being chopped limb from limb and being bedabbled and forthwith and all, has scared away, they're terrified. They say, you know, violence is about to ensue here.

Fisticuffs involving sharp blades and objects flying are about to take place. So the women were scared away, who fled through the hall, and the knees of each were loosened for fear, for they deemed that his words were true. This is your Toyasian kind of fear.

What is Peter saying? You have this respectful obedience, but it can't be motivated by terror. The husband can't ever get the idea, well, of course she's obedient, because I scared the living loose in knees out of her here. That can't be it.

If there is such a level of terrification going on in the house, you're beyond the point where your chaste conduct and quiet spirit are going to win him without a word. And that's his point. Do good.

You are Sarah's daughter, calling him Lord, being submissive, adornment of the heart and all of that. If you can do your faux pas without any terror, and that any is a real strong word in Greek. It's made me on without any whatsoever.

You're not doing this because you're afraid you're going to get smacked. You're not doing this because you're afraid he's going to leave you penniless or whatever. You're not being browbeaten.

There's not some leverage of a physical or psychological nature. There is an environment where you can do this quiet spirit, inner adornment thing with the hope of winning him. That's the kind of household that exists.

This is so critically important. It's not the case for anybody within the sound of my voice, probably, but you all know of, and it may have observed firsthand, situations where there is just a disastrously nightmarish union. And one or both may be believers, but that lady needs to get out of that house.

But there are misguided Christians or misguided pastors saying, Oh, you know, you can't divorce.

And you got to stick it out and, you know, be just to be chased and quiet and try to get a little go along to get along. And that's not what Peter is saying at all.

And there's no place else in the Bible that says that either. Do not be unequally yoked together with faithlessness. The grounds for splitting a marriage is pornia, according to the Lord Jesus.

And pornia is not pornography and it's not verified. I've got the pictures adultery. How are you going to actually prove something like that? You're going to hire a private detective and say, you know, they actually, what if your husband goes behind closed doors and you don't know what's going on in there? He might be fixing a sink or something else.

How are you going to know? Are you going to hire somebody to get infrared? How would you know? And I'm telling you, I was taught this in seminary, that divorce is not legitimate unless an act of adultery has been consummated in the physical sense by your spouse. You have to know for a certainty that they have done the deed. And then you have.

It's so impractical and it's not biblical at all. Pornia is you have abrogated the covenant. You took vows.

You pledged your truth. You made a commitment and you haven't just breached it. You haven't just sort of made a huge mistake for which you're hugely sorry.

There are many cases where somebody really messes up and it's painful and it's traumatic and it takes a long time, but it can be patched up. May not ever be what it was. It's kind of like a mended cup.

There's always a crack in the glue, but it still holds water and you can still drink out of it. But there are cases where that vow, that covenant is utterly shattered. There is no glue in that cup back together.

And the person doesn't want to glue it back together. They're happy going off with their secretary or whatever. Jesus says that is pornia and that is grounds for dissolving.

You are under no obligation when somebody takes their half of that contract, that covenant and stomps it in the mud and walks away. That's the biblical view. So do good.

You are Sarah's daughters. If you do good, you can still do good in that environment and you are not terrified. You can be respectfully obedient without any terror.

The Bible is so practical and so clear on situations like this and it's such a shame that it's been misunderstood. Likewise, you husbands. You can see I've been kind of putting this off.

Delaying. Hopefully I'd run out of time. Still got nine minutes.

Likewise, you husbands. Dwell with understanding. This is sun oikuntes.

And this basically, when it says dwell with and them is not there, you notice that's in italics. It means be a domestic dweller with. You're an oikos, a house soon with.

You're with the house. You're dwelling in and with the house. You are soon oikuntes.

This is a present active participle. Once again, an ongoing action doesn't mean you can't take a business trip, but your pattern of life is you're dwelling with. You are in the house.

You're part of it. You're integrated in the household. Kata gnosis, according to knowledge.

According to gnosis. Giving honor, time, to the wife. Literally the woman.

Giving honor to the woman. As to the weaker vessel. Now, what does this mean? Does it mean the woman is weaker? Is this a slam? Is this a misogynistic type of thing? We have two kinds of plates in our house.

We have some sturdy, knife-proof, fork-proof, almost drop-proof, high-heat kiln-baked dishes that Ken made. Those are our everyday dishes. We've been using those on a daily basis ever since he gave them to us.

I love those dishes. They're virtually indestructible. We don't have to be particularly careful with those dishes because they're strong.

They're thick. They're substantial. We also have, and some of you have recently eaten off of, the circa 1880 Haviland china that belonged to my great-grandmother.

Now, when I pick up those plates, and by the way, when you pick up those plates, I expect you to give honor to those plates as to the weaker plate. Now, if I was going to go to eBay and sell those plates, which one is more valuable? And nothing against the maker of the sturdy plates, but I can get more for the Haviland than I can for the Russell plates. I'm sorry, but that's just a fact.

They're valuable. They are precious. They have sentimental value, although the others do as well to me.

But you see what I'm saying? Weaker here doesn't mean diminished in value. It means they deserve more care because they're precious. They deserve more care because they are made of finer stuff.

I have old beat-up cars, and I park right next to people at Kroger because I don't care if they open their door into it. Maybe it'll create some symmetry for the dents on the other side. I'm not worried about it.

But if I ever got a nice new car that didn't have a blemish or a dent, it would scare me to death. I would be parking in the far corner of the parking lot across two spaces, and walking all the way in

and all the way back like you see people do. I would be treating it, and it's a far better car, costs a lot more, worth a lot more, might be just a very high-quality car, but I treat it more carefully because I'm worried about it.

I'm concerned about it. I don't want anything to happen to it. Husbands, dwell in your house.

Be a part of the household. Sun oikuntes, this present active participle, that's active. Be a dweller with in your household, with knowledge.

Don't just be there reading the paper and watching ball games. Know what's going on and exercise your authority knowledgeably. Honoring the wife as the finer china.

That's the way I would colloquially translate this. Honoring the wife as the more precious possession. If somebody's feelings are going to get hurt, it would be better if the husband got his feelings hurt because we're leathery.

You can wound us, and we'll go outside and cuss a few times and forget about it. You can say something in the other direction that is a deep and abiding problem. More sensitivity.

Women are built differently. Words mean things, and it can last. It's important for men to have the gnosis to understand that you can have an argument with a guy and you can insult each other six ways a Sunday and everybody's forgotten about it by the next day.

It's not the same. You're dealing with more delicate porcelain here, and you've got to treat it with the honor that it deserves. Honor means you don't just throw any old thing at it.

That's part of this knowledge. As being heirs together. Notice, sun claronimoi.

That implies equality. The inheritance that women are in line for is exactly the same as the inheritance we are in line for, and we inherit together. This is one of the things that excites me in looking ahead because people always say, well, you know, we're married now, but Jesus said there's neither marriage nor giving of marriage, and our marriage is going to dissolve and we're all just going to be kind of like the angels just wandering around.

No marriages in heaven. Well, this is one of the passages I look at and I think, you know what, if you want to stick with your spouse through eternity, which I do whether she likes it or not, I plan on staying married. I look forward to going through eternity with the same person I'm going through time with.

And notice what it says. You are heirs together. You are fellow heirs.

I think maybe we share the inheritance. If I don't deserve very much and Patty deserves a lot, then I get to kind of glom on. I get to hang on, get dragged up where I really don't deserve to be.

In some way, shape, or form, Peter had an insight here from the Lord in terms of co-inheritance. Why doesn't it just say we are all inheritors together? Or we are all inheritors of the same inheritance or something. It's one word.

And it's a great promise. Heirs together of the grace of life. Caritas zoes.

You could also say living grace. Living grace, dying grace. You are heirs together of living grace.

You know in other places it talks about that a household is sanctified by the faith of any one person in it. God will bless the whole household just because one person is doing what they are supposed to. Blessing by association.

This is part of it. You are co-heirs of the grace of life. But of course, grace in this life reflects in the next as well.

Then finally, with a view toward your prayers not being hindered. This is a real interesting word. Ego capestai.

Hindered really has the idea of being totally stopped. Totally stopped. Why would that matter? Well, what do you pray for? Do you say, well, it's no big deal stopping my prayers.

I don't really pray for anything anyway. Well, you are already in big trouble. What do we pray for? I have committed the following sins.

I claim the grace of God through the blood of Christ to be cleansed and restored. God is not going to hear your prayers. Not your confessional prayers.

Not your petition prayers. Not your intercessory prayers. Your prayers will be hindered.

What did Jesus say? Forgive us our trespasses as we forgive those who trespass against us. There are things that can get in the way of 1 John 1.9. There are things that can get in the way of cleansing and forgiveness of sin. If you can't pray the prayer, if the prayer is not being heard in heaven, guess what? No forgiveness.

If you have failed to forgive someone else, guess what? No forgiveness. It's a helpful thing to kind of peruse the corners of our mind and say, is there anybody that I just really haven't forgiven? That I'm still bearing a grudge? I just can't let that go. What they said, what they did.

This bone I keep digging up and worrying over. I can't let it be in the past. Nobody is going to do that to me, etc.

Guess what? If you do not forgive, you are not forgiven. If we do not forgive others, we are not forgiven in heaven. Our sins are not wiped off the book.

What does that mean? Well, now you're no longer an heir of the grace of life because you've got

unconfessed sin. You're disqualified. You're outside the camp.

That conduit of blessing that comes from the righteousness of God in heaven to the righteousness of God on earth cannot complete the path. And suddenly, we're just like an unbeliever. We're subject to the slings and arrows.

It's just happenstance. Might have a good day. Might have a bad day.

It's just random. And there's no heavenly treasure. There's no heavenly inheritance.

There's no glory of God being reflected here or there. It's big. It's huge.

And so Peter reminds husbands, you had better pay attention to your wives. You had better treat them like the fine china that they are, that your prayers be not hindered. Remember that if they don't inherit, you don't inherit.

If you don't forgive them, if you don't treat them as they deserve, you've cut yourself off. You're in the sack race. It's both and.

The two of you have become one flesh. And if you have interrupted the flow of blessing here, you're shooting yourself in the foot. This is why, you know, husbands love your wives as you love yourself.

No man ever yet hated his own flesh. Well, if you mistreat your wife, you are abusing your own flesh because the judgment with which you are judging over there is going to come back double. That's Peter's injunction to the husbands.

So when we pick up here next week in verse 8, he's going to say, He's going to say, finally, tell us, this is your ending, all of you be of one mind. And that means, what I said to the slaves applies to the wives and the husbands. What I said to the wives applies to the slaves and the husbands.

What I said to the husbands applies to the wives and the slaves. In other words, everybody needs to get oriented to the shepherd and overseer of your souls. That's who you are serving.

That's who is making your provision. That's who's providing your inheritance. That's whose opinion and judgment counts.

All of these others are subordinate, are delegations of that ultimate authority. You disobey, as an enlisted man, you disobey a lieutenant, you come under the judgment of the uniform code of military justice. You didn't disobey the generals, you disobeyed a lowly lieutenant, but that authority goes all the way up to the highest realms.

And if you abuse something down here, the whole weight of the thing can come crashing down on you. And it's the same principle here. Authorities, whether great or small, whether we think the

person deserves the authority or not, it is of God.

It is His catechism, it is His creation, His ordinance, if you will, if you go back to that translation. Be subject to these appurtenances, these constructions that God has used to structure society, to structure families, to structure marriages, to structure our spiritual lives. Because God is behind it, and you answer to God.

And we can survive it, even when it's abused, by looking to God. And when He sees that we are trying to honor Him and honor this principle of Scripture, blessing, deliverance, vindication, inevitably follow. God can do nothing but honor those who honor His Word and honor Him.

Well, we'll pick up here in verse 8 next time. Let's close here in a word of prayer. Father, thank You for the truth of Your Word.

Thank You for its practical guidance and the power that it has, not only to tell us what should be done, but to enable us to fulfill those commands. We pray that God, the Holy Spirit, will impress these things in our hearts, motivate us and encourage us and strengthen us to see the application and the pertinence of these truths in the details of our lives, so that we can fulfill them, and in so doing, reflect the glory of the Lord Jesus, who is the ultimate example of submission and godly obedience. We pray these things in His name.

Amen.