

problem:
we are not home yet

Text:

Wives be subject, even to unbelieving husbands

1Pet. 3:1 ¶ **Likewise***, **wives**, be subject* to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives,

1Pet. 3:2 when they see your respectful and pure conduct*.

1Pet. 3:3 Do not let your adorning be (*merely*) external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear— (*merely - these things otherwise no clothes - oops*)

1Pet. 3:4 but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit*, which in God's sight is very precious.

1Pet. 3:5 For this is how the **holy** women who hoped in God used to adorn themselves, by submitting to their own husbands,

1Pet. 3:6 as Sarah obeyed Abraham, calling him lord*. And you are her children, if you do good and do not fear anything that is frightening.

be subject - submission is not because of inequality - Gal 3:28

1 peter 2:21-24 - but to picture Christ - submissive unto death

Eph. 5:22-24-to picture the church submission and relationship to Christ

it was for worship - Col 3:17-20

it was for a good testimony - Titus 2:1-5

By way of setting the stage for our reading of 3:1–6, of special importance are the widespread expectations of wives with regard to the religion of the household. "A family's religion was transmitted through males, and the paterfamilias [the ranking male in a Roman household] was the chief priest. Upon marriage, a girl renounced her father's religion and worshiped instead at her husband's hearth."⁷³ In his "Advice to Bride and Groom," Plutarch wrote:

A woman ought not to make friends of her own, but to enjoy her husband's friends in common with him. The gods are the first and most important friends. Hence, it is becoming for a wife to worship and to know only the gods that her husband believes in, and to shut the door tight upon all strange rituals and outlandish superstitions. For with no god do stealthy and secret rites performed by a woman find any favor. (19 [Moralia 140D])

Yet the situation Peter envisions is one in which the wife is a Christian, and the husband is not (though this is not to suggest that there are no Christian husbands—cf. v. 7), and, significantly, his directive does not countermand her faith in Christ. That is, the very fact that Peter addresses how to live in this situation, rather than instructing the woman "to worship and know only the gods that her husband believes in," is itself a nonconformist position; that Peter identifies the wife as a covert evangelist within her marriage even more so (Joel b. Green - commentary on 1 peter)

pure conduct - not submitting to immoral desires of husbands is in view

his godly leadership is not a requirement for your submission it may be a result though

submission is also rebellious to the notion of taking your husbands household gods (plutarch) - call to courage and good behavior

adorning/imperishable beauty - 1 Cor 15:42-49- imperishable external beauty is coming to match

imperishable spirit -this is not a tirade against lipstick but against lip service as to what is important and really beautiful

*calling him lord - Gen 18:12 - not old man - her speech when no one was around is in view
THIS IS BEAUTIFUL TO GOD
she could have seen abraham as crazy and irresponsible - moving so old, giving up the
best grazing land, attempting to sacrifice their son...*

Husbands nourish and care, even for unsubmitive wives

1Pet. 3:7 ¶ **Likewise*, husbands, live with your wives in an understanding way, showing honor*** to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that **your prayers** may not be hindered*.

*likewise, honor - do not use your power to rule but to benefit and honor- 1 Cor 7:3-5
gen 2:23-3:6 - husband failed to do this at the fall
eph 5:25-33 washing with the word, your wife is His daughter
prayers hindered - Matt 5:21-24 - anger at weakness etc. -her submission is her deal between
her and God - you are not to demand it but to work to be worthy of it.
1 cor 9:5 - peter knew from experience*

In pursuit of Holy matrimony- 1 peter 1:13-19; 2:11-3:7

what about happiness - phil 3:1; 4:4, 10-13

what about love - Eph 5:1-2

Main Idea:

God's purpose and plan for your marriage is your holiness not your happiness

Implication:

- 1. A new election, will not save you
- A new promotion, will not satisfy you
- A new spouse, will not complete you
- A new circumstance will not make holiness less alien - because we are not home yet

be a holy citizen even in a fallen society

be a holy worker even in a fallen workplace

be a holy spouse even in a fallen home...

God's purpose and plan for your marriage is your holiness not your happiness

2. if the primary goal of marriage is happiness than the primary mechanism to achieve this is compromise

if the primary goal of marriage is holiness than the primary mechanism to achieve this is just the opposite

3. you are already loved, already complete IN Christ - you are free to serve

for the non- married

implication:

in the same way you are not a slave and are not under a king - you are not under arranged marriages - like many were at the time of 1 Peter's letter.

Application:

you have a voice and get to often pick your spouse. pick well

Application:

Your holiness in your marriage has nothing to do with your spouse. Consequently your happiness in your marriage has nothing to do with your spouse either.

Action:

Admit one thing you would like to change about *yourself* as it relates to the treatment of your spouse.

Don't get it backward!

Here are some good articles for further discussion:

<http://www.gty.org/resources/sermons/90-99/feminisms-radical-agenda>

<http://www.todayschristianwoman.com/articles/2013/february/marriage-is-for-holiness-not-just-happiness.html?start=1>

<http://www.crosswalk.com/family/marriage/holiness-in-marriage-a-very-practical-thing-11596385.html>