

# Gospel, Marriage, and Submission

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- [ 0 : 0 0 ]     You're listening to the sermon podcast of Grace Reformed Church in Spring Hill, Tennessee. To learn more about us, visit our website at [gracereformed.org](http://gracereformed.org).
- And now, today's sermon. Some of you probably read ahead this morning, I mean this week, knowing this passage was coming.
- Some of you are here, and we just got done reading that, and you're a little nervous.
- I can promise you, there is nothing waiting for us this morning but comfort, so stay with us. Before I even attempt to explain Peter's intentions concerning these controversial portions of the Bible, I think I need to explain what has happened to our modern context and why it's hard for us to embrace such passages or such instructions and words.
- Peter is giving, within the context of this letter, he's giving the church a new perspective on living in a sinful world ruled by evil spiritual powers. This is what's going on in his mind.
- [ 1 : 1 1 ]     We've covered this for several weeks now. He continues to demonstrate the differences between the way we love and live and commune in this world, contrasted to those who live in spiritual slavery.
- If you want to turn there with me, 2 Corinthians chapter 10 is probably a good way to summarize what Peter is getting at in these instructions. Paul says it in a different way. Sometimes comparing Scripture is helpful for us.
- But Paul uses this word called warfare. So 2 Corinthians 10 verse 4 says this. You've heard me quote it before. For the weapons of our warfare are not of the flesh, but have divine power to destroy strongholds.
- We destroy arguments and every lofty opinion raised against the knowledge of God and take every thought captive to obey Christ. So you can see here, he's saying the way in which we conduct ourselves, we fight back, we destroy the wrong ideas, the sinful ideas, the spiritual evil that's in our world, is by means of words, by means of knowledge, that which is centered on Christ in the gospel.
- So Peter's doing this very act as a shepherd. He is destroying arguments that pull the believer away from Christ and put them back into slavery that they were just pulled out of.
- [ 2 : 3 5 ]     If you're in 1 Peter, back up to chapter 1 with me, 1 Peter chapter 1. Peter uses this language. Here's who you are in Christ, the freedom of the gospel, so don't live in slavery anymore.
- He says it this way, 1 Peter 1.13. Therefore, preparing your minds for action and being sober-minded, well this would be very much connected to 2 Corinthians chapter 2 because we're talking about words.
- We have to protect what goes into our minds. Set your hope fully on the grace that will be brought to you at the revelation of Jesus Christ. As obedient children, do not conform to the passions of your former ignorance.
- So here it is. We've been freed by the gospel of Jesus Christ. So don't ignore that and go back into the slavery of your passions that were clearly contrary to what is beneficial and glorious in honor.

Go to chapter 2, verse 1. So put away all malice and deceit and hypocrisy and envy and slander. Like newborn infants long for the pure spiritual milk that by it you may grow up into salvation if indeed you have tasted that the Lord is good.

[ 3 : 44 ] See how he always does this? Here is the wonder of Christ. Here is why you obey. Obey because of the wonder of Christ. So Peter keeps building upon this weapons storehouse that we have.

We need the gospel, the refreshment of it over and over again because this amazing knowledge is what allows us to say no to the flesh and say yes to that which is sacrificially living for the king.

So he's helping us to protect ourselves from falling back into the world's lies of indulging ourselves in the very slavery we were freed from. And why? Why is this?

Why are we doing this? Because I think of this central verse in chapter 2, verse 9. Peter repeatedly points back to this concept.

And the reason why I have to point this out because you can't read chapter 3, verses 1 through 7 about women and husbands, wives and husbands without this in mind. 1 Peter 2, verse 9.

[ 4 : 44 ] But you are a chosen race, a royal priesthood, a holy nation, a people for his own passion that you may proclaim the excellencies of him who called you out of darkness into his light.

His marvelous light. Right? It's like this is what your entire existence is about. That you get to proclaim to the world how amazing a savior God is.

Once you were not a people, but now you are God's people. Once you had not received mercy, but now you receive mercy. Beloved, I urge you as sojourners and exiles to abstain from the passions of the flesh which wage war against your soul.

Keep your conduct among the Gentiles honorable so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation.

Let me read it this way. He is saying that they may see your deeds and when Christ the king comes, they acknowledge where the deeds come from. And in turn, they also turn their allegiance to the king.

[ 5 : 49 ] He says your conduct amongst the world actually matters for eternity, for those who see it. If I were to put my introduction into an outline with two points, or I would just say the whole book really, it keeps boiling down to this.

We have to have this as our framework because we won't understand Peter's instructions if we don't. The warfare we find ourselves in, this planet, is pointing its weapons.

So when Paul says in Ephesians 6 that there's these fiery darts that come at us, he says that it's pointing at us in two major areas of our lives. These are the targets that it's coming after.

And the first is the message. The message of us, the people, the God. Right? A graceless gospel telling people, this is what you often hear and what it's being attacked.

Is that you will hear, hey, good news. If you do your part of cleansing yourself and you do your part of trying really hard, God will see it, appreciate it, and he'll do his part of finishing the job.

[ 7 : 04 ] Or it's reverse. God started the job. You better make sure you finish it. You better obey to the end. You see, if he could destroy the message, then he is going to destroy us.

Because that has no power. If we are to rely on ourselves at all for our salvation, even if it's 1%, then we are 100% damned.

And this is what he keeps. He starts the letter this way. Just read the first seven verses of Peter. He's trying to relieve our souls from the fact that grace means to receive that which you could not earn.

That's why it's a grace-filled gospel. It's a good news about what Christ has done for us. The second attack is the messenger. So we get, the message is constantly being attacked.

Many of you have heard of false gospel out there. The second is the messengers are always being attacked. We, who carry the gospel, we're always being attacked. But it's subtle.

[ 8 : 03 ] It's very subtle. It's worldly views that keep the gospel hidden in our lives because it becomes something we're ashamed of. Paul says, I'm not ashamed of it. He has to say that because it is a tendency for us to fall into.

Our existence on this earth as God's chosen people is to bring our king's glory and others into the king's kingdom. But can we truly say our lives reflect those two statements?

That our life exists to bring our God glory and to bring other people into his saving kingdom? If not, why not? Why can't we say that really is the passion of our hearts and the passion of our life?

And this is because the enemy is good at what he does. The world likes to mock God's structure of the home. This is what Peter's talking about this morning.

The world likes to mock the modesty of women. The world likes to mock the leadership of men. It attacks the very core of the outflow of who we are in Christ.

[ 9 : 11 ] So as chosen children of God, you are a part of something that is so powerful, glorious, and wonderful that nothing in this life can replace its wonder.

This is what Peter is leading the congregation towards. And if you sit there this morning not convinced of that statement that this life that you live, that you're a part of is powerful and glorious and wonderful because of what we get to do in light of the gospel, the enemy has infiltrated our mind and we are now losing the war that Paul warned us against.

We are now under the enemy's stronghold because we are fighting a war of beliefs and we don't believe that the gospel is truly sufficient.

So the messenger has now been affected by a bad gospel. I think it's healthy. It's frustrating when I was reading much about this section of the scripture trying to come down to how to apply it.

And it felt like to most Peter, Peter is writing a rule book for homes. But this is not what he's doing. This isn't a rule book to earn some kind of Christian trinkets like good job, you got a good marriage this week.

[ 10 : 29 ] He's writing a war book of how to protect your home from the enemy and lead others to safety. Very different dynamic. Remember me to chapter 2 verse 12.

Just as a reminder, he says this, Keep your conduct among the Gentiles honorable so that when they speak against you as evildoers, which they're going to when you stand up for light in darkness, they may see your good deeds and glorify God on the day of visitation.

In other words, your actions match your message. By the way, in a graceless society, that's terrifying. That requires perfection.

But in a grace-filled community, what are we doing to everyone around us? Oh, I've received grace. I will give you grace. See, our actions match our message.

Oh, I'm a sinner. If I have not failed you, I will. And I'm going to demonstrate to you that I'm going to need grace. But I'm going to give you the same grace that I have received.

[ 11 : 38 ] You see, that's when we want our actions to match our message. But if it's do this and be perfect and live, I'll be the first to leave. I'll never, I will be the first to disappoint you.

Unfortunately, I've been in this situation too where we want to ignore the war. We don't want to be a part of it. We don't want to be a part of these instructions that Peter is giving.

And so what Peter's doing this morning is he's walking right into your living room. He's sitting down and he looks you in the eye and he says, so we have some important information from the king.

Your home is under attack. And it's everyone's home. This is a general. For all believers. So the entire section is about how submission to earthly structures are a means to proclaim the wonders of God's kingdom and his grace to the world.

If you back up, or if you keep reading, he makes this very argument. The very argument is the next verse. Verse 13. Be subject for the Lord's sake to every human institution, whether it be to the emperor, a supreme, or governors as sent by him to punish those who do evil and praise those who do good.

[ 12 : 56 ] This is why every week we pray for our governing powers. Peter tells us to. Pray for those who rule over you. For this is, verse 15. For this is the will of God, that by doing good you should put to silence the ignorance of foolish people.

Live as people who are free, not using your freedom as a cover-up for evil, but living as servants of God. So every relationship in our lives becomes an opportunity for us to be living temples.

And royal priests, as he already said in chapter 1. Just don't miss the metaphor. Therefore, in the Old Testament, the temple is where the presence of God came, and it brought the blessings to the people.

He says you're living stones, which means you now carry the presence of God with you. And then he says you actually have a dual role. You're not only the housing of God, the Spirit's presence within you, but you are now the representative, because priests represent men to God.

So we, in our conduct, the way in which we treat everyone around us, and he specifically is going to get into the home, becomes priests reflecting the grace of God.

[ 14 : 06 ] See, your submission has significant purpose other than do right or else. I love how he says it in verse 19, relating to the servant-master situation.

He says, 1 Peter 2.19, For this is a gracious thing. It's to give that which they don't deserve. For this is a gracious thing. When mindful of God, one endures sorrows while suffering unjustly.

So in the moment of our suffering, as we attempt to do right, we put our minds on God and remind ourselves, God gave grace to us when we sinned against him. We give grace to others as they sinned against us, as a demonstration of what we have received.

So with this in mind, he moves to the battlefield of the home. There's no way we're going to understand nor even want to understand what he's saying if we don't have that context.

What brought me a lot of discouragement this week as reading and listening to commentaries and sermons of this section is that they really removed the power of the gospel. I was like, it's right there. He just mentioned it because he says likewise.

[ 15 : 15 ] Likewise means it's comparative, right? There's a comparison. And yet they just ignored the comparison and got into the duties and leaving people hopeless and powerless to try and obey these rules.

They become legalistic rules at that moment. And so we don't want to do that this morning. Likewise could be some of you maybe in your translations that you have this morning if you don't have the ESV.

It could say in the same way. In the same way. So he's getting finished saying something. And what is that? Look at chapter 2 verse 21.

In the same way, women, you're going to do it this way. Chapter 2 verse 21. For to this you have been called because Christ also suffered for you, leaving you an example so that you may follow in his steps.

Likewise, wives. Look to Christ. Right? Look to what he has done in the gospel. Our calling is always based upon the gospel of Christ.

[ 16 : 20 ] If you do not use this, I promise you, this becomes a weapon in our home and we don't want this. We too in all our conduct will be giving others what Christ has already given us, which is unconditional love, grace, mercy, and forgiveness.

So that others too might find life. So with that in mind, let's start in chapter 3 verse 1. Likewise, wives, be subject to your own husbands so that even if some do not obey the word that they may be won without a word by the conduct of their wives when they see your respectful and pure conduct.

As I stated last week, I do not believe that Peter has in mind abusive husbands or abusive men. The church is called to protect those who find themselves in such situations and even use church discipline, which our church has done here.

So I would never, ever encourage a woman with 1 Peter to remain in a relationship that is abusive. This is not what Peter has in mind. So I want to be clear before we continue to move on.

We can remove that situation from our circumstances. But he does have in mind households where the husband is not a believer or is not obeying his role as he should.

[ 17 : 45 ] We've all fallen prey to I am only going to do my part if they first do their part. Well, I'll give my husband respect if he is respectful. This is not what it says.

I'll follow my husband if he actually is a leader. This is not what it says. It's the exact opposite of this. So the believer's mission is to glorify the king and spread his powerful gospel in every circumstances, even in suffering.

Relationships that are not proper. That are not functioning as they should. And in doing so, we understand what we are becoming in that relationship.

I want to point out a couple of important key notes, though, as we move on. Some that I think have either missed or mistranslated this. Peter clearly states that wives submit to their own husbands, not to men in general.

This is so important. Paul is very clear that there is no difference between a man and a woman, a Jew and a Greek, before the eyes of the Lord. And so women aren't to submit themselves to every man that is out there.

[ 18 : 59 ] Young men and young women, if you're pursuing a relationship, dating, whatever it is you want to call it, even if you're engaged, that man has zero authority over you. He cannot tell you what to do.

You are not to submit to him. He is not your husband. These are important things to remember because people take these things and use them in very, very strange, weird contexts. But the word submit here, it is complicated in our church, a church's history, and I would say in our country.

People in general, in general, so forget marriage, but people in general, they struggle with the idea of submitting. Right? Even the verses before when it talks about the government and submit to the government, you're just like, uh.

How about I won't say anything about them? How about I'll just be quiet, but I won't submit? We don't like it. Children to parents, I mean, my kids have no problem submitting to you, but probably your kids have a problem submitting to you, don't they?

I won't say any more about you kids, I promise. This is why Peter is helping Christians to understand why life is different for us.

[ 20 : 13 ] You see, we are underneath the power of the God of the universe. There is no greater power and strength and authority than he, and under his power he says, Now don't use this freedom that you have with me to do evil, because your work is not finished.

And so we can look, when it says unto the Lord, we submit unto the Lord, we understand that it's God's grace and mercy upon our life to set us free, so that we can now demonstrate that to others by submitting to them.

Showing them what we have been set free from. But Peter points out how we will be different from the world. This is different from the world. We live under God's structure for the home, not whatever the sinful mind conjures up.

And the home in America is a disaster. We can't even figure out who should be married, let alone how the home should work. And Peter is thinking of respect here, when we think about submission, as we will see in his illustration that he's going to give here in a moment.

He is saying honoring the one who holds the weight of the home, who holds the weight of the responsibility. Show honor to this person.

[ 21 : 24 ] Show respect to this person. I've been doing marriage and premarital counseling for over 15 years now. And my success rate is very low.

So think about that before you come see me, okay? I've heard and seen a lot of people use a lot of weird illustrations.

Now, they never word it this way, but I can see it in their actions. There are women who get married, and in their mind they have what's called the fixer-upper mentality. Once I own the title, we go to work, right?

Once I'm married, now it's time to fix up all the problems that I have with him. Wrong. This is not how we approach life or marriage. And the issue is the man doesn't want to change, so therefore what happens?

You become angry, and you become mother or boss because you need to make sure he gets in line with your agenda. What would you want him to do? And so you become conscience and spirit for him.

[ 22 : 29 ] Men, you're not getting off this morning. Stay tuned. This is why it's important when we, I say this to every single person I do premarital counseling with.

And I'm not perfect, so if I miss this, I'm fixing it now. For those of you that are in premarital counseling with me. Whatever you struggle with the most will not change when you get married.

It will only compound by five times. And everyone who's been married here for a while, your heads are about to fall off. That's why successful marriages aren't based upon perfection, but living in a perfect gospel.

Right? A righteousness not of our own. A grace-filled home. So Peter clearly states that the woman is submitting to their husbands, not to men, point one, point two.

Peter is calling the wives to submit. Men, it does not say put your wife under submission.

[ 23 : 34 ] Remind your wife of her role. It goes on both sides. Husband, you need to be leading me. It does not say this. Wife, you need to be following me. As a matter of fact, he's going to tell the husbands exactly how it is that he wants them to think about their role.

And the outcome is still the same. It's the same as for the wife it is for the husband. 1 Peter 3, 7. Look at this just real quick. We'll come back to this in a minute, but I want you to see it.

1 Peter 3, 7. Husbands, likewise, husbands. Remember, where's likewise going? To the wife, back to Christ. Likewise, two applications, one illustration. Husbands, live with your wives in an understanding way.

Be aware of the circumstances they're in. Be aware of their situations. Be aware of their frailties. Showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life.

This is the same point. It's like they are a part of the same grace that you are, so you need to treat them in this way, which is respectful and honoring. Here's another issue I'll address now.

[ 24 : 45 ] This has been abused and strangely ignored in either end of the world, this passage of the weaker vessel. One is treating women as second class.

We've seen the history of this in our world. And two is seeing there is no difference between the two of God, of the two genders. Losing God's glorious beauty and diversity within his creation.

There is clearly a distinction between man and woman. Peter's just acknowledging it. He's using it as a point of saying, don't use this for your advantage. Your strength, don't use it as an advantage over her.

But use it in a way to understand her. Now listen, women in general are not as physically strong as men. I've seen the bodybuilders.

They could beat me up. I get it. They're out there. But that doesn't mean they are less valuable because their capacities might be different than ours. From a physical standpoint, not a mental standpoint.

[ 25 : 51 ] I truly think that my wife's pain threshold is about five times mine. I'm out with a cold for like nine days. And she gave birth to four kids and was like up two days later, like let's go.

No, I don't know how that happens. So this is even about pain tolerance. But at this time in history, it's important to understand culture when you're reading.

Women couldn't provide for themselves due to some of the manual labors of the culture at the time. And even just cultural stigmas. That it was impossible if a woman were to be divorced, she would often become homeless.

This is why in the New Testament, it's often encouraged to the church to take care of the widows. Because the widows couldn't provide for themselves. They couldn't get remarried. They were too old. And they couldn't provide for themselves.

The church would care for them. So Peter calls on men to be aware of their situation and love them. Don't use it as a threat or holding it over their head. Show honor.

[ 26 : 52 ] Not like the culture. The culture dishonors women. But treat them as if they are what they are. Which is the child of the king loved by the father and precious to them.

So this is too why Peter says likewise. So let's go back and finish this next complicated section. Confusion. So here's where things get messy.

If they haven't already. Some of you have already tuned me out and gone on social media. No, I'm kidding. I know you haven't done that. But I want to provide some help here instead of confusion.

So verses 3 and 4. Now, I've heard some horrible things said concerning these two passages growing up.

And I'm sure some of you have as well. Some read this passage and they're against any modern fashion including the use of makeup. Witchcraft and evil.

[ 28 : 06 ] Should not participate in it. And on the other hand, I've literally heard this statement. If the barn needs painting, paint it. Horrible. Women aren't barn animals or barns.

All right. But this misses the entire point of Peter. The entire thing is missed when you start focusing on the actual things that people are wearing.

He's using them as an illustration of the day. Obviously, I don't know if any lady has their hair braided today. But if you do, quickly unbraided it. No, this is not what he is getting at.

To be clear, Peter's not concerned about necessarily what someone is wearing. He is saying, don't adorn. Don't adorn. Word we don't use.

Don't present yourselves. Don't clothe yourself. Right? Don't present yourself in these means or with these views or with this expression.

[ 29 : 15 ] They are not what defines you. Is what he's saying. The way in which you present yourself to the world by these means is not what defines you. It's not what you are clothed with.

But then read what he wants us to clothe ourselves with. It's not fashion that we clothe ourselves with.

It's the passion of Christ. His glory, his honor, the reflection of the gospel. Look at verse 4. But let your adorning be the hidden person of the heart. So what's down inside?

The person that's behind the clothes. Behind the jewelry. With the imperishable beauty of a gentle and quiet spirit. Which in God's sight is very precious.

It is the contrast of drawing attention by outward appearance versus the inward beauty. This is what he's getting at. Peter says those women who see that the beauty comes from these qualities.

[ 30 : 15 ] Those qualities which are precious in the sight of God. And reflect the gospel of Christ and what we have received. Remember in contrast to the likewise.

Remember likewise. He's looking back always to what Christ has done for us. I've seen women who are clothed very modestly. They aren't drawing attention to themselves.

And their heart reeks. Just reeks. With hatred and ugliness and spite and anger. And they treat people with malice.

But they have the right clothes on. To whatever standard that is. It's not the outside Peter is concerned with. But he's saying the outside is a reflection of what goes on.

On the inside. He's concerned about the heart. From out of the heart the minds and the body follow. This is going back to the concept of that.

[ 31 : 15 ] Our words match our actions. Be concerned with who I am inside. And then the outside of it will follow. Because I don't want people to be distracted.

By who I am on the outside. Because it's more important that they know what I believe. And what saved me. And what my passions and desires are. And that needs to reflect in the way I act and speak.

And what I adorn. What I dress myself with. Am I reflecting something that's a distraction from the Lord? Or am I reflecting something that attracts to the beauty of who Christ is in me?

So he uses this phrase. He says a gentle and quiet spirit. Now this does not mean a woman who walks around timid and never speaks. This is not what he means at all.

What is the opposite of quiet and gentle? Loud and prideful. Well I don't know anybody that I like as loud and prideful. Do you? This is not what he means.

[ 32 : 15 ] What he's speaking of is the demeanor of this woman who understands the possessions that she holds. She holds the gift of God's grace inside her.

So she has every reason to be humble because she doesn't need your praise of her beauty. She also holds within her the capacity to endure.

This is the gentleness. To endure what's done against her which is wrong. Because she knows she has been saved and rescued and is right with her father.

A gentle and quiet spirit. I think my mom is probably one of the best examples I've seen of this in my lifetime.

Just as a kid watching it for years and years and years. If you've ever been around my mom. She's not a very shy person at all.

[ 33 : 13 ] How many of you have met my mom? That's right. You know why you met her? Because she beats everybody. And before you know it you know what my waist size is and my shoe size and everything I did that was wrong.

And it's awesome. And she loves me and I love her. But what I love about my mom is that she's not a quiet person. She's not afraid. She doesn't sit in a corner. But what does come out of her is a gentleness about her.

There's a gentleness about her. And you can see that what she does on the outside and how she presents herself is a reflection of her love for Christ. And she wears makeup. I love you mom.

Sometimes we don't have good examples of this so we have a hard time knowing how to apply it. I will make one point here though.

Peter is talking about what people see in you and what you see in yourself on a daily basis. Are they attracted to what you wear? Are they attracted to what you do?

[ 34 : 22 ] That's what if you want the simplest application. The world has become more and more sexualized in the way in which we encourage women to present themselves. You can't even go to a lawnmower shop to pick up a part without seeing posters subjectivizing women saying, you want to buy this lawnmower, right?

Because this woman's beautiful. It's ridiculous. But this is what we do in every area of our culture. Women are constantly encouraged to use their bodies to provide the real value of who they are and their beauty.

And dear sister, Peter says to your heart, it is what God sees and he calls it precious. He looks at you and says, when you understand his gospel and you believe it and you trust it, God looks upon you and says, you're precious to him.

Not how tall or short you are. Not eye color or hair. You're precious to him because you belong to him.

And his gospel lives within you. His spirit lives within you. Your value is based upon who you are in Christ. It's unfortunate there are people who have destroyed their bodies and their hearts and their minds and even have taken their own lives because they did not see themselves to be worthy of the beauty that they assumed they needed.

[ 35 : 55 ] Show the world your heart, men and women. Let that be what people remember, not your outfit. We should stop and ask, why am I wearing this?

What am I trying to do? Some interesting Proverbs. Talking about those who focus on the outside and do not focus on the inside.

Proverbs 11.22, it says, I didn't write that, by the way. But it's true.

It's like a beautiful woman on the outside, but yet you can tell on the inside she's starved of the gospel. Proverbs 31.30, But that is the contrast.

We downplay those who love Christ and we persecute them and we really bring up the vanity of beauty. It's just healthy for us to remember. It's not new in our day.

[ 36 : 59 ] It was happening in Peter's day as well. So he moves on to an illustration of helping us of women in the past. Verses 3, verses 5 and following. It says, for this is how the holy women who hoped in God used to adorn themselves by submitting to their own husbands.

Again, they adorned themselves meaning they represented themselves with that of the hope of God inside their life. Verse 6, as Sarah obeyed Abraham, calling him Lord. I know you're all real excited about that one.

Are you and you are her children. If you do good and do not fear anything that is frightening. Okay, yeah. So Peter said that. So let's just move on and pretend like he didn't.

I'm kidding. I'm kidding. We'll deal with it. Peter is making two really important points here. And again, culture really matters. Abraham was not a great example as a husband, by the way.

Unless you like your husband lying to you and lying to other people and sleeping with other women. Then that would be great. So otherwise, not a great example. And yet, Peter pulls it out and says, look, she had a hope in God.

[ 38 : 13 ] That's why she stayed with Abraham. Had nothing to do with the capacities of the man. And the idea of her calling him Lord is a cultural standpoint of understanding and recognizing who was the one that was responsible for the home.

By the way, I tried this this morning with my wife and she was not going to have it. So just to be clear, the word Lord, I don't encourage you husbands to try that at home.

But it was what they were called. They were called the lords of the home. And so she was acknowledging that he was the one responsible for the home. And she was willing because of her hope in God, she adorned herself.

And then it says, if you do good and do not fear anything that is frightening. Meaning that there is circumstances when you submit yourself. By the way, this is true of every circumstance a Christian find themselves in.

Starting from the government all the way down. That we don't have a reason to be afraid because we are submitting unto the Lord. He sees, he provides. We can rest in that.

[ 39 : 28 ] Even into our relationships with each other. Now let's talk about the men. Now some have pointed out, there are six verses for the women. And one verse for the man.

That is possible because Peter knows the mind of a man is very short. So he needs to get it in one verse as fast as possible before his mind wanders. No, I don't think that is the case.

He uses the word likewise because much of what applies to the women, the wives, applies to the men. Likewise, husbands, live with your wives in an understanding way. Showing honor to the women as the weaker vessel since they are heirs with you of the grace of life.

Now we've already covered this, but this last phrase we have not. So that your prayers may not be hindered. Hmm. You notice that there wasn't a consequence to the women.

But he is worried about the men. Okay, guys. Here's your part. And just so you know, if you don't do your part, God's not going to listen to your prayers.

[ 40 : 36 ] Whoa! That's heavy. Think about that for a moment. So that your prayers are not, what? Hindered. This is how precious and special these ladies are to him, men.

Love and respect them and care for them. Because if you do not do so, the moment you go to go to your God for help, he says, Hey, how about you learn how to treat your wife with honor and respect?

Respect. Listen to my words and respect my words. Adorn yourself with this. Present yourself in this way.

Sounds harsh, but I don't think so. It shows what gets in the way of our communication with our Father, which is our own rebellion and our own sin and our own way of replacing God's way with our way.

And we fail to love and show grace because we have not seen the love and grace that God has showed us. Sir, child, son, look to what I have given you.

[ 41 : 45 ] And if you refuse to give this to your wife, why would I want to listen to you? This is what he says in the Lord's Prayer, as I mentioned last week. Forgive us our debts as we forgive our debtors.

And if we are unwilling to forgive our debtors, he is also unwilling to hear us and forgive us. I think it's a fair warning to understand that the gospel is what drives us.

We have no right to hold something over another human being. It is always about God's grace in our life, reflecting it. No matter where it takes me in government, in employment, or marriage, or relationships, I can prove to you our lives are about receiving and believing and proclaiming.

When you take me to anywhere in the Bible, this will come out. It will be illustrations or commandments or instructions about those who have received the gospel, believed the gospel, and then proclaim it.

But we think of proclaiming the gospel as always by words. Peter is saying it starts, the tilling of the ground, the reflection of drawing people to God, starts with your actions.

[ 42 : 52 ] Actions. Man, it is so hard. We want to be able to read our Bibles in the morning, to do our little devotions, have this communion with God, and then live our life how we want.

He is saying, actually, if you have dressed yourself with Christ, you have put on the vessel of being a royal priest, and if you are this temple because you are in Christ, everyone is, then it is your joy to then give this to others.

Do you ever think about this phrase now? When James says, count it a joy when you fall into various trials and struggles.

Now that makes sense to me. Why? Okay. The person who is causing this will get to receive what I got. Instead of me revolting back in anger and trying to remove the trial, I will stay in it for as long as God wants me to because God will use it to strengthen my faith and hopefully be a reflective light for those around us.

I need to say this because I don't want to be accused of it later. No one is ever saved by our good deeds. They are always saved by the proclamation of the gospel.

[ 44 : 13 ] But there are many who will not be saved near or around you because your deeds repulsed them away from the gospel. How many have heard from people you love and know they don't want to go to church because of the people in the church?

No one wants to raise their hand because like, yeah, that's me. Peter is using, not threats, Peter is using the gospel, saying look what you've received.

Look how powerful it is. He lives within you. He has removed any fear that you could ever possibly have. He will never leave you nor forsake you. I love how Paul says this in Romans 8.

Nothing will separate you from the love of God. Even your failure to obey won't separate you from the love of God. So we use that as a motivation to keep going. I find it helpful as a church, and hopefully going forward, as we think about global and local missions, how you treat those close to you determines the real mission of our church.

If those who stand within three feet of us can't see the glory of God in the gospel, what makes 3,000 miles the difference? Often we think we'll be more effective in another country, but all you do is take your problems from this country to another country and start all over again.

[ 45 : 45 ] So what do we need? The constant reminder of the gospel week in and week out. And hopefully that's about what it is for us today. Let's pray. Father, we are humbled by your mercy and kindness.

I am not the husband and father I need to be, but by your grace, hopefully my children will understand and my wife will understand, and everyone here will know that we look to Christ, not to ourselves.

In Christ's name, amen. Thanks for listening to the sermon podcast of Grace Reformed Church in Spring Hill, Tennessee, where everyone is in equal need of grace.

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