

1 Peter 3:1-7

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[0:00] May the words of my mouth and the meditation of all our hearts be acceptable in your sight, O Lord our Rock and our Redeemer. Amen. Please be seated.

! Good morning. Welcome to the Church of the Holy Trinity, particularly those of you who are visiting us for the first time. Particularly if you are here on the occasion. Of Michael Thomas' baptism. We're happy to have you and celebrate this wonderful event in the life of our parish. Because it's an event in the life of our parish. And as it is in the life of the Arnold family as well. We've been preaching through, we have been going through a sermon series through the book of 1 Peter. And this morning we are in chapter 3. I invite you to open your Bible. If you don't have one, there should be a Bible in the pew there.

Alright, we're in chapter 3. We're going to be looking at the first seven verses. It's on page 1205 of your pew Bible. Now, you've heard that passage read already. You may think this passage has to do with marriage.

But I believe Peter rather wants us to see that it does have to do with marriage. It's obvious there. But I want us to, Peter wants us to see that more than that, that this passage is part of the life of faithful discipleship.

[1:29] To which Christians are called to in a hostile world. So, rather than just being a marriage manual, this is a discipleship manual. For Christian wives and husbands in the world.

And those who are even single, who aspire to be Christian wives and husbands. It's a Christian, it's a discipleship manual for the Christian. And we as God's people are called as men and women in our marriage to trace the steps of the one who humbly subjected himself to his father.

So, the path that we are tracing, the path that Christ himself has set before us, that path leads through the cross, through the grave, and out into glory.

And that's the path we are called as the people of God to trace as well. But we must be ready in every aspect of our lives to submit to his leading and his word.

And this is his word for us this morning. 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.

[2:44] When they see your respectful and pure conduct. Now, notice first the key that joins the sections that we've been looking at this last three weeks. This word, likewise, is the key that joins all three.

It's a little phrase Peter keeps repeating. Likewise. In the same way. In the same way. In the same way. We, as citizens.

We looked at this three weeks ago. In the same way. As citizens. We're to submit to the emperor. We don't have emperors now. We have presidents and governors. But we are to submit to the civil authorities.

In the same way. In the same way. Last week we saw. Servants. Slaves really actually. In our case. Employees. Are to submit.

To bear. Even on just treatment. Because of a consciousness of God. We know that even in our good conduct. We are serving God. And we're supposed to bear.

[3:47] In the same way. And then. I think. As we have it before us today. Now. He says to wives. In the same way. Likewise.

Be subject to your own husbands. In who's way. In what way. What is the same way. That he's talking about. It is the way of Christ.

It is the path. That Christ has already shown us. A life of submission. Of humility. Of godliness. That is the path.

That we are called to follow. And so. In this particular regard. In the home. In the same way. Wives are to be subject. To their own husbands. I think the only consensus. In our culture. Is that such a statement. That I've just made. Is. Backwards. And misogynistic. Right. I don't know if I said that word right. But that's what.

[4:44] Most people in the world think. When they hear that. Subject. If you were to say. To such a person. This is from God's word. This is.

I'm not making it up. This is God's word. Some then will say. In retort. The Bible is repressive. To women. And archaic. And the Bible actually.

Does not apply. In the modern world. That we live in. There are some things. We just got to put aside. And yet. Peter says. To us. Wives.

Submit to your husband. I can tell you. This is the way. To stick out. In the world. We've been talking about. What it means. To stick out. Like a sore thumb. In the world. In a world.

That is alienated from God. And hostile to the things of God. One of the ways. To stick out. Is to. Grab hold of God's word. And say. This is God's word. And I will live.

[5:42] In obedience to it. This is one way. To stick out. A woman who. In obedience to God's word. Willingly. Brings herself. Under the influence. Of her husband. Instead of insisting.

On her own independence. Or even. Insisting on his. Our own lordship. Over him. That sticks out. In the world. As a follower of Christ. And a disciple of Jesus Christ.

As God's chosen people. And I think this is the part. Of the classic marriage vows. In our. In our common. Book of common prayer. 1662. In the marriage ceremony. The woman vows.

To have and to hold. From this day forward. Better for work. For worse. Richer. For poorer. For poorer. In sickness. Or in health. To love.

And to cherish. And then. And to obey. That last bit. You hardly hear anymore. In wedding ceremonies today. But it is there.

[6:38] In the marriage vows. Because it was taken. From the bible. As we see here. In chapter 3 verse 1. Peter writes. Peter writes. Especially to women. In his context. In the context.

He's writing to. Women who may be married. To pagan husbands. As the gospel spreads. Through Asia Minor. Present day Turkey. Perhaps there will be women. Who had heard.

About Jesus. And the gospel. And believed. And now. What is this woman to do? What is she to do now. As a Christian. In a relationship. With an unbelieving husband.

According to Peter. What he invites this woman. To do. Is to keep a conduct. In her marriage. Honorable. So that when. The unbelieving husband.

Speaks against her. As an evildoer. And there will be occasions. Where the husband. Who is unbelieving. May speak of her. As an evildoer. Even though she's not. We must hear the gospel.

[7:47] Of the Lord. This morning. No matter. The disturbances. That's never happened before. So. So let's. Let's get back to. Where we are here.

So. What may. What may be the occasion. Where the husband. May speak of a. Of a. Believing wife. As an evildoer. In that context. Maybe she. Is now a follower of Jesus.

And what is she not doing anymore. She's not. Going with him. To the temples. Worshipping the very. Many. Idols. That they're meant to. Worship. She's not going to.

The feasts. Of. She's not. She's not. She's now. Living. In godliness. She's abstaining. From things of the flesh. You can imagine.

Why. Our unbelieving husband. Will call her an evildoer. That's actually. Christians. Will call that. In the early church. They will call atheists. Because they didn't. Worship the gods. They exclusively. Worship this one god.

[8:46] And in the context. The greco-roman world. This will be seen. As an affront. To the gods. You're not paying. Observance. To the other gods. And maybe.

Maybe. The husband lost. His job. Or the. His boss. Is giving him a hard time. Who is he going to blame. Perhaps. The wife. That doesn't worship. The gods. Is worshipping. This one god.

And so. She's being called. An evildoer. By her husband. Peter writes. To such a. Christian wife. Yet. She must keep her conduct. Honorable. In that marriage.

A good deeds. A good conduct. A holy living. A love. A suffering. Even when it implies. That she will suffer.

As unto the Lord. All of those things. Will be undeniable. Even to that unbelieving husband. 2 Peter. 1 Peter.

[9:41] Chapter 2. Verse 12. And. Chapter 3. As 1 to 2. Are expressing. The same thing here. This husband. Who does not believe. The gospel. Will see. That the gospel.

Being lived out. In her life. In her. Respectful. Pure conduct. In her. Honoring. And submission. To her husband. Or in all of these things.

The. Aroma of Christ. Will be undeniable. Even to that unbelieving husband. And. Perhaps in this. God will be glorified. And so. This is why Peter writes.

Be subject to your own husbands. Of course. It's not only. Wives with unbelieving husbands. It's. In general. In the context of marriage. In the role you have been given as a wife. Peter assumes. What Paul says in Ephesians 5. And what Genesis says. From the beginning. That God. Has so built marriage. That woven into it. Is the very fabric.

[10:37] Of a living picture. Of what it means for God. And his people. To be together. Bound together. In relationship. Christ and the church. That is what.

A Christian marriage. Is meant to image. But notice the reason. Peter gives. For why. Wives are to continue. In this holy conduct. It's not merely. For the good of society.

Although that's a beneficial. Byproduct. It's not to keep. The city orderly. That's not why. Peter is saying to do this. But it's so that. If any. Do not obey the word.

That is the gospel. If any. Do not obey the gospel. They may be won. Over. Without a word. The wife's conduct. Is both.

An apologetic. A defense of the faith. The wife's conduct. Is also an evangelistic tool. It's a proclamation. Of the faith. To her husband. And may I suggest.

[11:33] That that is the same. Even when. Both spouses are believers. The way. In which you image. What Christ has called us. To do in marriage. We are speaking the gospel.

To one another. As husband and wife. When we're pitiful. To what God calls us to. And so. In Peter's day. It would have been. A shameful thing. For a wife. To instruct her husband.

And so. She preached the sermon. That she cannot say. In words. She preached it. In a way of living. In a act. In a good life. And as the husband watches.

He will see a gentleness. A purity. And a respect. That no pagan philosophy. Ever produced. You will see that in her. And he may say to himself.

In the wonderful kindness of God. God. I have been given. Someone far more precious. Than I ever knew. And the jewel. Jewel. In her crown. The beauty that radiates.

[12:31] From her. Is her faith in Jesus Christ. And he may perhaps say. In God's providence. I want that faith too. So that's the first command.

The next command. That Peter gives. To Christian women. Is in verse 3 to 4. He says. Do not let your adorning. Be external. External. The braiding of hair.

And the putting on of gold jewelry. Or the clothing you wear. 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. Now. If you braid your hair this morning. Don't unbraid it. That's not what this is about. My wife came with braided hair. Beautiful.

She looked amazing. And she knew what I was preaching. And she's like. On false Sundays. I decided to braid my hair. Right. So. That's not really the heart of this. If you're wearing gold jewelry.

[13:26] That's not. Don't take it off. That's not the point. The previous commands. Are connected to these ones. Right. The submission. The wife shows to her husband. In marriage. The beauty of a gentle and quiet spirit.

It's itself an adornment. That she wears. It is far more beautiful. That's the point Peter is making. That itself is far more beautiful.

And far more lasting. The word he uses. It's imperishable beauty. Than the outward adornment. Of braided hair. And gold jewelry. And physical beauty.

I don't think Peter is saying. As I said. That Christian women. Should be frumpy. That's not. He's not advocating that. In fact. Peter. He's a married man.

Throughout the Bible. He. Of most. Of all the apostles. His wife was referenced. More than any of the other apostles. Right. I don't think that's what he's advocating.

[14:24] I don't think he's saying. That they should be the model. I don't think he's saying. They should be frumpy. But I do think he's saying. That Christian women. Should be the model. Of modesty. And dignity. I think he is saying that.

And that they should. They should prioritize. The imperishable beauty. Of a quiet. And gentle spirit. Above the physical. Surface level.

Transient. Feminine traits. That our world celebrates today. Jesus describes himself. So. He's saying. Women should be. Gentleness.

And quiet. In spirit. May I say this. That these traits. Are not solely feminine traits. They're not. Jesus himself. Describes himself. As gentle.

In spirit. And lowly. That's how Jesus describes himself. So. These are Christ-like traits. That Peter is inviting women. To exhibit. Exhibit this Christ-likeness.

[15 : 22] But the woman's role. In the context of marriage. Is an opportunity. To display. This particular Christ-likeness. In a distinct way. There is a wonderful account.

St. Augustine. Describes his mother. His mother was the one. Who prayed for him. When he was living. A licentious life. And through her prayer. He was brought to the saving faith. And faith in Jesus Christ.

But he wrote this. In his confession. So he describes his mother's faith. In relationship. To his father. Who was not. The believer. And he said. She served her husband.

As her master. And did all she could. To win him. For you. He's writing. In his confession. He's writing to God. Right. And he says. Speaking of him. That is.

Of her husband. Speaking to him. Of you. By her conduct. By which you made her beautiful. Isn't that wonderful?

[16 : 16] The way he puts it. Her conduct. Is the way God has made her beautiful. In the way she is gentle of spirit. And in dignity. And quiet in spirit. That's how God has made her beautiful.

So. So. She made that known. To her husband. By which he made her beautiful. Finally. When her husband was at the end of his earthly span. She gained him.

For you. That is the testimony of St. Augustine. Concerning. His mother. St. Monica. According to. In the way in which she conducted herself.

In a marriage. Of course. Peter's deeper point. In this section. Is that. There is a beauty that cannot be bought. And that never fades. And that's the kind of beauty.

That Peter's asking. For women to cultivate. And we see that. Don't we? The older you get. The more perhaps we appreciate it. You see it in older Christian women. In our church.

[17 : 11] In our parish. An undying beauty. As they grow in grace. In faithfulness. You see it in marriages. That have lasted 20. 30. 40. 50 years.

You see that beauty. Emanating from it. The faithfulness. Of our husband and wife. Who are in covenant relationship. Faithful to each other. This aiding person of the heart.

The unfailing beauty. Of a gentle and quiet spirit. Which is God's. Which as Peter says. In God's sight. Is very precious. And then he goes on in verse 5. But this is how the holy women.

Who hoped in God. Used to adorn themselves. By submitting. To their own husbands. As Sarah. Obeyed Abraham. Calling him Lord. And you. Are her children. If you do good.

And do not fear anything. That is frightening. Now here we must be careful. Peter is careful for us. What is a gentle and quiet spirit? He gives us the example of Sarah.

[18 : 09] As someone who exhibited. A gentle and quiet spirit. And it is important. As men and women. That we bear. When we hear this. Sarah was no doormat. If you have ever read Genesis.

In our Wednesday night episode. Which we are going to be resuming. We are going to Genesis. Sarah was no doormat. This is the woman. Who told Abraham. What to do about Agar. And he went on.

To ask God. And God said. Do what Sarah said. The Genesis story. Has Abraham listening. To his wife Sarah. Numerous times. In the Genesis story.

Peter is. Not holding up. A gentle and quiet spirit. As being a doormat. He is saying. This is Christ likeness. He is holding up. A image of Sarah.

As a strong woman. A faithful woman. Who called her husband Lord. And yet she is a positive example. Of submission and beauty. In the Bible.

[19 : 05] Peter is saying to women. Develop these Christ like qualities. And then express those qualities. In your marriage. And in your roles as wives. In a sense. Women are to say.

If I am a wife. My ministry to my husband. And to my family. Is that I long to see him. My husband. And my children. Honoring God. And I long to see them.

Honored by God. In my ministry to them. And if it comes to it. I long to see him. My husband.
Honored more. Than I am myself. And the husband.
Should be. Having the same notion. I want to see her. Honored. We'll get to verse 7. Soon. But this is the agape principle. Applied to marriage. This is what it looks like.
I know. Peter has spent six verses. Of seven. Talking to women. To wives. But he now goes in. Verse 7. He says. Now to husbands. Peter spends one verse.
[20:04] On the men. And I suggest to you. That in that one verse. He goes for the jugular. He goes in. On male chauvinism.

Which will be. Have been rampant. In Peter's day. And it's still present today. In fact. I think our culture. Is more chauvinistic. Than we give it credit for. We have this notion. Of equality.
And. But. We have a culture. Where. Promiscuity. Is more. Is more. Common. In our world. Where women. Are being taken advantage of.
In many. In various. Varies. Ways. Where there is no. Faithfulness. Among men. Men can be boys. Until they're 60 years old. Or even. Perpetual. Adolescence.
Peter is saying. To husbands. He's saying. A word. That we ought to hear. He says. Likewise. He heard that word again. Likewise. He said. Likewise. Wives. Be subject to your husband. He hears that word again now.
[20:59] Likewise. In the same way. In the way of Christ. 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. Husbands. Display.
Christlike character. In your marriage. You too are tracing the letters. Christ has marked for you. Live with your wives. In an understanding way.
That phrase in the Greek means. According to knowledge. Which means. What does that mean? According to knowledge.
This is just good for those who are. Not enough. They can wake you up. What does it mean to live with your wife. According to knowledge. It means. To be considerate.
[21:58] Literally. It means. Live with a careful consideration. Of who she is. What she does. What she needs.

In a world that allows a man. To be domineering over his wife. That's Peter's world. In some ways. It's still our world here. Peter tells the man. That she is. Your wife is to be understood.
And she is to be cherished. And honored. Showing honor. He writes. To the woman. As the weaker vessel. Don't. Don't get. Take offense. At the weaker vessel language.
Peter just knows biology. He's. What we've forgotten in our world. About the physical. Biological reality. Of the sexes. I know we live in a culture.
That insists that. Up is down. And down is up. But Peter still knows the truth. The reality. Since the dawn of time. Is that men are physically. Stronger than women.
[22:57] And so on this biological fact. Peter says. Husbands. Do not use your strength. To exploit. But rather.

To honor. By protecting. By providing. And by serving. Your wife. To again use the language. Of the 1662 marriage vows. The man vows. With my body. I thee worship. And with all my worldly goods.
I thee endow. That's the words. Of the vow. With my body. I thee worship. With all my worldly goods. I thee endow. That again.
In those. In that language. Is the. Is picturing verse 7. In those vows. Now. Worship. In this context. It doesn't mean. He's worshipping his wife. As deity.
[23:50] As a goddess. You know. Not in a religious sense. You may say your wife. Is a goddess. I hope you don't mean. In an actual religious sense. But it means. Worship. In the fact that. He is serving her.

He's pledged. In this vow. That his very flesh. His very body. His very strength. His youth. His desire.
His hopes. Are all. Toward what end? To serve. And cherish. And honor. And honor. His wife. This is what honoring her looks like.
This is not the modern picture. Of. The disengaged. Apathetic man. A passive man. Who just sits around. Don't engage his wife.

Don't engage his family. That's not the picture that Peter paints here. This is a picture of a man. Who leads. His family. Conscientiously. With his presence.

[24 : 48] A man who is present. A man who is gentle. A man who loves. Sacrificially. That's the picture that Peter paints.

And what does your strength. Hold to her weakness. Your strength. Holds to her. Not domination. But. Honor. This is how the man.

Follows the sketch crisis laid down. Amen. So. Although she may be weaker bodily. She is equal. Peter tells us. In worth. And inheritance before God. Since she herself.

Is what? A co-head. With you. Of the grace of life. Peter writes to the Christian husband. In the world in which women do not inherit. And he says. Remember Christian husband.

That your wife. A Christian wife. Is a joint head. With you. In Christ. She is someone to whom. God has bestowed. In inheritance of his grace.

[25 : 44] She is precious to God. And how precious? How precious do you think she is to God? Because. God says here. Through St. Peter. Failure to honor. And cherish her.

Will do what? Will endure your prayer. So that your prayers will not be answered. Isn't that an astonishing thing?

Brothers. You might go to God in your prayers. And God might say to you. Because you are not honoring your wife. My daughter. I cannot have communion with you. I cannot answer your prayer. What does that imply? It implies that. Any sort of domineering. Domestic violence. Whether it is physical or verbal. Whether it is taken advantage of.

Whether it is just not being present. All of those things. Are dishonoring. And God sees it. And you will have to account for it.

[26 : 43] As husbands. As fathers. Peter will say later in this letter. Even exasperating. Her children. Is not honoring.

But what if we are to grasp the beauty of what St. Peter is saying to all of us. As husbands and wives. What if we are to grasp it truly. As is laid out before us this morning. Imagine. A picture of a Christian household.

How beautiful we will stand out in the world. As our families. Reflect this goodness. And beauty. And what about children? What about covenant children? As they are.

Welcoming to the family of God. And as we are being tasked. As parents. Both fathers and mothers. Godparents. And just the old church together. Raising them up in the way of the Lord. What a legacy of faith. And godliness. We will leave them. If we obey God's word. In these verses. I spent some time with some families.

[27 : 43] In our parish. This past few days. We were three families. Different generations. And I saw our children. And our camaraderie.

And I saw the mothers nurturing. And I saw the men. Doing the things. That needed to be doing. To protect. And I was grateful to God.

That I see that. In this parish. And brothers and sisters. Can I invite you to continue. To do that. But also. Reflect on these verses this week.

That's my challenge. And my call to all of us. Reflect on these verses this week. And ask God to help you. Even more. As I reflect on it. I recognize I need God's help.

I still fall short. As a husband and as a father. And I need God's help. We need help. We need God. Christ to help us.

[28 : 42] As wives and as husbands. To live this out faithfully. And in doing so. We will stand out from the world. And the world may say.

That we are. We are silly. We are foolish. We are a cake. We live in the backward world. We are you know. They can say all sorts of things. But. Obedience to God. That's where our happiness. And our peace lies. This is an invitation to joy. And happiness. And peace. In our families. I have more to say.

But I will stop there. In case of. For the sake of our time. But I just want to say. One word to singles. Are you looking for such a man. If you're a woman. That's described here.

Somebody that you could be equally yoked with. That you share the same inheritance with. So that you can follow his lead. If you are not. With somebody in which you can follow their lead.

[29 : 41] And honor them. May I suggest that you shouldn't be in that relationship. You should probably get out of it. Men. Who are single looking for wives. Are you looking.

Are you the kind of man. That can lead. And are you looking for women. Whose beauty is more than just. Physical appearance. But you're looking also for the deeper inner beauty. The imperishable one. That is precious to God. And married couples. Are you affirming that in one another. Alright.

Let us pray. Almighty and everlasting God. We ask that you would give unto us. The increase of faith. Hope and charity.

And that we may obtain that which. You have promised us. Make us to love. That which you command. Even this particular passage. We've looked at this morning.

[30:42] Help us Lord. We pray. Through Jesus Christ our Lord. Amen.