

## SUBMISSION IN MARITAL RESPONSIBILITIES

3:1-7

Now, Christian submission is applied in marriage, both husband and wife are addressed.

More attention is given to the wife because many wives had husbands that were “**disobedient to the word**” meaning unbeliever or one not persuaded, its more descriptive of their condition, without being so direct and labeling them... may prevented any more grief toward the wife.

Women who became Christians in countries such as these Asiatic provinces, were exposed to the same sort of treatment which beset the slave population at their acceptance of the Christian faith.

### VERSE 1A

1. “**In the same way**” continues the subject of submission from 2:13, 18. But not to be seen as comparing wives with slave, but instead emphasized the sacred duty of submission like the example of our Lord. (Christianity elevated women above the social status of that day.)
2. “**Be Submission**” in no way implies inferiority, and is actually often applied to equality. But like many human institutions that have leaders that people submit to, submission in the home to a leader was needed to function. But Peter instruction
3. “**To your own husband**” points out that **subjection is synonymous to oneness** of the husband and wife in the home. Also it guarded against anyone making a general application of saying women should be subjected to men in all instances.

### VERSES 1B-2 The saving influence of the wife.

1. Submission applies even to a husband that is disobedient to the word (gospel). Peter has described their condition in 2:8
2. But Peter gives women who have an unbelieving husband (remain unpersuaded) a divine strategy for their submission, to give them hope... “**that they be won.**”
3. This wife had an effective and divinely sanctioned way of evangelizing her husband ... “**without words through their behavior.**” Not that their conversion will be apart from the words of the gospel
  - a. The term “word” is without a definite article referring to a “oral plea” from the wife.
  - b. Though he reject the message of the gospel which is the power of God, Peter is saying that God will use the persuasion of her daily conduct as part of drawing him.
  - c. **Your behavior**, which can be “**observed**” is part of God’s work and give credence to the words of the gospel.
    - i. When the eyes of your husband **sees** (aorist without duration) having beheld your “pure” and “respectful” conduct.

**Question:** How do you think these two terms affect the wife testimony and the husband perception?

**Thought:** Some think...all we must do is preach the gospel Christ...our actions really have nothing to do with a person coming to Christ through... Peter thinks differently!

VERSE 3-4, What points to God, the “**real beauty**” your **character**, and points to the gospel...

1. “**Adornment**” has to do with arrangement. Your beauty should not come from outward attraction alone.
  - a. Peter consents for the desire for adornment. The issue is, what is our **basis for evaluating** true beauty? The temptation was to think it’s only the external. Three extravagant externals in that day
    - i. Braided Hair- which required professional hairdressing which was a luxury in that day and was very timely and highly artificial and ostentatious.
    - ii. Gold Jewelry- specifies a kind of jewelry that was very ornate and showy
    - iii. Fine Dresses- again the kind of dress that is an extravagant display.

Question: How do we see this problem in today's culture?

2. **“Let it be”** is a present imperative that explains the contrast.
  - a. The **hidden person of the heart** which does not flaunt itself in open display (expect for religious showy)
  - b. It is of **“imperishable quality”** you just don't wear it around your neck and take it off when you want. Neither is it subject to corruption
    - i. **Gentleness & quiet spirit** show that it is not pushy or self-assertive.
    - ii. It is **pleasing to God...** and not just for women alone... but both!

Question: How do you think this instruction was helpful to a wife of an unbelieving husband?

The inner work of grace in the heart produces a beauty that is real and abiding as oppose to artificial ornaments that can be removed at will (2Corinthians 4:16).

VERSES 5-6 **Example** of a Holy Women... like **Sarah**

1. Peter had mentioned (1:15-16) our (men & women) call to be HOLY! He **applied** this in a life situation toward **women** in a **spiritually mixed marriage**.
  - a. Exemplary wives put on... **hope in the Lord** (1:3; 13; 21)
  - b. Sarah's displayed her beauty by **showing respect** in calling Abraham master or lord- familiar term of that day.
  - c. You bare their resemblance when you **do what is right without fear**. Intimidation was a very real thing in this kind of situation.
    - i. Fear can arise with the mistreatment of an unbelieving husband, or neighbors.
    - ii. But also public opinion, or the status quo that live or work contrary can bring about fear.

**Thought:** Most of what Peter is instructing these wives applies to all of us in our situations.

VERSE 7 Obligation of the Husband

**“In the same way”** shows this not an independent paragraph but a corollary to what has been said thus about submission. The **Spirit of grace** that has **made the wife** “gentle and quiet” should **make the husband** “kind and attentive”. Though Peter does not use the term, submission of the husband, however he spelled out two coordinating duties that the **husband** must **submit** to God as his responsibility:

1. **Dwell with according to knowledge** point to the husband's duty of being considerate of her.
  - a. Husbands should not as independent operator. Husband/wife relations are governed by knowledge of one another
  - b. **Weaker vessel** is not inferiority (intellectually or morally) but has in view her physical strength,
  - c. But also her position in marriage can be seen as **weaker** (frail) because **it vulnerable** and open to **being exploited** by her husband.
  - d. The husband is commanded not to take advantage of the vows of submission. Instead He is to live with her according to knowledge of her and be **Considerate** of her.
2. Secondly he is to **honor her**, of treat her with **“respect.”** (Respect goes in both directions)
  - a. Husband should give her what justly should be her and not take liberties of her rights.
3. **Why**, because you are fellow (equal) heir of the grace of life, this is the foundation of dignity and respect in marriage. Both of you are **co-heirs in God's family**.
4. **To fail** to see this...will result in **hindering your prayers**. Hinder is a military term to cut in on, throw obstacles at.
5. The man's domestic relationship has a profound impact on this relationship with God.