

TITLE: "Winning a Wayward Husband" (Part 3)

PASSAGE: 1 Peter 3:3

THEME: *Winning a wayward husband*

NUMBER: 09071PE3.3(66)

DATE: September 23, 2007

Read Passage – my translation

Clarification re: Esther . . .

Last time we spend the better part of a half-an-hour looking at the story of Queen Esther. All part of our introduction to our continuing look at this passage in 1 Peter. For t/sake of accuracy, I want to give you a few caveats from last time.

First, in using Esther as an example, I was intrigued by t/fact that she was submissive to her husband, the King, and yet was willing to violate that role of submission if it meant doing right (specifically, in t/instance of her entering his chamber w/o being invited to do so, which in ancient Persian culture could have cost her life). Yet she did that to save her ppl. t/Jews from extermination under Haman.

I was also fascinated by God's wonderful work of providence that's evident w/o t/account. It is an historical narrative that resonates w/theme of God's control over history & His faithfulness.

That being said, when you look at her life as a whole, Esther was far from a godly example. She was part of t/secularized Jews that were apparently not interested in returning to t/land of Israel. As far as t/OT economy is concerned, to voluntarily cut oneself off from Israel was to be cut-off from t/God of Israel. Many scholars think that she slept her way into t/office of queen.

Even if that was not t/case, she certainly demonstrated some cunning & bloodthirsty tendencies. That's why I said last time that I was not completely confident that Esther was a genuine child of God.

So, ladies, when you study Esther, remember that t/emphasis of t/book is not on following her example in being a godly woman. T/emphasis is on t/sovereignty and faithfulness of God & how he uses "the good, the bad and the ugly" to accomplish his purposes and keep his promises.

Bible has much to say about t/curse of a bad wife

2x in Prov. it says that it is better to live in t/corner of an attic than w/a contentious woman. Proverbs also likens a contentious woman to t/constant dripping of water from a leaky roof.

One of my favorite quotes from history comes from t/mouth of Socrates. Socrates, as you may know, lived w/such a woman (Xanthippe). Socrates once told his students: "If you marry and find a good wife, that is a good thing. If you marry and find a bad wife, you can always become a philosopher."

Not to say that Socrates was some prize. After all, he had a nick-name: "The ugliest man in Athens."

As much as t/Bible has to say about being a difficult or ungodly wife, it has more to say about t/blessings of being a good, godly one. Blessings to her, her husband, and even to her God who delights in her.

That's true even if her husband is not a Christian. That's what we have been looking at in 1 Peter =>

I. Winning a Wayward Husband to the Word Without a Word (vv. 1-6)

In the same way, you wives be subject to your own husbands, so that if any [of them] are disobedient to the Word, they may be won without a word through the behavior of their wives, as they observe your pure behavior in fear [of God].

A. Be Subject to Him (1a)

In the same way, you wives be subject to your own husbands . . .

B. Be An Example to Him (1b-6)

if any [of them] are disobedient to the Word, they may be won without a word through [your] behavior . . .

Really sort of simple. Two main points covering these 6 vv. {restate}
We're elaborating on that 2d point (example) with 3 subpoints ==>

1. Focus on your Behavior (1b-2) We looked at this last time . . . **as they [the disobedient husbands of v. 1] observe your pure behavior in fear [of God].**

a. You gals with disobedient husbands: you are being watched

Your husband is observing you.

(1) ἐπιτοπτεῖω - Same word we saw in 2:12 {cite}

We're not talking here about the angels of Ch. 1 - those angels who attempt to peer into our realm in order to catch a glimpse of our redemption in X, yet they're limited by their own abilities from doing so.

Your husband is watching you & he's not as much focusing on what you say as he is what you do. Is your lifestyle consistent w/what you profess?

(a) This is applicable to all of us!

I said that t/home is ground zero for evangelism. We are responsible to our children, our spouse, and then our other relatives & friends & acquaintances.

How many times I have heard an unsaved spouse or child remark about the abject inconsistency they found at home as it relates to t/Xn life? I'm not talking about t/fact that we're all sinners saved by grace. Sure we all blow it & most of t/time we blow it w/i t/4 walls of our home. It's good that those we live with see that we're not stained-glass saints; we fall, we sin, but we repent (apologize if need be) & we get back in t/race.

I'm talking about habitual inconsistency. Displays of anger; Profanity; Nagging; Grouchy; Little concern for t/things of X; Bad priorities.

If Xnty doesn't work in the home, most unbelievers are going to conclude it doesn't work. We talk about this transformation of life, and joy, and peace, and confidence, and love. Then we go home and live otherwise.

As I've said many times, "God wants spiritual fruit, not religious nuts!"

Andrew Carnegie said, "As I grow older, I pay less attention to what men say. I just watch what they do." [cited in Maxwell, Developing the Leader Within You, 67]

Richard Baxter ==>

Understand first how great a duty the profession of true religion is, that you may not think as some foolish people, that every man should conceal his religion, or keep it to himself. Observe, therefore, these reasons following which require it. Our tongues and bodies are made to exercise and show forth that

acknowledgment and adoration of God which is in our heart. And as he denieth God with the heart who doth not believe in him and worship him in his heart, so he denieth God imputatively with his tongue and life, who doth not profess and honor him with his tongue and life, and so he is a practical atheist.

The public assemblies and worship of God, are purposely appointed by him, that in them we might make open profession of our religion. He that denieth profession, denieth the public faith and worship of the church, and denieth baptism and the Lord's supper, which are . . . appointed for the solemn profession of our faith.

Our profession is needful to our glorifying God. Men see not our hearts, nor know whether we believe in God or not, nor what we believe of him, till they hear or see it in our profession and actions.

Our profession is the means of saving others: They must see our good works that they may glorify God. [Richard Baxter, A Christian Directory, 563]

Did you get that?

Our profession is the means of saving others: They must see our good works that they may glorify God.

Isn't that what Peter said? He said it in chapter 2 ==>

Keep your behavior excellent among the pagans, so that in the thing in which they slander you as evildoers, they may on account of your good deeds, as they observe them, glorify God in the day of visitation.

He says it here in chapter 3 ==>

In the same way, you wives be subject to your own husbands, so that if any [of them] are disobedient to the Word, they may be won without a word through the behavior of their wives, as they observe your pure behavior in fear [of God].

b. Some translations are a little misleading

NASB - **as they observe your chaste and respectful behavior.**

Implies that t/respect (fear / φόβος) is to be given to t/husband.

NIV - **when they see the purity and reverence of your lives.**

A little better.

KJV - **while they behold your chaste conversation coupled with fear.**

There you have t/antiquated "conversation" which, in the 17th c. referred not to how you talked, but how you acted. Latin *conversatio* = behavior.

Point is that the word φόβος is best translated "fear" not respect or reverence and that fear is to be directed toward God not a man.

. . . as they observe your pure behavior in fear [of God].

As one NT scholar comments==>

" . . . it should be noted that the word translated 'reverence' is not actually an adjective, but in the Greek we have a prepositional phrase 'in fear' (en phobo), so that a literal translation would be 'as they observe your pure conduct in fear.'" [Schreiner, 152]

Herein is the motivation. Fear of God. That sort of fear that Proverbs tells us is the origin of all true wisdom. Those who do not fear God are fools.

Proverbs 3:7 **Do not be wise in your own eyes; Fear the Lord and turn away from evil.**

How can a wife win a wayward husband to the Word without a word?

1. Focus on your Behavior (1b-2)

2. Forsake the Fashion Show (3-4)

And do not let your adornment be [simply] external– braiding the hair and wearing gold– or the wearing of dresses.

There are some Xn groups out there that point to this v. in their contention that women should not wear jewelry or braid their hair.

For you who think that everything is to be taken absolutely literally & everything is to be translated absolutely literally, t/Gr. text of this v. is ==>
And do not let your adornment be external– braiding the hair and wearing gold–or wearing clothing.

If you want to forget interpreting this verse & take it at absolute face value, then t/implications are that you wives are destined to be nudists. Relax, that's not what this means.

And do not let your adornment be [simply] external– braiding the hair and wearing gold– or the wearing of dresses.

a. This is a warning against misguided priorities

T/emphasis of t/external over that of t/internal. A preoccupation w/clothes, jewelry, makeup.

Not that you can't look nice or wear nice clothes. Solomon's bride was beautifully adorned. Song of Solomon 1:9-11 ==>

9 “To me, my darling, you are like My mare among the chariots of Pharaoh. 10 “Your cheeks are lovely with ornaments, Your neck with strings of beads.” 11 “We will make for you ornaments of gold With beads of silver.”

And do not let your adornment be [simply or merely] external . . .

(1) Word "adornment" = κοσμος

Common NT word for "world". 151 vv. in NT. Used in every book except - 1-2 Thess; 2 Tim; Titus; Philemon; 3 John.

Most of t/time it's translated "world." Basic meaning of κοσμος is "an orderly system."

Our Eng. word "cosmos" {spell} (t/ordered system of t/universe) comes directly from this Gk. noun "kosmos" {spell}.

Several times in t/NT the word is used of an adornment or decoration. I might add that our English word "cosmetic" or "cosmetics" again comes from this Gk. Noun. That's t/idea.

. . . **do not let your "cosmetics" be [simply] external** . . . There's a cosmetic of t/heart that you are to be concerned with.

b. There's a parallel to this over in 1 Timothy (2:9-10)

Likewise, I want women to adorn [*verb* κοσμεω] themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments.

This is applicable to all Xn women, single or married.

(1) How is a woman to adorn or decorate herself literally-speaking? How is she to look on the outside?

It says that she is to adorn herself w/clothing that is κοσμίος. That's t/adjective form of t/noun κοσμος. It means respectable/honorable/suitable). Same word is used of Elders in 3:2 (transl. "respectable").

Women, you are to adorn (κοσμεω) yourselves w/the kinds of clothing that is respectable (κοσμος).

Remember, we said that t/underlying meaning of κοσμος is order. The opp. of "order" is "chaos" or "confusion" & we know that God is not a God of either of those (1 Cor. 14:33). Women, should you dress inappropriately, you cause confusion.

(2) Specifically here==>

...not with braided hair and gold or pearls or costly clothing.

Here are two of most precious commodities that one own in 1st c. (gold/pearls). Jewish Talmud spoke of pearls as being beyond price. Some of t/Egyptians & Romans held t/pearl in such esteem that they worshiped it. Cleopatra is said to have owned 2 extremely val. pearls, ea. of which would have been worth more than a million dollars in today's market. [cited in J. MacArthur, Matthew 8-15, 383]

These were t/elaborate hairstyles which were fashionable among t/wealthy & envied by t/not-so-wealthy. Enormous arrangements w/braids & curls piled high like towers, decorated w/gems gold & pearls. Really didn't have as much to do w/appearance as it did w/making a statement.

Rather than coming into t/CH to worship God these women were coming to draw attention to themselves. Too much of their focus was on themselves, too little was on God. The CH isn't a fashion show! Isn't a place to show off prominent ppl. If you want to show off join a circus. Not what t/CH is for.

As for as "costly clothing" is concerned. We have to keep in mind that in 1st c. most of t/ppl. were very poor. For example a costly dress worn by a very wealthy women could cost up to 7000 denarai. Perspective: 1 denarai = 1 day's wages. 7k days wages for 1 dress! If you make \$10 per hour t/modern equiv. would be a dress that goes for \$560,000! Quite a dress!

1st c. Roman poet, Juvenal wrote==>

"There is nothing that a woman will not permit herself to do, nothing that she deems shameful, and when she encircles her neck with green emeralds and fastens huge pearls to her elongated ears, so important is the business of beautification; so numerous are the tiers and stories piled on another on her head! In the meantime she pays no attention to her husband!" [cited in MacArthur, Timothy, 80]

(3) That which is more relevant to our culture is that of immodest clothing

I venture to say that in antiquity, prostitutes dressed like prostitutes. That's not true today. Today, prostitutes look like prostitutes, but so do many who aren't. (Not sure why you would want to look cheap if you're not, but maybe that's begging t/question.)

(a) I suppose we could expect that from the world

But we should expect much better from t/CH of JC. Some of t/worst offenders in this regard are women in t/CH.

If there's one place that men should be able to flee, a city of refuge from t/constant attacks on the gateway of the eyes it should be t/CH. CH should be a city of refuge from temptations of t/flesh. Unfortunately, for many CH's - evangelical CH's - that's not t/case.

Sometimes t/greatest temptations in that regard are from young women – many of whom are still living at home. Parents: Your kids (boys and girls) have to learn modesty while they are young. You need to be teaching them how to be chaste and modest as soon as they are old enough to understand what that means. If you don't do it then, they're going to be clueless when they're 12 or 14 or 16. They'll get sucked right into t/mold of our godless, over-sexualized culture. Girls must learn modesty while they're still that: girls.

I don't think it takes a nuclear physicist or a theologian to understand that short skirts, modern swim-wear, and revealing blouses entice men sexually. Listen, It's a no-brainer. In t/CH it's t/elephant in t/room that everyone sees, but no one wants to talk about.

Many of t/fashions for women today are designed w/an eye toward t/enticement of men. That's our culture.

I remember about 10 years ago when t/Phx. Suns basketball team was one of t/last to not have a team of dancers (cheerleaders). Owner at that time, Jerry Colangelo, a Christian, was concerned that it would ruin t/family atmosphere. I think he eventually gave in, under t/condition that it remain tasteful. Subsequently, t/team was sold to new ownership & t/tasteful part has gone by t/wayside. Now they're not much different than your avg. NFL cheerleading squad.

I remember back when this was an issue w/Colangelo people complaining about it. "There's nothing wrong with it." "It's just dancing; it's art." "It's part of t/entertainment."

Cut to the chase. Call a spade a spade. There is not one man who intently watches a young beautiful woman dancing around in skimpy clothing who's thinking, "Oh, what wonderful art & entertainment!"

That's why there are tryouts for these things!

If in wasn't about alluring appearance you would have a bunch of middle-aged pear-shaped women on t/team.

(b) "What are you, some kinda pervert?"

I just recognize that w/i dwells t/flesh & t/flesh is quite perverted. That's why we walk not by t/flesh but by t/Spirit so that we do not carry out t/deeds of t/flesh, among which are immorality. That's Galatians 5.

For believing women, cleavage should be a word limited to science as it relates to cellular division, not that which would describe how you dress.

Issue is always one of modesty. Again, modesty doesn't mean you dress in burlap. Modesty means you keep secret things a secret.

Someone once said that a good rule of thumb is this, "Does the way you dress take attention away from your face?" Good rule.

However, I am intrigued at times, for what people do to their faces, such as t/modern penchant to hang t/equivalent of a fisherman's tackle-box off one's face. Sometimes I see a young man or woman out on t/street and I'd like to take them fishing, they have so many interesting metal objects impaling their eyelids, lips, noses. *"You sit here on the bank & if I need a special lure, I'll just pull it off your lip."*

Likewise, I want women to adorn themselves with proper clothing, modestly and discreetly, not with braided hair and gold or pearls or costly garments. but rather by means of good works, as befits women making a claim to godliness.

(c) Let's bring it back to 1 Peter

How can a wife win a wayward husband to the Word without a word?

1. Focus on your Behavior (1b-2)

2. Forsake the Fashion Show (3-4)

And do not let your adornment be [simply] external– braiding the hair and wearing gold– or the wearing of dresses.

c. Peter's reference to ==>

... braiding the hair and wearing gold–

Parallels that which we saw in 1 Tim. 2:9. This is talking about extravagance; immodesty. Not a carte blanche prohibition against braids or gold, not any more than the next clause ==>

... or the wearing of dresses.

(1) Dresses = ἱματίου

In the plural refers to any kind of apparel or clothing. Used most generally as an "outer garment" or "coat." In the context here, "dresses" is an appropriate translation.

d. What Peter writes here would not have come as a surprise to his readers, Christian or otherwise

Contrary to our culture, in the ancient world it was quite common to admonish women to dress w/modesty.

(1) Juvenal, the first century Roman satirist wrote extensively on this (all quotes out of his "Satires")

"There is nothing that a woman will not permit herself to do, nothing that she deems shameful, when she encircles her neck with green emeralds and fastens pearls to her elongated ears; there is nothing more intolerable than a wealthy woman." [Juvenal, Satires, 6.457-60]

Juvenal goes on to say: "So important is the business of beautification; so numerous are the tiers and storeys piled one upon another on her head." [Satires, 4.503-3]

And again "Meanwhile, she ridiculously puffs out and disfigures her face with lumps of dough . . ." [Satires, 6.457-65]

He didn't know it at t/time, but he was predicting t/coming of t/phenomenon known as t/televangelist wife 1900 yrs B4 t/advent of television. When you apply your makeup w/a spatula, something's definitely wrong!

Quintilian, the 1st c. Roman master of oratory ==>

". . . luxurious apparel fails to adorn the body, and only reveals the sordidness of the mind." [Cited by Barclay, 220]

Epictētus, the philosopher of t/first c. ==>

"Immediately after they are fourteen women are called 'ladies' by men. And so, when they see that they have nothing else than to be bedfellows of men, they begin to beautify themselves and put all their hopes on that. It is , therefore, worthwhile for us to take pains to make them understand that they are honored for nothing else by only for appearing modest and self-respecting." [Cited by Barclay, 220]

(2) In Peter's day, Diamonds, emeralds, topazes, opals and especially pearls favorite gems

Earrings were made of pearls and Seneca spoke of women with two or three fortunes in their ears. Slippers were encrusted with them; Nero even had a room whose walls were covered with them.

(3) As far as fabric was concerned ==>

purple was a favorite color and one pound of the best Tyrian purple wool cost 1,000 denarii (a Denarius in the first c. was an average day's wage).

(4) Wigs were also commonly worn [Vincent]

Hair to make them was imported from as far away as India.

Wigs are an interesting topic. There was a time when men wore them and put powder on them. Now men don't wear wigs, they wear a toupe (if they will admit to such).

Some of you might remember when wigs were quite fashionable back in the 60s and 70s. Some of you maybe wore them back then. My mom had quite a collection and I remember as a child using t/Styrofoam "heads" for boxing practice! Quite inappropriate today (practice for wife battering).

One of my best friends in Junior High had a mom who always wore a black wig. In fact, she wore it so much that her hair fell out.

(a) Today wigs are out and tattoos and piercings are in

Both of which I find repulsive & both of which are indicative of a culture that rejects God's authority and replaces God with the autonomy & individuality of man.

i. In fact, I have a theory on the modern-day fascination with "body art"

In part, it's a subconscious attempt by a culture that has suppressed t/truth about God to reject t/fact that they have been created in His image and likeness & are under His authority.

Was one reason why t/OT warns against it, because it was something that t/pagans did & God doesn't want his elect to either look, dress, or act like pagans. Might note Leviticus 19:27-28, 21:5; & Jer. 25:23 in that regard.

There are things that we have in common with pagans, such as clothes. Here's the difference. There is a certain way that pagans dress to show that they are pagans.

The gal walking down the street with a pierced tongue, tattoos, a revealing top, and skin-tight jeans represents a certain cultural mindset. I can almost guarantee you that if you found such a gal & interviewed her you would find, to no surprise, that she does not hold to a Christian worldview.

Exceptions? Rarely. I know you can find some "hip" churches and youth groups where t/guys and gals have t/equivalent of a tackle-box hanging from their faces and they get all their clothes at Abercrombie and Fitch.

But what kind of church is it that they identify with? A solid, biblically literate CH? Or a marginal CH where a large % of the members are either biblically/theologically illiterate or totally unregenerate?

Kenneth Wuest ==>

" . . . God seeks to glorify himself in the personality and life of the Christian. He made men in his own image. That image is the ideal medium through which he can reveal himself. But if that image is marred and distorted by artificiality it becomes an imperfect medium, and the beauty of the Lord Jesus is hidden beneath a veneer of worldliness." [Wuest, 76]

e. We don't have time for verse 4, but let me read it:

But (*contrast to v. 3*) . . . [let it be] the hidden person of the heart, with the imperishable nature of a gentle and quiet spirit which is precious in God's sight.

(1) I've overreached Peter's emphasis

BTIM - I spent most of our time on the point that is not Peter's main emphasis: Outward appearance. I've done that because today it needs to be said.

Verse 4 is Peter's main point in that regard. Don't be over-occupied w/your appearance. Be focused on your heart, your behavior. That's especially true as it relates to a Christian wife w/an unsaved husband.

How can a wife win a wayward husband to the Word without a word?

1. Focus on your Behavior (1b-2)

Not words == behavior

2. Forsake the Fashion Show (3-4)

Not outward adornment ==> behavior

Have more on that point next time, along with our third point ==>

3. Follow in Sarah's Example (5-6)