

Exegetical Notes for 1 Peter 3:1-6

KEY

ATR = Word Pictures in the New Testament (A.T. Robertson).

BAG = Bauer Arndt and Gingrich: A Greek-English Lexicon to the New Testament and Other Early Christian Literature.

B&W = Syntax of New Testament Greek (James A. Brooks and Carlton Winbery).

Barclay = The Letters of James and Peter: Daily Study Bible Series (William Barclay).

Bullinger = Figures of Speech Used in the Bible (E.W. Bullinger).

Calvin = Calvin's Commentaries, Vol. XXII (John Calvin).

DNTT = The New International Dictionary of New Testament Theology (Colin Brown, Gen. Ed.).

Fickett = Peter's Principles: A Bible Commentary for Laymen (Harold L. Fickett, Jr.).

Grudem = Tyndale New Testament Commentaries, 1 Peter (Wayne Grudem).

Grudem2 = Systematic Theology (Wayne Grudem).

Guthrie = New Testament Introduction (Donald Guthrie).

Expositors = The Expositor's Greek New Testament: Volume Five (W. Robertson Nicoll, Ed.).

Keener = The IVP Bible Background Commentary: New Testament (Craig S. Keener).

Leighton = 1 & 2 Peter: The Crossway Classic Commentaries (Robert Leighton).

Lewis = Integrative Theology (Gordon Lewis and Bruce Demarest).

MacArthur = MacArthur New Testament Commentary: 1 Peter (John MacArthur).

Metzger = A Textual Commentary on the Greek New Testament (Bruce M. Metzger).

Michaels = 1 Peter Word Biblical Commentary (J. Ramsey Michaels).

Morgan = The Westminster Pulpit (Volume VIII) (G. Campbell Morgan).

NLEKGNT = New Linguistic and Exegetical Key to the Greek New Testament.

Schreiner = The New American Commentary: 1, 2 Peter, Jude (Thomas R. Schreiner).

Shedd = Dogmatic Theology (W.G.T. Shedd), 3rd edition.

Kittle = Theological Dictionary of the New Testament (G. Kittle and G. Friedrich, Eds.).

Turnbull = Proclaiming the New Testament: Volume 5 (Ralph Turnbull, Ed.).

Vincent = Vincent's Word Studies of the New Testament (Marvin R. Vincent).

Wuest = First Peter in the Greek New Testament (Kenneth S. Wuest).

Diagram of 3:1-6

¹ Ὁμοίως

[αἱ] γυναῖκες,

ὑποτασσόμεναι

τοῖς ἰδίοις ἀνδράσιν,

ἵνα καὶ εἴ τινες ἀπειθοῦσιν τῷ λόγῳ,

διὰ τῆς τῶν γυναικῶν

ἀναστροφῆς

ἄνευ λόγου κερδηθήσονται,

² ἐποπτεύσαντες τὴν ἐν φόβῳ ἀγνήν ἀναστροφήν ὑμῶν.

³ ὧν ἔστω οὐχ ὁ ἕξωθεν

ἐμπλοκῆς τριχῶν

καὶ

περιθέσεως χρυσίων

ἢ

ἐνδύσεως ἱματίων

κόσμος

⁴ ἀλλ'

ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος

ἐν τῷ ἀφθάρτῳ τοῦ πραέως καὶ ἡσυχίου πνεύματος,

ὃ ἔστιν ἐνώπιον τοῦ θεοῦ πολυτελής.

⁵ οὕτως γάρ ποτε καὶ

αἱ ἄγναι γυναῖκες αἱ

ἐλπίζουσαι εἰς θεὸν

ἐκόσμουν ἑαυτάς

ὑποτασσόμεναι

τοῖς ἰδίοις ἀνδράσιν,

⁶ ὡς Σάρρα ὑπήκουσεν τῷ Ἀβραάμ

κύριον αὐτὸν καλοῦσα,

ἧς ἐγενήθητε τέκνα

ἀγαθοποιούσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.

CONTEXT
2:18

1 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,
2 as they observe your pure behavior in fear [of God].
3 And do not let your adornment be [simply] external—
braiding the hair
and
wearing gold—
or
the wearing of dresses.
4 But [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.
5 For in this way
in former times
the holy women
whose hope was in God
used to adorn themselves
by submitting to their own husbands.
6 Thus Sarah obeyed Abraham,
calling him lord,
and you have become her children
if you do what is right without being frightened by any fear.

TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

GREEK TEXT:

¹ Ὅμοίως [αἱ] γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ τινες ἀπειθοῦσιν τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἀνευ λόγου κερδηθήσονται, ² ἐποπτεύσαντες τὴν ἐν φόβῳ ἀγνήν ἀναστροφήν ὑμῶν. ³ ὣν ἔστω οὐχ ὁ ἕξωθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως ἱματίων κόσμος ⁴ ἀλλ' ὁ κρυπτός τῆς καρδίας ἄνθρωπος ἐν τῷ ἀφθάρτῳ τοῦ πραέως καὶ ἡσυχίου πνεύματος, ὃ ἐστὶν ἐνώπιον τοῦ θεοῦ πολυτελές. ⁵ οὕτως γάρ ποτε καὶ αἱ ἅγαι γυναῖκες αἱ ἐλπίζουσαι εἰς θεὸν ἐκόσμου ἐαυτὰς ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ⁶ ὡς Σάρρα ὑπήκουσεν τῷ Ἀβραάμ κύριον αὐτὸν καλοῦσα, ἧς ἐγενήθητε τέκνα ἀγαθοποιῶσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.

ENGLISH TRANSLATION:

1 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, 2 as they observe your pure behavior in fear [of God]. 3 And do not let your adornment be [simply] external—braiding the hair and wearing gold—or the wearing of dresses. 4 But [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. 5 For in this way in former times the holy women whose hope was in God used to adorn themselves by submitting to their own husbands. 6 Thus Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear.

PASSAGE OUTLINE:

I. Wives are to be submissive to their husbands

A. This includes unsaved husbands

1. Unsaved husbands may be won by the conduct of their wives

a. This behavior includes:

(1) pure behavior in fear of God

(2) internal character

(a) the imperishable nature of a gentle and quiet spirit

b. This behavior is exemplified by the holy women of former times

(1) The example of Sarah

(a) Following her example makes the wife on of her children

INITIAL SERMON OUTLINE:

I. Winning A Lost Husband (vv. 1-6)

A. Be Subject to Him (1a)

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

1. Focus on your Conduct (1b)
2. Fear the Lord Above All (2)
3. Forget the Fashion Show (3-4)
4. Follow the Example of Sarah (5-6)

PASSAGE SUBJECT/THEME (what is the passage talking about): Wives are to submit to their husbands

PASSAGE COMPLEMENT/THRUST (what is the passage saying about what it's talking about): so that if any are disobedient to the word they may be won by the behavior of their wives.

PASSAGE MAIN IDEA (central proposition of the text): Lost Husbands May be Won through the Behavior of their Wives.

PURPOSE OF THE SERMON (on the basis of the CPT what does God want us to learn and do?):
To encourage the women with lost husbands to focus on their behavior

SERMON SUBJECT/THEME (what am I talking about): Living with and loving a lost husband.

SERMON COMPLEMENT/THRUST (what am I saying about what I am talking about):
Believing wives are to subject themselves to their unbelieving husbands, focusing on their behavior.

INITIAL CENTRAL PROPOSITION OF THE SERMON: The way for wives to win a husband to the word is without a word.

MEMORABLE CENTRAL PROPOSITION OF THE SERMON: Winning a wayward husband to the word without a word.

SERMONIC IDEA/TITLE: "Winning a Wayward Husband" (multiple parts)

FINAL SERMON OUTLINE:

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

A. Be Subject to Him (1a)

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

1. Focus on your Behavior (1b-2)
2. Forsake the Fashion Show (3-4)
3. Follow in Sarah's Example (5-6)

HISTORICAL/CULTURAL/GRAMMATICAL CONTEXT

Peter continues the theme of submission which began in servants in 2:18 and extended to all through verse 25. He now begins to focus again on a specific group: believing women in the church, particularly those with unsaved husbands. However, these admonitions apply to believing husbands as well. This is evident in the fact that Peter appeals to Sarah in verse 6 and to believing husbands in verse 7.

See the exegetical comments below for more historical/cultural/grammatical content.

Three Steps of Exegesis

- ❶ Do an initial translation of the entire passage.
- ❷ Do a detailed analysis of the grammar, working verse-by-verse to the end of the passage.
- ❸ Do a detailed exegesis of the passage by way of a "shot-gun" approach, using all the exegetical tools.
 - √ In no particular order:
 - Work from critical commentaries to practical.
 - Word studies and cross-references (analogy of the faith).
 - Applicational analysis - applicational issues arising from the text.
 - Theological analysis - theological issues arising from the text.
 - √ "Blast away" at the passage until I am content with my exegesis, main idea, and outline.
 - Smooth away all of the wrinkles.
 - The process is to yield an accurate "statue" as I chisel away the debris.

Parsing Verbs and Declining Nouns

- Verbs: (ἐπακολουθεω - to follow * Verb: Aorist Subjunctive Active, 2P).
(ὑπομενω * Verb: Future Indicative Active, 2P).
- Nouns: (ὑπογραμμος - model, pattern, example * Noun: Masculine Accusative Singular).
- Participles: (ὑποτασσω * Present Middle/Passive Participle: Masculine Nominative Plural).
- Adjectives: (ἐπιεικης - gentle, kind * Adjective: Masculine Dative Plural).
- Pronouns: (ἐγω - I * First Person Independent Personal Pronoun: Nominative Singular).
(συ - to or for you * Second Person Independent Personal Pronoun: Dative Plural).
(αὐτος * Third Person Independent Personal Pronoun: Masculine Genitive Singular).
(τουτο - this * Near Demonstrative Pronoun: Neuter Nominative Singular).

3:1 EXEGESIS

GREEK TEXT:

Ὅμοίως [αἱ] γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ τινες ἀπειθοῦσιν τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθήσονται,

Ὅμοίως (Adverb: "in the same way").

[αἱ] γυναῖκες, (γυνή * Noun: Feminine Nominative Plural). Vocative of Direct Address.

ὑποτασσόμεναι (ὑποτασσω * Present Middle/Passive Participle: Feminine Nominative Plural).

Adverbial Imperative Participle.

τοῖς ἰδίοις (ἴδιος - one's own * Adjective: Masculine Dative Plural).

ἀνδράσιν, (ἄνηρ * Noun: Masculine Dative Plural). Dative of Possession.

ἵνα καὶ εἴ (εἴ - if * Subordinating Conditional Conjunction).

τινες (τις - who which what * Indefinite Pronoun: Masculine Nominative Plural).

ἀπειθοῦσιν (ἀπειθεω - to disobey * Verb: Present Indicative Active, 3P). Descriptive Present or perhaps Aoristic Present. The question is whether this is a state or practice. I tend to think it's a state referring to an unregenerate husband (thus aoristic).

τῷ λόγῳ, (λόγος * Noun: Masculine Dative Singular). Dative of Indirect Object.

διὰ τῆς τῶν γυναικῶν (γυνή * Noun: Feminine Genitive Plural). Genitive of Possession.

ἀναστροφῆς (ἀναστροφή * Noun: Feminine Genitive Singular). Genitive of Means.

ἄνευ (ἄνευ - without * Improper Preposition: Genitive).

λόγου (λόγος * Noun: Masculine Genitive Singular). Genitive/Ablative of Separation.

κερδηθήσονται, (κερδαινω - to gain, make a profit * Verb: Future Indicative Passive, 3P). Use of the future translated "may?" Future passive?

ENGLISH TRANSLATION:

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,

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

In the same way, (Ὅμοίως)

Note context of verses 18 ff. in chapter two. It brings us back to the concept of submission (note the same word is used in 2:18 as in 3:1).

This is a connection to the concept of submission, not a parallel to slaves/masters, wives/husbands. Note the peril of women in the ancient world and how Christianity liberated women. They were only a step above that of a slave.

These women whom Peter addresses had come to faith but had unsaved husbands. Mark of revival is as many or more men in the church than women. Not true today and we have a fair representation of

believing women with unsaved husbands.

Question arises as to winning them. The family is our first and foremost mission field. Epicenter is the home. Especially for wives here the question is, do they drill their husbands with sermons, nag at them, etc? First and foremost comes the issue of character.

you wives, ([αί] γυναῖκες,)

Vocative of direct address. A call to believing wives.

be subject to your own husbands (ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν,)

ὑποτασσόμεναι (ὑποτασσω * Present Middle/Passive Participle: Feminine Nominative Plural).
Adverbial Imperative Participle.

I like the idea of being subject as it's a little softer than submission.

The same word is used in the following passages in 1 Peter:

1PE 2:13 Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority,

1PE2:18 Servants, be submissive to your masters with all respect . . .

1PE 3:5 For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands.

1PE 3:22 who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.

1PE 5:5 You younger men, likewise, be subject to your elders; and all of you, clothe yourselves with humility toward one another, for \God is opposed to the proud, but gives grace to the humble\.

τοῖς ἰδίοις (ἴδιος - one's own * Adjective: Masculine Dative Plural). Greek word for "idiot"?! "one's own husband, not one's idiot husband!"

Every time that obedience is enjoined upon women to their husbands, the Greek, “idios,” “one’s own peculiarly,” is used,

Ephesians 5:22 Wives, be subject to your own husbands, as to the Lord.

Colossians 3:18 Wives, be subject to your husbands, as is fitting in the Lord.

Titus 2:4 that they may encourage the young women to love their husbands, to love their children,

What this means and what it doesn't mean.

The command does not require women to be subordinate to men in general but to their husbands as a function of order within the home. A wife is to accept her place in the family under the leadership of her husband whom God has placed as head in the home.

Note caveat for dangerous, abusing situations. Or danger to one's children. Subjection, not stupidity.

It means you allow your husband, even an unsaved husband, to be the leader in the home.

It doesn't mean that he's the spiritual influence in the family (cf. 1 Cor. 7:14). He can't be; he's a pagan.

The rule that applied to leaders and servants in chapter two applies here as well:

[We may lawfully disobey any authority when that authority commands us to do something God forbids, or forbids us to do something God commands.](#)

Sometimes this is obvious. You unregenerate husband asks you to do something immoral or illegal. You don't do it.

What if he says, "I want you to go to a Buddhist Temple to worship?" Don't do it. Cf. 1 Cor. 10:14; Daniel Chapter 3.

This is a good connection to the context of 1 Peter. Husbands had more to lose w/converting to a disdained religion such as Christianity. There may have been more women in the church than men. And the men would have demanded that their wives worship pagan gods with them so that they would not be accused by Rome of atheism.

Plutarch said, "A wife should not acquire her own friends, but should make her husband's friends her own. The gods are the first and most significant friends. For this reason, it is proper for a wife to recognize only those gods whom her husband worships . . ." [quote by Schreiner, 153]

The wives to whom Peter writes were radical; they were liberated. It was unknown for a wife to worship a God (the God) and not the gods (pl) of her husband. So there are limits to their submission.

What if he forbids you to go to church. He says, "I don't want you doing that religious stuff. You stay home on Sundays from now on. And I don't want you to have anything to do with Christians." What do you do? He's asking you to do something that God forbids: to forsake the company of the redeemed. You may have to exercise wisdom and discretion. This doesn't mean you flaunt your liberty and say, "Forget you, Charlie! I'm going to church and I'll be there all day. And, then I'm going to Monday Bible study; and Tuesday Prayer meeting; and Wednesday Outreach; and Thursday Quilting; and the Friday Gals Gossip Group. If going to a midweek service rocks the boat at home, stay home. Pray for your husband's heart and pray that God will move in him to give you more freedom.

Does submission and respect mean that I do trivial things or stupid things. What if your husband demands that every evening, at 8:00 O'Clock, you stand on the coffee table and hop up and down on one foot ten times? Or that you whenever you are away from home or out of his sight you have to call in to him every 90 minutes? Or you can't drive the car any faster than 30 MPH (on the freeway not in the driveway!)? Maybe he's obsessive/compulsive and paranoid and he demands that you take part in his foolishness? Every night you have to flip the light switch on and off while you sing the tune to Gilligan's Island before you can go to bed! And he demands that you do something like this & if you don't he reminds you that you are to be submissive! What do you do? I'll tell you what you don't do. You don't become a partner in foolishness.

God is not a partner to foolishness. Why questions such as "Can God make a rock so big he cannot lift it" are foolish. They are logically absurd. Proverbs 13:20; Eccl. 5:1.

You cannot do that which violates your conscience. Command is to maintain a good, clear conscience.

Idea of suffering from 2:18 ff.

We are slaves of the Suffering Servant who are to strive for satisfaction in our sufferings since He suffered for us.

Why is it that we feel that we have an inalienable right to a perfect marriage? Or even to a marriage that we like or are satisfied with? What a lie! If you're not happy in your marriage get out of it.

How many Christians get divorced, not for any biblical reason of which there are few, but simply because they aren't happy or they "fell out of love." If you do that you are in sin. If you do that and remarry you have committed adultery. You may have been told by friends not to marry so and so because he's not a believer, but you went ahead anyway and did it. Now you want out because he acts like an unbeliever. You don't have that option, not as long as he desires to remain married (1 Cor. 7:13).

As the saying goes, it is better to die in the will of God than live outside of it. God uses even the suffering of a less than perfect marriage to hone us into His image. That doesn't mean you don't work hard for a better marriage, that you don't pray. It does mean that as long as things remain the same you find contentment in JC; he's the only place real contentment can be found anyway.

There can be satisfaction in suffering (you got peanut butter in my chocolate...).

Note how 2:19 and 20 (under proper submission) begin and end with "this finds favor" — that's what it's all about isn't it? Finding favor with God?

Note the gal I had once who came to me frustrated with her marriage. I think I had mentioned something in a sermon about the biblical role of submission and she came to ask me about it. She basically said, "I won't do that." She later called me to tell me that she was going to find another church where that wasn't taught. I told her that she would not likely find one that has any biblical integrity and she replied, "I've already found one. I asked them about it and they said that they believe men and women are equal." I about fell out of my chair!

This is a command that applies to all husbands, believing husbands and unbelieving.

The command does not require women to be subordinate to men in general but to their husbands as a function of order within the home. A wife is to accept her place in the family under the leadership of her husband whom God has placed as head in the home.

Note caveat for dangerous, abusing situations. Or danger to one's children. Subjection, not stupidity.

so that if any [of them] are disobedient to the Word, (ἵνα καὶ εἴ τινες ἀπειθοῦσιν τῷ λόγῳ,)

ἀπειθοῦσιν (ἀπειθεῶ - to disobey * Verb: Present Indicative Active, 3P). Descriptive Present or perhaps Aoristic Present. The question is whether this is a state or practice. I tend to think it's

a state referring to an unregenerate husband (thus aoristic).

The word speaks of a state of unbelief. Literally, "not to allow oneself to be persuaded." [Wuest]

This is a phrase that's synonymous with disbelief. Cf. 1:22, 4:7 and my notes on 1 Peter 1:2 on "obey Jesus Christ and be sprinkled with his blood." Also Hebrews 5:9 and John3:36 (note common misconception about this passage).

This word is always used in the NT of the unregenerate. Cf. 2:8 where it is used.

Not just passive disbelief, but no doubt this includes those men who are outspoken critics (as in 2:12, 15; 3:9, 16).

First class condition (εἰ w/the indicative). This is the case in about any church.

Note that the same rule applies with governments (only good ones?) and masters (v. 18). Commonality here, w/the submission that's required even to disobedient husbands.

Cf. NIV's translation of "don't believe" is misleading.

they may be won without a word through the behavior of their wives, (διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθήσονται,)

ἀναστροφῆς (ἀναστροφή * Noun: Feminine Genitive Singular). Genitive of Means. A favorite term for Peter to use as to Christian behavior (cf. 1:15; 2:12; 3:2, 16; and 1:18).

κερδηθήσονται, (κερδαινω - to gain, make a profit * Verb: Future Indicative Passive, 3P). Use of the future translated "may?" Future passive?

This word is used in James 4:13 of financial gain. Used in Matthew 18:15 and 1 Cor. 9:22 ("win" - synonymous with "save").

Note the purpose clause with ἵνα and the fact that λογος is anarthrous (a word, not the word as in the corollary clause).

It's not that the content of the Gospel isn't necessary. Assumption here is that these men had heard it the Gospel. They knew the facts. Stop hammering him with facts (close your mouth) and shine the light of the gospel before him with your life. Good synonym would be "badgering."

Figure of speech known as "Antanaclasis" (Bullinger page 286, 93) where two words, identical in spelling, are used in two different senses. "Disobedient to the Word [i.e. Gospel] and won without a word [i.e. spoken word] through their wives." In modern terminology, it's a pun.

In circumstances such as this, a wife with an unsaved husband, there are temptations to be avoided. First, nagging. This is to incessantly lecture him with words (need to always be considerate of a person's response). Second, retreat from him. Become a recluse, refuse to put forth your best. Third, reject his headship. Fourth, Leave him. No grounds for divorce. See 1 Cor. 7 & 12:10 ff. and parallels where

Paul deals with unbelieving spouses. {May want to develop these ideas further in sermonic form}

Romans 7:2 ==> Until death, but don't take that into your own hands!

{May want to look at the entirety of 1 Cor. 7 and/or 12}

Some of this has to do with cultural expectations, particularly Jewish culture. Women were to be quiet in a womanly sort of way. Loud, obnoxious, boisterous conduct has never been conducive to women. I'm old enough now to remember when it wasn't cool for women to talk like truck-drivers. Now, it seems that everyone under the age of 30 talks that way. It happens often. I'm out in a public place like a coffee shop – I'm often found in such places where I do much of my studying – and a group of younger guys and gals is sitting across from me. And all you hear is profanity after profanity used equally among the gals and guys. I'm so saddened by that. It's no big deal. It's what they hear in their music, at home, at the movies, on TV. We can add to that t/erasing of the distinction between the sexes that is ordained by God where now we have tough, manly women who serve as soldiers and prize fighters. To be feminine and gracious and meek (not weak) is somehow demeaning and base.

Ben Sira said, "a silent woman is a gift of the Lord" and ". . . a loud crying woman and a scold shall be sought out to drive away enemies." [Sir. 26:14,27] IOW

Question is asked, "Is this cultural." Achtemeier writes (as quoted by Schreiner, page 150):

"Dominant among the elite was the notion that the woman was by nature inferior to the man. Because she lacked the capacity for reason that the male had, she was ruled rather by her emotions, and was as a result given to poor judgement, immorality, intemperance, wickedness, avarice; she was untrustworthy, contentious, and as a result, it was her place to obey."

That was the dominant culture to which Peter wrote. And, so, many today would say this is culturally conditioned and the biblical distinctions in the Bible are not applicable today. Women can be pastors, teach w/authority in the church, they do not have any role of submission to their husbands.

Interesting that nowhere does Peter or any biblical writer teach that women are inferior to men. Nor is it taught that they are intellectually inferior, unable to learn, more prone to sin. Men and women are equal (cf. Gal. 3:28). Peter declares this in v. 7 (she is so much an equal that if her believing husband mistreats her, his prayers will be hindered!).

The NT was "counter-culture" in its treatment of women. Jesus' treatment of women was revolutionary! Cf. My series What if Jesus Never Came to Earth - Jesus Liberated Women.

As Schreiner writes: "The question, therefore, is not whether women are equal with men, for the NT is clear on this matter. The issue is whether such equality is compatible with the call for wives to submit to their husbands." [page 150]

Note that submission is grounded in theology, the headship of Christ, in Eph. 5:22-33. Grounded in the creation and fall in 1 Timothy 2:9 ff.

There's no parallel to slavery, as some would try to point out. Slavery was an evil institution developed

by men. We saw that in 2:18 ff. Slavery was a result of sin and the fall. Marriage was ordained by God as being good before the fall. In fact, we see the headship of Adam over Eve before the fall.

Interesting to note how balanced the reformers were in this sense, as well. Go back 500 years and you're in a different culture, especially as women were concerned. Yet Calvin argued that there were times when mutual submission of husbands and wives was appropriate. He even argued that at times it is right for parents to submit to their children. But this was in balance with the concept of headship, that parents are in authority over their children and that the husband has authority over his wife. [cf. Schreiner, footnote on page 151]

Sermon notes from a previous sermon on Colossians 3:18

First question ==>

I. What does it mean for wives to be subject to their husbands?

What's that all about? Does this mean that wives are to commit themselves to blind obedience? Is this cultural & simply a reflection of TAP's chauvinistic attitude toward women? Does this teach that women are inferior to men? What does this mean?

A. First we need to ask the question, "What does it mean to submit?"

Verb ὑποτάσσω (to submit) was a military term which lit. means "to arrange under" or "to order under" (as in a rank of soldiers). Used in Luke 2:52 of Jesus' subjecting himself to his parents; in Rom. 13:1 (being subject to govern. auth.); Eph. 1:22 (all things being subject to X).

1. The word describes a decisive, continuous action

Idea of willingly placing yourself under the authority or headship of another (wife to husband). Desc. present-tense/ongoing or cont. practice.

This is to be the ongoing continuous practice of an obed. married X'n woman: She is to be subject to her husband who is her God-ordained head

a. In the Original Greek Language - Present Imperative ==>

IOW - It's a pres. tense verb (describes an ongoing, cont. practice). It's an impv. (it's a command of Scripture). Wife willingly places herself under her husband's authority as t/spiritual leader in t/home. She arranges herself under his headship.

2. Very personal

This is not the subjection of a slave; there is a sense of intimacy: "Not any husband; not any man; YOUR husband." It's possessive: "The husband who is yours".

a. There's a sense of mutual ownership in marriage

There's a sense in which the wife owns her husband & the husband owns his wife. Paul describes that

in relation to sexual intimacy in **1 Cor. 7:2-4**

But because of immoralities, let each man have his own wife, and let each woman have her own husband. Let the husband fulfill his duty to his wife, and likewise also the wife to her husband. The wife does not have authority over her own body, but the husband {does}; and likewise also the husband does not have authority over his own body, but the wife {does.}

That's t/kind of intimacy that God has in mind when God says,

Wives, be subject to YOUR husbands...

You respect him; you love him; you don't usurp his God-ordained auth. but you encour. him in that authority.

II. Doesn't the idea of submission imply inferiority? Absolutely not!

A. Think about the word "equality"

We tend to think about "equality" in terms of 2 people(s) having everything the same (same status; privileges; abilities; rights). The Bible differentiates between 2 kinds of equality.

1. Essential equality and Functional equality

Very imp. that you understand this. Not only because it relates to marriage, but also relates to God's created order & even fellowshp within T Trinity. Have to understand diff. between Essential & Functional equality

a. Essential equality refers to inherent or real equality

It relates to the worth of someone or something. Essentially, men & women are equals in worth. Men not more spiritual; men not more in "image of God." Men do not have more worth before God. Not that when God made women he made someone essentially less equal than men.

b. Functional Equality, as the name implies, means being equal in function or purpose

M & W are complete equals essentially, BUT they are not = functionally. IOW - God has a diff. purpose for M & W. There is a God-ordained distinction between t/roles that M&W are to have in society; in t/home; & in t/CH. I believe that t/dissolving of that God-ordained distinction is a key element in t/failure of our society; homes; & CHs today.

Today we have W. prize-fighters & wrestlers. W. who believe that it's degrading to have a life devoted to t/home & raising children. We have W. who want to be M. (& in some cases, men who want to be women!).

God says, "No!" I've designed you to be equal, but different! Essentially equal, but functionally not equal in that God has different roles for M&W.

(1) We can draw a parallel to the Trinity

Essentially, t/Father is not superior to the Son and the Son is not superior to the Holy Spirit. All 3 members of the Trinity are co-equal essentially.

BUT, NOTE THIS - When it comes to FUNCTIONAL equality the 3 members of the Trinity are not equal. "What do you mean by that?" There is headship even within the Godhead.

Why Paul could write in 1 Cor. 11 that:

...Christ is the head of every man and the man is the head of a woman and God is the head of Christ.

There is a headship, a hierarchy, even in t/Trinity!

Considering all of this, John MacArthur comments ==>

In what way, then, is God the Father the head of Christ? Never in essence (or nature), but only in function. Within the function of the Godhead it was deemed necessary that Christ should submit Himself to the Father. The same Jesus who said, 'All authority has been given to Me in heaven and on earth' (Matt. 28:19) also said, 'My food is to do the will of Him who sent Me' (John 4:34). In their nature, or essence, the members of the Tinity are equal, but by God's design their functions demanded that the Son submit to the Father in a selfless humiliation. Does that make us think less of the Son? Of course not; it makes us think more highly of Him! It is part of His wondrous beauty.

Now here's the point: the same kind of structure is necessary in marriage. The partners' spiritual natures are the same, their positions before God are equal, but in order for the family to function in harmony, the woman, with no loss of dignity, takes the place of submission to the headship of her husband. Her tenderness and gentleness, given by God, are to come alongside to support the strength of the man. The issue is not superiority or inferiority. Mutual submission in marriage blends without confusion or contradiction with the concepts of headship and authority. As she submits to follow, as he submits to lead her. Both authority and submission are still preserved, which is essential for proper function in marriage." [MacArthur, The Family, 18-19]

Wives: You are being most Xlike when you subject yourself to your husband! Why? Because you are imitating humble servant, JC! That isn't demeaning; it's exalting. That isn't slavery, it's emancipation!

B. Did you know that contrary to popular belief Christianity elevated the status of women?

In Jewish culture (add: Not by God's Design): W. were cons. inferior to M & gen. did not have a part in public life. Under Jewish trad., W. were cons. "property," had no legal rights & could not be called as witnesses in law courts. In t/temple, they stayed in t/women's court, which was t/most remote, & in t/synagogues, they sat w/the children & slaves. Much less study of T Law was required of W. of M. & they were considered intell. inferior & unable to learn. UNDERSTAND THAT & you understand how counter-culture Paul was--esp. when he declared in 1 Tim. 2 "let a woman receive instruction."

At age 12, W ceased to be consid. children & were permitted to marry at 12 ½ . A wife could not divorce her husband, BUT husbands freely divorced their wives as many of t/Jews took great liberality w/Deut. 24:1 (uncleanness) ==> Rabbi Hillel taught that a wife was unclean if she spoiled his dinner or put too much salt on it! [burning the bagals!].

Rabbi Akiba insisted that if a man found a woman that was more beautiful than his wife, his wife became unclean in his eyes & he could write her a cert. of divorce. [MacArthur, The Family, 21]

W. kept out of sight when visitors were present, served all t/males of t/family before eating, did hard labor such as hauling water & working in t/fields, as well as household chores such as cooking, cleaning, making clothes, caring for t/children. As far as travel is concerned: W. walked while M. rode! (cf. the common picture of Joseph pulling a donkey with a pregnant Mary riding it - this is backwards!). [cf. Ralph Gower, The New Manners and Customs of Bible Times, 58]

This explains t/well-known Jewish prayer uttered by males: "I thank Thee that I was not born a gentile, slave, or a woman."

As for Greek culture: It wasn't any better. As N.T. Commentator William Barclay observes==>

"In Greek society a respectable woman lived a life of entire seclusion. She never appeared on the streets alone, not even to go marketing. She lived in the women's apartments and did not join the menfolk even for meals. From her there was demanded complete servitude and chastity; but her husband could go out as much as he chose and could enter into as many relationships outside marriage as he liked without accruing any stigma. Under Jewish and Greek laws and custom all the privileges belonged to the husband and all the duties to the wife." [Colossians, 161]

As for marriage: Gk society consid. romantic love to be a form of possession or madness & not suitable grounds for marriage. Marriages were usu. arranged with an eye toward dowries w/father providing money, clothing, jewelry, or slaves for his daughter. Males 30 years old commonly married girls of 15.

Husbands usu. had mistresses which his wife gen. endured w/patience knowing t/charms of her husband's newly found girlfriend would eventually wear off & she would become another household slave. Adultery led to divorce only when committed by the wife. For the Greek man, divorce was simple, being granted on demand for any reason (or no reason at all). [Will Durant, The Life of Greece, 302ff.]

There was another aspect to Grk society, a strong women's liberation movt. Within this movt. there were W who didn't want to have children, because they thought it hurt the appearance of their bodies. Other W wanted to be able to do everything that men did, so they developed W. wrestlers, W. sword-throwers, W. weight lifters, and t/like.

One ancient writer, Juvenal, says the women began to lord it over their husbands, but before long they would vacate the home and flit from one marriage to another, 'wearing out their wedding veils.'" [MacArthur, The Family, 22]

Point is: Xnty elevated t/status of W. & wives from depths of cultural dissonance to lofty place where God designed them to be ==> 1 wife subject to 1 loving husband for life. Partners & co-heirs to eternal life.

III. What if my husband is disobedient?

C'mon, Tony. You don't know my man! He's not all he's cracked up to be! You want me to submit to him? "He doesn't love me like he should."

A. Note: This command isn't based on the behavior of the husband

It doesn't say, "If your husband is loving & kind, then submit to him" Not conditional. Not conting.

upon husband's obedience/love/even his salvation! Cf. 1 Peter 3:1-6

Note same use of ὑποτάσσω). 1b-2 - Lesson: Don't write Bible pssges on beer mug; don't hide tracts in shoes; live a life respectful submiss. to him, modeling love & humility of X.

Wives, but subject to your husbands...

B. Word to Husbands:

It's says, "wives be subject to your husbands;" not, "wives obey your husbands." Obedience is what is required of children & slaves (vv. 20, 22). Men: don't treat your wives like children or like servants.

IV. How can I do this?

"I'm not sure I can do this. Where do I start?" Start somewhere!

A. Through power of the indwelling Spirit and the indwelling Word (we've already looked at that)

B. Two other things (humility and faith)

1. Can't do this apart from godly humility

Principle t/o Script. "In order to be exalted, you must first be humbled."

(James 4:10; Matt. 23:11). Before God you are elevated when you lower yourself. In a sense, there's no higher position than that of the servant, or than that of the submissive. [takes eyes of faith to understand that]

2. Why Faith is Essential

There will be times when it doesn't seem to be the rewarding thing or the right thing, humanly speaking. During those times passages like **Prov. 3:5-6** are so essential ==>

Trust in the Lord with all of your heart, do not lean on your own understanding. Acknowledge Him in all of your ways & He will direct your paths.

...as is fitting in the Lord.

ἀνήκω - to be fitting, proper. In the LXX, ἀνήκω is used of something that is legally binding (also used in a legal sense in Phlm. 8). This is something that is fitting/proper acc. to God's gen. laws of conduct and order. NOT OPTIONAL! May not be motivated by a healthy mrrge (tho U should be); May not be motivated by pleasing UR husband (tho U should be); but if, as a Xn, UR not motivated by this [=>] something's wrong!

3:2 EXEGESIS

GREEK TEXT:

ἔποπτεύσαντες τὴν ἐν φόβῳ ἀγνήν ἀναστροφὴν ὑμῶν.

ἔποπτεύσαντες (ἐποπτεύω - to observe or see * Aorist Active Participle: Nominative Masculine Plural). Substantival Participle.

τὴν ἐν φόβῳ (φόβος * Noun: Masculine Dative Singular). Dative of Possession.

ἀγνήν (ἀγνος - pure * Adjective: Feminine Accusative Singular).

ἀναστροφὴν (ἀναστροφή * Adjective: Feminine Accusative Singular). Accusative of Direct Object.
ὑμῶν. (συ - to or for you * Second Person Independent Personal Pronoun: Genitive Plural). Accusative of Direct Object.

ENGLISH TRANSLATION:

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

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

as they observe your pure behavior in fear [of God]. (ἔποπτεύσαντες τὴν ἐν φόβῳ ἀγνήν ἀναστροφὴν ὑμῶν.)

ἔποπτεύσαντες (ἐποπτεύω - to observe or see * Aorist Active Participle: Nominative Masculine Plural). Substantival Participle.

Same word is used in 2:12 ==>

The word is used of close scrutiny Observation that leads t/observer to a change of mind [Michaels, 118]

This isn't the angels of chapter two, peering and limited by their own abilities. This is close observation over time.

Peter is laying down a rule: Living over Lecturing. Behavior, not Badgering. Your unsaved husband is not going to come to faith by your badgering or begging him to do so.

Someone's watching you! Isn't this a good rule for home evangelism? Many times I have heard an unsaved spouse or older child remark about the abject inconsistency they found at home as it relates to the Christian life. If Christianity doesn't work in the home, most 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. Fighting, contention, foul language, impurity.

Example is the most powerful rhetoric (see my quotes file on "example"). You can say only so much and that's like setting the nails into the wood. Your example is what drives them in.

φόβῳ (φόβος * Noun: Masculine Dative Singular). Dative of Possession. Fear of God or her husband?

Connection in the greater context would be respect toward God (cf. 2:18).

I believe that every instance where Peter uses the word φόβος in this epistle that fear is directed toward God, not men. Note 1:17 - "fear God" - verb φοβέω.

Cf. 2:17 **Honor all men; love the brotherhood, fear God, honor the king.**

All men, those in authority & those not, are to be honored. Your God is to be feared. In that sense, men are not to be feared.

3:14 tells us not to fear t/intimidation of mere men.

3:6, exhorts women to follow in t/footsteps of Sarah & not to be frightened by any fear.

That's the accompanying attitude that women should have toward their husbands is not to fear, as v. 6 indicates.

True that respect is due a husband ==>

Ephesians 5:33 Nevertheless let each individual among you also love his own wife even as himself; and let the wife see to it that she respect (φόβος) her husband.

". . . 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. The fear of God is the beginning of wisdom. You can't be motivated by pleasing your husband. I don't even think that his salvation is a primary motivation because that's not something you can control. It's like Matthew 6:33.

ἀγνήν (ἀγνος - pure * Adjective: Feminine Accusative Singular).

ἀναστροφήν (ἀναστροφή * Adjective: Feminine Accusative Singular). Accusative of Direct Object.

ἀναστροφή - compound of ἀνα (again) & στροφή (a turning). Orig. meant "turning up & down, or back and forth" (so ATR). Latin equiv.= *conversatio*. Where we get our old Eng. "conversation," which meant not talking w/someone (as we mean it today), but "manner of life or behavior." KJV can be a little misleading. Note KJV use of "conversation" in vv. 1 and 2.

Amazingly (and totally erroneously) on commentator writes:

"Peter promises that if a wife is married to an unsaved man and she practices all six of these responsibilities, her husband will someday become a Christian." [Fickett, 94]

Christian mysticism. Rub the lamp the right way. Say this magical incantation and "poof!" you get what you want. What if he never comes to saving faith? That's not the issue. You're not in control of that, are you? God is. Bob Jones, Sr. used to say, "Do right until the stars fall!" At one level, living the Christian life is pretty simple. Do what's right. You can ask yourself that simple 3 word question for

anything.

1 Peter 3:15-16 apply.

3:3 EXEGESIS

GREEK TEXT:

ὧν ἔστω οὐχ ὁ ἔξωθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως ἱματίων κόσμος

ὧν (ὅς - this, that, who, which, what * Relative or Demonstrative Pronoun: Feminine Genitive Plural).
ἔστω (εἰμι * Verb: Present Imperative Active, 3P). Imperative of command. Descriptive Present.
οὐχ ὁ ἔξωθεν (ἔξωθεν - from without, external, outside - used as an Adjective) * Improper Preposition:
Genitive).
ἐμπλοκῆς (ἐμπλοκή - braiding * Noun: Feminine Genitive Singular). Genitive of Apposition.
τριχῶν (θρίξ - hair * Noun: Feminine Genitive Plural). Genitive of Description or Apposition.
καὶ περιθέσεως (περιθέσις - a putting around or on, wearing * Noun: Feminine Genitive Singular).
Genitive of Apposition.
χρυσίων (χρυσίον - gold * Noun: Neuter Genitive Plural). Genitive of Description or Apposition.
ἢ ἐνδύσεως (ἐνδύσις - a putting on * Noun: Feminine Genitive Singular). Genitive of Apposition.
ἱματίων (ἱματίον - garment * Noun: Neuter Genitive Plural). Genitive of Description or Apposition.
κόσμος (κόσμος * Noun: Masculine Nominative Singular). Predicate Nominative. Here: adornment
or cosmetic.

ENGLISH TRANSLATION:

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

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

And do not let your adornment be [simply] external— (ὧν ἔστω οὐχ ὁ ἔξωθεν . . . κόσμος)

There are some Christian groups out there that point to this verse in their contention that women should not wear jewelry. IF that's true, then the same women shouldn't wear clothes! For you who think that everything is to be taken absolutely literally and everything is to be translated literally, the Greek text of this verse is literally:

And do not let your adornment be external— braiding the hair and wearing gold—or wearing clothing.

The bride of Solomon's was adorned beautifully (Song of Sol. 1:10, 4:11, 7:1).

κόσμος (κόσμος * Noun: Masculine Nominative Singular). Predicate Nominative. Here: adornment or cosmetic.

Contrary to our culture, in the ancient world it was quite common to admonish women to dress with modesty. Unfortunately, most churches don't even do that today.

"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 does 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 (with any eye toward the wives of televangelists!): ""Meanwhile, she ridiculously puffs out and disfigures her face with lumps of dough . . ." [Satire, 6.457-65] When you apply your makeup w/a spatula, something's definitely amiss!

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

Not overkill on the outward. Sure you don't want to look like a televangelists wife! But you don't want to look sleezy. Idea of taking attention away from the face. Distraction. Dressed to kill. Flaunting wealth. Different in different cultures. There are/were some cultures where dressing a certain way shows one's wealth and status. For the most part, that's not what we deal with in 21st c. America. Our problem is promiscuous dress.

Infatuation w/appearance

". . . luxurious apparel fails to adorn the body, and only reveals the sordidness of the mind." [Quintilian, the Roman master of oratory, as cited by Barclay, 220]

"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." [Epictetus, the philosopher, as cited by Barclay, 220]

"Hair was waved and dyed, sometimes black, more often auburn. Wigs were worn, especially blond wigs, which are found even in the Christian catacombs; and hair to manufacture them was imported from Germany, and even from as far away as India. Hairbands, pins and combs were made of ivory, and boxwood, and tortoiseshell; and sometimes of gold, studded with gems." [Barclay, 221]

According to Barclay, 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). Talking a pound of wool rivaling that of a new car today.

"Diamonds, emeralds, topazes, opals and the sardonyx were favorite stones. Struma Nonius had a ring valued at 21, 250 pounds. Pearls were loved most of all. Julius Caesar bought for Servilia a pearl which cost him 65,250 pounds. 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. Pliny saw Lollia Paulina, wife of Caligula, wearing a dress so covered with pearls and emeralds that it had cost 450,000 pounds. [Barclay, 221]

Look good; look appropriate; be pretty but not sleezy. But pay equal or more attention to your soul.

Side note: Don't put fish-hooks on your face or tattoos on your arms. To most Christian men, there is nothing appealing about tattoos on women. What are you representing, culturally? Cf. Leviticus 19:27-28, 21:5 and Jer. 25:23.

braiding the hair and wearing gold– (ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσίων)

ἐμπλοκῆς (ἐμπλοκή - braiding * Noun: Feminine Genitive Singular). Genitive of Apposition.
τριχῶν (θριξ - hair * Noun: Feminine Genitive Plural). Genitive of Description or Apposition.

Not forbidding braids or gold. Cultural reference to the Roman women of the day who were show-offs.

Elaborate braids in the hair was associated with the cults of Isis and Artemis of Ephesus, but that's no likely what Peter has in mind as he's not forbidding the braiding of hair

Wigs were also commonly worn (Vincent). Note my recollections of my mom's wigs. My friend's mom who wore wigs so much that her hair fell out.

καὶ περιθέσεως (περιθέσις - a putting around or on, wearing * Noun: Feminine Genitive Singular).
Genitive of Apposition.

χρυσίων (χρυσίον - gold * Noun: Neuter Genitive Plural). Genitive of Description or Apposition.

Not forbidding jewelry altogether (see Song of Solomon/Proverbs).

Cf. Isaiah 3:16 ff.

Sermon notes on 1 Timothy 2:9

1. Word "adorn" = κοσμεω - (cf. Eng. "cosmetics")

Basic meaning of "putting something in order." Or "to adorn" or "decorate something."

*Used of t/Temple in Luke 21:5 (how it was "adorned" w/beautiful stones)

*Used in 1 Peter 3:5 of t/holy women of old who adorned themselves w/imperish. quality of a gentle & quiet spirit.

*Used in ref. to New Jerus. in Rev. 21 which was adorned w/precious stones

*Also used of a bride adorned for her husband.

a. Issue: "How is a woman to adorn or decorate herself?"

Paul uses a related word here. Word "adorn" = κοσμεω. She is to adorn herself w/clothing that is κοσμίος. (w/clothing that is respectable/honorable/ suitable/proper) . Same word is used of Elders in 3:2 (transl. "respectible").

She is to adorn (κοσμεω) herself with clothing that is respectable (κοσμιος)

Noun that is at t/root of both of these words is κοσμος ("world") Lit. "order or system." Transl. "adornment" in 1 Peter 3:3.

Underlying meaning of κοσμος is Order." The opp. of "order" is "chaos." God is not a God of chaos or confusion (1 Cor. 14:33). Women: you're not to come to worship him is a "chaotic way." (in demeanor or wardrobe).

Dressed in a manner well-suited for worship. In a way that doesn't draw attention to yourself!

2. Paul deals with this very specifically here==>

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

Not with πλέγμασιν - "Pleatings" (from πλέγμα - used of anything braided or intertwined). Reference here is to hair. Used here w/2 of most precious commodities that some could own in 1st c. (gold/pearls). Pearls were in greater demand than even gold. (cf. Matt. 13:45,46).

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 (or go to Hollywood!). Not what t/CH is for.

a. Parallel of sorts in James 2 ==>

2 If a man comes into your assembly [lit. your synagogue] with a gold ring and dressed in fine clothes, and there also comes in a poor man in dirty clothes,

3d class cond. in t/Gk. - a Hypothes. sit. // 2 men (λαμπρος - bright/spectacular) ρυπαρός = filthy (for t/poor his inner & outer garments were his most prized possession - he lived in them/slept/ate/died // CH o/s!)

3 and you pay special attention to the one who is wearing the fine clothes, and say, "You sit here in a good place," and you say to the poor man, "You stand over there, or sit down by my footstool,"

==>"Here Sir! We've got a good seat for you! Right up front where you can see & close to t/coffee pot & restrooms!"

==>"You? You stand over there. Or if you want you can sit on t/ground here by my footstool."

They wouldn't even offer t/poor man a/footstool (some1 has a good seat & an ottoman too!). Obvious favoritism here! James' conclusion==>

4 have you not made distinctions among yourselves, and become judges with evil motives? 5 . . . did not God choose the poor of this world to be rich in faith and heirs of the kingdom which He promised to those who love Him?

IOW - You've committed the sin of partiality; of thinking that status is imp. God isn't impressed! He chose the poor!

Contrast==>

In this case t/sin is primarily "outward working in" - CH at large focusing in on 1 indiv.

In 1 Tim. 2 t/sin is primarily "inward working out" - t/indiv. focusing outward to impress t/CH.

Likewise [I want] women to adorn themselves in respectable clothing not with braided hair and gold or pearls...

Warning is against extravagance. You don't come to t/CH of God to draw attention to yourself! It's to be t/opp. T/focus is to draw attention away from ourselves toward t/worship of God.

b. Not a command against wearing gold or pearls

Paul is not saying that women should not be nicely dressed, that they shouldn't look good, that they shouldn't look feminine or attractive.

Prov.31:22 *She makes coverings for herself; Her clothing is fine linen and purple.*

Those of you familiar w/The Song of Solomon might remem. that Solomon's bride, the Shulammitte, is described as wearing beads of silver & ornaments of gold (chapt. 1).

Don't make your focus yourself & don't focus on t/external to t/neglect of t/internal qualities of "a gentle and quiet spirit which is precious in the sight of God."

c. Already seen ==>

...[I want] women to adorn themselves in respectable clothing...

(1) Antithesis (end of v. 9)==>

...costly clothing.

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!

Imagine a woman wearing a dress like this walking into a worship service - t/distraction that would cause==>

Women: "Look at her. I can't afford to dress that way. Here I am dressed in this hand-me-down."

Men: "Hmmm! Isn't that impressive." (or worse - they may even be tempted to covet that woman in place of their own wives).

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, 1 Timothy, 80]

d. Mystery Religions

Interesting to note that if you study t/cults of Rome & Gk myst. religions they had very stringent rules about t/dress & appearance of t/women who came to worship.

Example, 1 ancient inscription from a pagan source was unearthed that reads:

"a consecrated women shall not have gold ornaments, nor rouge nor face whitening nor a headband or braided hair or shoes unless they be of felt or skins of sacrificed animals." [cited in MacArthur, cassette message, "God's High Calling for Women" (part 1) 1 Tim. 2:9, 1986, GC54-14, side A]

(1) Still much a part of cults and religions of the world

If you visit a Mosque for example, and if you try to go in as a woman and you are not properly dressed they will not let you in.

Tho I don't perceive it to be a prob. in this CH I suppose we could have 1 of t/Elders standing at t/door every Sunday a.m. doing a dress code ck. But obv. that kind of legalistic approach isn't warranted in t/CH.

Heard a story this past week about a black pastor who stopped a young woman at the door before service one Sunday and said to her: "baby you caint come in here." She said to him "Why?" and he said "You ain't dressed right. Now you go home and you get yourself dressed proper" So she left and came back a half hour later and he was up at the front and he stopped and said "Honey, you look good. Come on it." And that's how he dealt with that problem.

e. Problem of immodest clothing

More times than I can count I've had male friends who attend other CH's remark to me their personal struggles w/the dress of women in their CH. I'm specifically talking about women who dress suggestively or seductively.

That is a problem in most CH's - part. t/larger more prominent CH's. Frankly, immodest/revealing clothing has no place in t/worship service or even in t/CH at large.

Some of t/worst offenders in this regard are young women still under t/auth. of their parents. Parents

who should know better! Young women must learn modesty early (while they are still girls).

I saw this as a problem when I was in Bible college where we had a fairly large % of young women, most of them studying music or education. I even remem. writing in t/yearly school evaluation form what a distraction this was for me. It's hard to study theology when you have a young women 8' from you wearing a skirt 2 sizes too small!

Same element of distraction holds true in t/CH. God's Calling for Women in t/CH is a call to modesty & decency. & you can't dress inappror. w/o making t/overt announcement by your appearance that "I didn't come here to worship God but to make some sort of a statement."

Issue is one of modesty vs. showiness. What are you soliciting by your appearance? That's the issue!

"And what then is modest apparel? Such as covers them completely and decently, and not with superfluous ornaments; for the one is decent and the other is not. What? Do you approach God to pray with brodered hair and ornaments of gold? Are you come to a ball? To a marriage feast? To a carnival? There such costly things might have been seasonable; here not one of them is wanted. You are come to pray, to ask pardon for your sins, to plead for your offences, beseeching the Lord, and hoping to render him propitious to you. Away with such hypocrisy!" [John Chrysostom, cited in MacArthur, 1 Timothy, 80]

You say "how am I to know what's proper and what isn't?"

Check your heart!! No need for a dress code.

What is t/intent of your heart? The HS & t/Word will show you if your appearance is inappropriate. Is your intent to show t/beauty & grace of womanhood? Love & devotion to your husband? Reveal a humble heart committed to worship? OR is it to draw attention to yourself, flaunting wealth & beauty or sexuality. Or even worse: to allure men sexually.

With this passage, t/curtain comes down on the fashion show in the church.

All of these things are not evil

To wear a ring is not evil. For a woman to wear an anklet/headband/earrings or bracelets is not evil. But to overdo it, to adorn for t/sake of wontoness or lust or flaunting wealth is evil. And part. so among the congregation of t/redeemed. Showy clothes, gaudy jewelry, elabor. overdone hairstyles, sexual desire hardly express a broken & contrite heart which the Lord seeks.

or the wearing of dresses. (ἡ ἐνδύσεως ἱματίων . . .)

ἐνδύσεως (ἐνδύσις - a putting on * Noun: Feminine Genitive Singular). Genitive of Apposition.

ἱματίων (ἱμάτιον - garment * Noun: Neuter Genitive Plural). Genitive of Description or Apposition. Word used for an "outer garment."

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 appropriate.

People will say, you can't look like the world. What does that mean? Most of the time I wear shorts

and a tee-shirt, the rest of the time I wear pants. That's like the rest of the world. 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. What does the way you dress or the way you wear your hair represent culturally? 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 that her worldview is godless. 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? Also becomes a rejection of God's image in men.

" . . . 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]

The way you look should reflect who you are inwardly. Joyful, not drab. Image of God or the image of the fall?

3:4 EXEGESIS

GREEK TEXT:

ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος ἐν τῷ ἀφθάρτῳ τοῦ πραέως καὶ ἡσυχίου πνεύματος, ὃ ἐστὶν ἐνώπιον τοῦ θεοῦ πολυτελής.

ἀλλ' ὁ κρυπτὸς (ὁ κρυπτὸς - hidden * Noun: Masculine Nominative Singular). Predicate Nominative / Nominative of Apposition.

τῆς καρδίας (καρδία * Noun: Feminine Genitive Singular). Genitive of Description.

ἄνθρωπος (ἄνθρωπος * Noun: Masculine Nominative Singular). Predicate Nominative / Nominative of Apposition.

ἐν τῷ ἀφθάρτῳ (ἀφθάρτος - imperishable, incorruptible * Adjective: Neuter Dative Singular).

τοῦ πραέως (πραυς - gentle, meek * Adjective: Neuter Genitive Singular).

καὶ ἡσυχίου (ἡσυχίος - quiet, tranquil * Adjective: Neuter Genitive Singular).

πνεύματος, (πνεῦμα * Noun: Neuter Genitive Singular). Genitive of Description.

ὃ (ὅς - this, that, who, which, what * Relative or Demonstrative Pronoun: Neuter Nominative Singular).

ἐστὶν (εἶμι * Verb: Present Indicative Active, 3S). Gnostic Present. "Always."

ἐνώπιον (ἐνώπιον - before, in the sight of, of the opinion of * Improper Preposition: Genitive).

τοῦ θεοῦ (θεός * Noun: Masculine Genitive Singular). Genitive of Possession.

πολυτελής. (πολυτελής - expensive, precious, costly * Adjective: Neuter Nominative Singular).

ENGLISH TRANSLATION:

But [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.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

But [let it be] the hidden person of the heart, (ἀλλ' ὁ κρυπτὸς τῆς καρδίας ἄνθρωπος)

τῆς καρδίας (καρδία * Noun: Feminine Genitive Singular). Genitive of Description.

Jewels of the heart.....

ἄνθρωπος (ἄνθρωπος * Noun: Masculine Nominative Singular). Predicate Nominative / Nominative of Apposition.

See Paul's use of this word for the "new man" in 2 Cor. 4:16; Rom. 7:22; Col. 3:9; Eph. 3:16, 4:22,24.

with the imperishable nature of a gentle and quiet spirit (ἐν τῷ ἀφθάρτῳ τοῦ πραέως καὶ ἡσυχίου πνεύματος,)

τῷ ἀφθάρτῳ (ἀφθάρτος - imperishable, incorruptible * Adjective: Neuter Dative Singular). See same word on 1:4,23.

One can dress up a fence post. Nobody says you should look like an unmade bed.

But the outward man will decay. You can't fight it. Important for young couples to remember so that their infatuation isn't merely external. By t/time you hit 30 or 40 that nice physique will slump like the Buffalo Bills.

Outward adornment doesn't take that long. Even if a gal spends an hour a day doing her hair and makeup. Of course, that begs the question as to how much time you spend on the internal. To spend an hour every morning in the bathroom and then an hour in the evening in the gym to the neglect of prayer and time in God's Word cultivating inward character is foolish.

τοῦ πραέως (πραυς - gentle, meek * Adjective: Neuter Genitive Singular).

As an adjective, this word only occurs 3 other times in the NT, twice referring to Christ. The word means, "not insistent on one's own rights," or "not pushy, not selfishly assertive," "not demanding one's own way." [Grudem, 140]

ἡσυχίου (ἡσυχίος - quiet, tranquil * Adjective: Neuter Genitive Singular).

which is precious in God's sight. (ὃ ἐστὶν ἐνώπιον τοῦ θεοῦ πολυτελής.)

πολυτελής. (πολυτελής - expensive, precious, costly * Adjective: Neuter Nominative Singular). Only used here and in Mark 14:3 and 1 Tim. 2:9. Cf. 1 Sam. 16:7. Peter is using this particular word to stand in contrast with verse 3 and the word "imperishable" in v. 4. Cf. 1:18-20; 1:23; James 2:5

Genuine, saving faith is "precious" - 1:7
Christ's blood is "precious" - 1:19
Christ as the living stone is "precious" 2:4,6
The blessings of salvation are "precious" - 2:7
The promises of God are "precious" 2 Peter 1:4

Blessed are the gentle . . .Matt. 5:5. 2 Cor. 10:1; Gala. 5:23; Eph. 4:2, 4:22-24; Col. 3:10-12; Titus 3:2:

ὃ (ὅς - this, that, who, which, what * Relative or Demonstrative Pronoun: Neuter Nominative Singular). Refers not only to the word "spirit" but to all of verse 4 (so Schreiner).

God delights in being trusted. Expand upon the concept of God's delight (cf. Piper's book).

Verse 4. *The hidden man of the heart* Æο kruptov thv kardiav anqrwpov. This phrase is of the same import with that of St. Paul, Romans 7:22, ο esw anqrwpov, the inner man; that is,

the soul, with the whole system of affections and passions. Every part of the Scripture treats man as a compound being: the body is the outward or visible man; the soul, the inward, hidden, or invisible man. The term *ανθρωπος*, man, is derived, according to the best etymologists, from *ανα τρεπνωωπα*, turning the face upward. This derivation of the word is beautifully paraphrased by Ovid. The whole passage is beautiful; and, though well known, I shall insert it. After speaking of the creation and formation of all the irrational animals, he proceeds thus:-

*“A creature of a more exalted kind
Was wanting yet, and then was MAN design’d;
Conscious of thought, of more capacious breast,
For empire form’d, and fit to rule the rest.
Whether with particles of heavenly fire
The God of nature did his soul inspire,
Or earth but new divided from the sky,
Which still retain’d th’ ethereal energy. —
Thus, while the mute creation downward bend
Their sight, and to their earthly mother tend,
Man looks aloft, and with erected eyes
Beholds his own hereditary skies.”*
DRYDEN.

The word *ανθρωπος*, man, is frequently applied to the soul, but generally with some epithet. Thus *ο εσω ανθρωπος*, the inner man, Romans 7:22, to distinguish it from the body, which is called *ο εξω ανθρωπος*, the outer man, 2 Corinthians 4:16; *ο κρυπτοω ανθρωπος*, the hidden man, as in the text; *ο καινω ανθρωπος*, the new man, the soul renewed in righteousness, Ephesians 2:15, to distinguish him from *ο παλαιω ανθρωπος*, the old man, that is, man unregenerate or in a state of sin, Romans 6:6. And the soul is thus distinguished by the Greek philosophers. [Adam Clarke]

3:5 EXEGESIS

GREEK TEXT:

οὕτως γάρ ποτε καὶ αἱ ἅγαι γυναῖκες αἱ ἐλπίζουσαι εἰς θεὸν ἐκόσμουσαν ἑαυτὰς ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν,

οὕτως γάρ (οὕτως - in this way, thus * Adverb).

ποτε (ποτε - formerly, earlier * Adverb).

καὶ αἱ ἅγαι (ἅγιος * Noun: Feminine Nominative Plural). Predicate Nominative / Nominative of Apposition.

γυναῖκες (γυνή * Noun: Feminine Nominative Plural). Predicate Nominative / Nominative of Apposition.

αἱ ἐλπίζουσαι (ἐλπίζω * Present Active Participle: Feminine Nominative Plural). Substantival Participle.

εἰς θεὸν (θεός * Noun: Masculine Accusative Singular). Accusative of Direct Object.

ἐκόσμουσαν (κόσμεω - to adorn, decorate * Verb: Imperfect Indicative Active, 3P). Iterative Imperfect ("used to"). Emphasizes the repetition of an action in the form of practice or custom.

ἑαυτὰς (ἑαυτοῦ - themselves * Third Person Reflexive Pronoun: Feminine Accusative Plural).

ὑποτασσόμεναι (ὑποτασσω * Present Middle/Passive Participle: Feminine Nominative Plural). Adverbial-Instrumental Participle.

τοῖς ἰδίοις (ἴδιος - own's own, distinct * Adjective: Masculine Dative Plural).

ἀνδράσιν, (ἄνηρ * Noun: Masculine Dative Plural). Predicate Nominative?

ENGLISH TRANSLATION:

For in this way in former times the holy women whose hope was in God used to adorn themselves by submitting to their own husbands.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

For in this way in former times the holy women whose hope was in God used to adorn themselves (οὕτως γάρ ποτε καὶ αἱ ἅγαι γυναῖκες αἱ ἐλπίζουσαι εἰς θεὸν ἐκόσμουσαν ἑαυτὰς)

No doubt Peter is thinking primarily of the Matriarchs of Israel: Sarah; Rebecca; Rachel and Leah.

ἐκόσμουσαν (κόσμεω - to adorn, decorate * Verb: Imperfect Indicative Active, 3P). Iterative Imperfect ("used to"). The imperfect emphasizes the repetition of an action in the form of practice or custom.

"Adorn" brings the reader back to verse 3.

Whoever they were, these models of holiness were characterized by their hope in God (αἱ ἐλπίζουσαι εἰς θεὸν). Hope is a major theme in Peter (cf. 1:3-9; 1:13; 1:21; 3:15). This is the hope that helps in

times of hurt.

by submitting to their own husbands. (ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν,)

ὑποτασσόμεναι (ὑποτασσω * Present Middle/Passive Participle: Feminine Nominative Plural).
Adverbial-Instrumental Participle.

See Hebrews 11:11,35 for a like tribute to holy women of old. Also Ruth 3:11; Prov. 31:10-31.

Submit does carry the idea of obedience (cf. Luke 2:51; Rom. 8:7, 10:3, 13:1; 1 Cor. 14:34).

3:6 EXEGESIS

GREEK TEXT:

ὡς Σάρρα ὑπήκουσεν τῷ Ἀβραάμ κύριον αὐτὸν καλοῦσα, ἧς ἐγενήθητε τέκνα ἀγαθοποιῶσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.

ὡς (ὡς - thus, as, like as, even as, since, when, as long as * Conjunction: Subordinative, Comparative).
Σάρρα (Σάρρα * Noun: Feminine Nominative Singular). Subject Nominative.
ὑπήκουσεν (ὑπακουω - to obey * Verb: Aorist Active Indicative). Constativ Aorist.
τῷ Ἀβραάμ (Ἀβραάμ * Noun: Masculine Dative Singular). Dative of Direct Object.
κύριον (κύριος * Noun: Masculine Accusative Singular). Accusative of Direct Object.
αὐτὸν (αὐτός * Third Person Independent Personal Pronoun: Masculine Accusative Singular).
καλοῦσα, (καλεω * Present Active Participle: Feminine Nominative Singular). Adverbial-Modal Participle.
ἧς (ὅς - this, that, who, which, what * Relative or Demonstrative Pronoun: Feminine Genitive Singular).
ἐγενήθητε (γινομαι * Verb: Aorist Indicative Passive, 2P). Culminative Aorist.
τέκνα (τέκνον * Noun: Neuter Nominative Plural). Predicate Nominative.
ἀγαθοποιῶσαι (ἀγαθοποιεω - to do good * Present Active Participle: Feminine Nominative Plural). Adverbial-Conditional Participle. Functions as the protasis of a conditional sentences, translated by the word "if." It indicates a condition which must be fulfilled before the action of the main verb can take place.
καὶ μὴ φοβούμεναι (φοβεω * Present Passive Participle: Feminine Nominative Plural). Adverbial-Modal Participle.
μηδεμίαν (μηδης - no one, nothing * Adjective: Feminine Accusative Singular).
πτόησιν. (πτόησις. - fear, terror * Noun: Feminine Accusative Singular). Cognate Accusative? "A fluttering, excitement," Hence "terror."

ENGLISH TRANSLATION:

Thus Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Thus Sarah obeyed Abraham, (ὡς Σάρρα ὑπήκουσεν τῷ Ἀβραάμ)

ὑπήκουσεν (ὑπακουω - to obey * Verb: Aorist Active Indicative). Constativ Aorist. The constative aorist indicates that Peter's not thinking of a particular situation where Sarah obeyed Abraham, but rather a pattern of life. Note the stronger word used here (in contrast with (ὑποτασσω).

Peter's use of the aorist and of the present participle indicates Sarah's attitude and customary pattern of conduct, whether or not Genesis 18:12 is the specific event the apostle had in mind

For a good overview of some of the perplexing issues involved in this verse, see Michaels, page 164 ff. There were times when Abraham obeyed Sarah (cf. Gen. 16:3, LXX).

Isaiah 51:2 2 “Look to Abraham your father, And to Sarah who gave birth to you in pain; When he was one I called him, Then I blessed him and multiplied him.”

Galatians 4:22-26 22 For it is written that Abraham had two sons, one by the bondwoman and one by the free woman.²³ But the son by the bondwoman was born according to the flesh, and the son by the free woman through the promise.²⁴ This is allegorically speaking: for these women are two covenants, one proceeding from Mount Sinai bearing children who are to be slaves; she is Hagar.²⁵ Now this Hagar is Mount Sinai in Arabia, and corresponds to the present Jerusalem, for she is in slavery with her children.²⁶ But the Jerusalem above is free; she is our mother.

Paul viewed all Christians as being Sarah's offspring (Gal. 4:22-31). Cf. Heb. 11:11. Isa. 51:2.

Not to say that Abraham was "disobedient to the word." Peter is just using a general example.

Note Genesis 12 and Abraham's call out of Ur. Also Gen. 13:1; 20:2-6 (cf. v. 12); 22:3.

Cf. my mom's following my dad to AZ.

calling him lord, (κύριον αὐτὸν καλοῦσα,)

Was a saying among the Jews to this effect:

“the wife ought to take care of the family, to educate her children, to serve and minister to her husband in all things, “calling him her own lord”; which is what we learn from the example of Sarah, who called Abraham her lord, saying, “my lord is old”.” [Sepher Musar apud Drus. de Quaesitis, Ep. 54. & in loc., Cited by Gill]

κύριος - word is used in a wide-range of ways. From divinity to a title of respect. "Lord" - "Sir" (Acts 16:30). Was used as a title of respect to relatives. Interestingly, John uses a feminine form of the word in 2 John vv. 1 and 5 (translated "lady").

See Genesis 18:12 - LXX κυριος.

Genesis 18:12 12 And Sarah laughed to herself, saying, “After I have become old, shall I have pleasure, my lord being old also?”

"What Peter found remarkable was that she still referred to him with respect and dignity . . . we see from this that even in casual situations Sarah respected Abrahams's leadership, revealing thereby that her honor of him was part of the warp and woof of her life." [Schreiner, 156]

and you have become her children if you do what is right (ἧς ἐγενήθητε τέκνα ἀγαθοποιούσαι)

ἀγαθοποιούσαι (ἀγαθοποιεω - to do good * Present Active Participle: Feminine Nominative Plural).

Adverbial-Conditional Participle. Functions as the protasis of a conditional sentences, translated by the word "if." It indicates a condition which must be fulfilled before the action of the main verb can take place. Thus, it shows that Christian wives are not to emulate the sinful actions of Sarah (cf. Gen. 16:2, 6; 18:15; perhaps 20:5). It is her submission to Abraham and hope in God that are to be emulated.

We always recognize that men are men. We can champion heroes of the faith and that doesn't mean that we don't recognize that they were sinful and, sometimes, did horrible things. True of the Reformers, etc.

Note the idea of those of faith being children of Abraham in Romans 4.

". . . Peter sees the church, not those descended physically from Abraham and Sarah, as the true descendants of Abraham and thus the true people of God. To be Sarah's daughter is to be a joint heir of the promises and the honor given to her and to Abraham." [Grudem, 142]

"doing right" is a favorite designation by Peter (cf. 2:15,20; 3:17; 2:14; 3:11, 16; 4:19).

without being frightened by any fear. (καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.)

καὶ μὴ φοβούμεναι (φοβεω * Present Passive Participle: Feminine Nominative Plural). Adverbial-Modal Participle.

μηδεμίαν (μηδης - no one, nothing * Adjective: Feminine Accusative Singular).

πτόησιν. (πτόησις. - fear, terror * Noun: Feminine Accusative Singular). Cognate Accusative? "A fluttering, excitement," Hence "terror." This is a strong word denoting terror. Cf. Psa. 27:1; Prov. 1:33, 29:25; 2 Tim. 1:7; 1 John 4:18.

Free quotation of Proverbs 3:25 - Do not be afraid of sudden fear, Nor of the onslaught of the wicked when it comes. In the case of the wives Peter addressed, the "onslaught of the wicked" would be intimidation from their unsaved husbands' hostility to the Christian message

– Could Peter be thinking of Sarah's duplicity?

"Peter regards Sarah's falsehood (Gen. 1.c.) as the yielding to a sudden terror for which she was rebuked by God. Fearlessness then is part of the character which is set before them for imitation and it is the result of obedience to the voice of Wisdom. Rabbinic exegesis associates the ideas of ornament with the promised child and that of peace between husband and wife with the whole incident." [Expositors, 64]

Genesis 20:6 Then God said to him in the dream, "Yes, I know that in the integrity of your heart you have done this, and I also kept you from sinning against Me; therefore I did not let you touch her.

Peter is saying that there will be times that a believing wife's "doing good" involves obeying God over that of men (her husband, cf. Acts "we must obey God rather than men") will bring the displeasure of

her husband. Yet, she is to place her hope (and trust) in God, not being frightened, knowing that he rewards those who obey him. He will vindicate them on the last day. Don't be intimidated! Cf. 1 Peter 3:13-14.

"Sarah serves as a good example to wives in Peter's exhortation because of her response to her husband. Several times submitting to her husband (though he was not an unbeliever) meant trusting God in uncertain, unpleasant, and even dangerous situations [32. Grudem, *1 Peter*, 141.]. Moving with Abraham from Ur to Canaan (Gen 12:1-8) may have been frightening for Sarah. Perhaps even more frightening may have been following her husband to the courts of Pharaoh (12:10-20) and Abimelech (Gen 20). Kiley sees in these two events the basis for Sarah's credentials as a wife who models submission to her husband.

The author of 1 Peter is concerned with exhorting to submissive obedience even if in the midst of an unjust situation. This is revealed in his comments both to slaves (2:18-20) and to the community at large (3:9, 17). The same concern informs his comments to Christian wives, for whose paraenesis he draws in 3:6 on the story of Sara as recounted in Genesis 12 and 20. Her comportment in those chapters establishes her not just as a model of obedience but as a model of those wives who obey their spouses in an unjust and frightening situation in a foreign land/hostile environment. [Mark Kiley, "Like Sara: The Tale of Terror behind 1 Peter 3:6," *Journal of Biblical Literature* 106 (December 1987): 692 (italics his)]

When a Christian wife trusts God as she submits to her husband, even when his requests seem unreasonable and the situation frightening, the Lord is pleased with her and commends her." [Sarah as a Model for Christian Wives (1 Peter 3:1-6), James Slaughter, *BibSac* 153:611 (Jul 96) p. 363ff.]

"A tendency of some people is to argue or even belittle an unbeliever into making a profession of faith. A Christian wife may be tempted toward heated debate with her unsaved husband. But in 1 Peter 3:1-6 the wife is encouraged not to manipulate her husband with argumentation or false affection. Instead she is reminded of the impact of Christlike behavior. The Holy Spirit touches the heart and mind of an unbeliever through deference when a Christian encounters unfair circumstances. Peter's words constitute both incentive and comfort for wives who are aware that their obedience to God and to their husbands will not be in vain.

First Peter 3:1-6 also shows that an "unequal" marriage, here the marriage of a Christian wife to an unbelieving husband, serves as an opportunity for the wife to achieve spiritual goals. Marriage to an unbelieving husband often causes great distress and emotional pain. But Peter's words to those wives point out the potential for spiritual gain in such a situation. By her sincere, respectful behavior she may win her unbelieving husband to Christ. What may seem a curse from the human perspective may result in blessing for the husband and wife individually, and in their relationship as a couple.

In addition to the potential for winning a husband to Christ is the potential for personal spiritual growth of the believing wife. Though Peter did not state this, other New Testament writers point out that spiritual growth is produced by trials. Paul wrote, "And we exult in hope of the glory of

God. And not only this, but we also exult in our tribulations, knowing that tribulation brings about perseverance; and perseverance, proven character; and proven character, hope; and hope does not disappoint, because the love of God has been poured out within our hearts through the Holy Spirit who was given to us” (Rom 5:2–5).

And James stated, “Consider it all joy, my brethren, when you encounter various trials, knowing that the testing of your faith produces endurance. And let endurance have its perfect result, that you may be perfect and complete, lacking in nothing” (James 1:2–4).

Trials often produce in the believer greater dependence on God for help through a closer devotional relationship with Him. Reading the Scriptures, meditation, prayer, and, for some, fasting often become much more consistent practices for the believer in trials than at any other time. It is only reasonable to expect a Christian wife of an unbelieving husband to strengthen her relationship to Christ as she seeks God’s help in her unequal marriage yoke. Through such hardship God promises to pour out His power, His righteousness, His faithfulness, and His mercy.” [Sarah as a Model for Christian Wives (1 Peter 3:1-6), James Slaughter, BibSac 153:611 (Jul 96) p. 364-65]

Herein is her hope, a quiet confidence in God which produces the imperishable beauty of a gentle and quiet spirit, and also enables her to submit to her husband’s authority without fear that it will ultimately be harmful to her.