

## Instructions To Wives

**1PE 3:1 In the same way, you [Christian] wives, be submissive [obedient] to your own husbands so that even if any of them are disobedient to the word [message of God, the truth, the gospel], they may be won [converted] without a word [words] by the [godly] behavior of their wives,**

- **Gr.** “hupotasso” [hoo po tas’ so] - “to obey, be subjective, submissive.”

1. Marriage had a glorious beginning. (Gen. 2:18, 21-22, 24).

**GEN 2:18 Then the Lord God said, "It is not good for the man to be alone; I will make him a helper suitable for him."**

**GEN 2:21 So the Lord God caused a deep sleep to fall upon the man, and he slept; then He took one of his ribs, and closed up the flesh at that place. 22 And the Lord God fashioned into a woman the rib which He had taken from the man, and brought her to the man.**

**GEN 2:24 For this cause a man shall leave his father and his mother, and shall cleave to his wife; and they shall become one flesh.**

2. During the time between creation and the coming of Christ the sacred institution of marriage suffered some great abuses.

3. Women were most often regarded as possessions and treated very harshly and very inferior.

a. This treatment is not taught in either Testament.

b. It comes from men who do not know and respect God’s revelation on this subject.

4. Wives are to be **submissive to their own husbands** - even unbelieving husbands. (Eph. 5:22; 1 Cor. 11:3). See 1 Tim. 2:11-14.

a. They were not told to leave their unbelieving husbands or to be mean or rebellious to them.

b. They were not to leave them because they were unbelievers. (1 Cor. 7:13-16).

5. The Greek has “*aneu logou*” (without a word), not “without the word” as the KJV reads. See Rom. 1:16; Jas. 1:21; Jn. 6:45; 1 Pet. 1:23-25.

a. The idea is that the Christian woman can win her unbelieving husband by her godly example. “Be won over by the daily life of their wives.”

b. Some husbands will not listen to their wives, but they may pay attention to and be impressed by their behavior.

c. She is not to argue and nag and hold her husband in contempt.

d. This will drive him further from Christ - not bring him closer.

e. Her godly example may lead him to obey God’s word.

f. This is not a guarantee, but does often happen when wives remain true to the Lord and follow these instructions.

**1PE 3:2 as they observe [see] your chaste [pure] and respectful behavior [conduct].**

- “chaste” is from Gr. “hagnos” [hag’ nos]- “chaste, pure”
  - “respectful” is from Gr. “phobos” [fob’ os] - “fright, fear, dread, terror.”
1. Wives are to respect their husbands. (Eph. 5:33).

EPH 5:33 However, each one of you also must love his wife as he loves himself, and the wife must respect her husband. Lit. “fear her husband” - not dread, but a loving respect.

2. Wives are to love their husbands. (Tit. 2:4).
  - a. The Greek is “philandros” [fil’ an dros] means to “love husband.”
  - b. Some have thought Christian women are only commanded to respect their husbands, but this is not so.
  - c. God desires that there by mutual love between the husband and the wife. See 1 Cor. 13:4-7.

### **Spiritual Adornment**

**1PE 3:3 And let not your adornment [beauty] be merely external-- braiding the hair, and wearing gold jewelry, or putting on dresses;**

1. It is not wrong for a woman to look pretty, and to pay attention to her outward appearance. Most men appreciate a woman who combs her hair, pays attention to hygiene and her general appearance.
  - a. She shows dishonor to her husband if she is careless in her appearance.
  - b. Peter is forbidding putting too much emphasis on outward appearance.
  - c. Every woman should ask herself, “**Do I spend more time adorning my outward appearance than my inward self?**”

#### **Note:**

- “Putting on apparel” literally means “or of clothing.”
  - This certainly does not forbid wearing clothing, but putting too much emphasis on external appearance especially to the neglect of the inward person.
  - These words may have been especially addressed to some of the wealthier women who could afford to spend a lot on external dress.
2. A woman should put her **greatest emphasis on her inward person.** (1 Sam. 16:7).
  3. God wants a woman to be **pretty on the inside.**
  4. It is vital that we recognize the true beauty of a woman and not be dazzled by things that do not count with God.

**1PE 3:4 but let it be the hidden person [man] of the heart [the inward person], with the imperishable [lasting] quality [adornment] of a gentle and quiet spirit [disposition], which is [very] precious in the sight of God.**

1. “Hidden person of the heart” denotes the “inward person.” Lit. “hidden man of the heart”
2. Their beauty was to be foremost within.
3. They were to have a loveliness of the heart manifested by the “imperishable” (lasting) jewels of a gentle and quiet spirit. *It is not wrong to be pretty outwardly, but it is wrong to be ugly on the inside.*

**1PE 3:5 For in this way in former [ancient] times the holy women also, who hoped [trusted] in God, used to adorn themselves [make themselves attractive], being submissive [obedient] to their own husbands.**

1. “adorn” is from “kosmeo” [kos meh’ o] and means that means “to order, arrange, adorn”
2. Their adornment was foremost obedience to God and to their husbands.

### **Example Of Sarah Daughters of Sarah**

**1PE 3:6 Thus Sarah obeyed Abraham, calling him lord [master], and you have become her [spiritual] children [daughters] if you do what is right without being frightened by any fear.**

1. These women became “her children” (her daughters) by doing right.
  - a. Abraham is called the father of the faithful. (Gal. 3:9, 29).
  - b. Sarah is the spiritual mother of faithful women. (1 Pet. 3:6).
2. They should not permit “any fear” to keep them from doing right and serving the Lord in all things.
3. Fear is not an excuse for failing to use our talents or doing right.

### **Instructions To Husbands**

**1PE 3:7 You [Christian] husbands likewise, live [considerately] with your wives in an understanding way, as with a [physically] weaker vessel [partner, sex], since she is a woman; and grant her honor [esteem, considerate treatment] as a fellow heir of the grace of life, so that your prayers may not be hindered [unanswered].**

- “in an understanding way” is from “kata gnosis” [ka ta gno’ sis]- lit. “according to knowledge.”
  - McCord has “live understandingly with your wives”
  - ESV has “in understanding way.” ..... Gr. “skeu’os” - thing, vessel, body, (partner here).
1. Peter teaches Christian husbands to be thoughtful of their wives - not tyrants, inconsiderate, abusive.
  2. Christian mates are “a fellow heir of the grace of life.”
    - NEB “you share together in the grace of God which gives your life.”
    - They are one in Christ. (Gal. 3:28).
      - a. The woman is to be granted honor - “grant her honor”

- b. The fact she is weaker physically, in most instances, is not an excuse to treat her as inferior.
3. When couples fail to love and honor another, their prayers may be hindered from being answered. Gr. ekkopto [ek kop' to]
  - a. Sometimes those who disobey the instructions of this verse fail to pray individually or together.
  - b. Sometimes those who ignore Peter's teaching here develop bad attitudes that hinder prayer life.
  - c. Example. The husband or wife who will not forgive will not be forgiven.
4. Both husbands and wives are "vessels" created for the glory of God.
5. Women are generally weaker in physical strength, but not intellectually and spiritually or in other ways.
6. Jesus always treats His bride (the church) in a loving way, and husbands must do the same. (Eph. 5:25, 28).

### **Conduct Exhortations**

**1PE 3:8 To sum up, let all be harmonious [like-minded], sympathetic [compassionate, to feel with another], brotherly [loving as brothers], kindhearted [tenderhearted], and humble in spirit;**

- "to sum up" is literally "to de tel'os" meaning "now the end."
1. "Harmonious" (like-minded)- Gr. "homophron" [ho mo' fron] - of one mind.
    - a. "be of one mind" - ESV "unity of mind"
    - b. Christians should seek to get along with others - not be troublemakers. (Rom. 12:18; 14:19).
    - c. They are to be united. (1 Cor. 1:10; Eph. 4:4-6). See Jn. 17:20-23
  2. "Sympathetic" (compassionate) - Gr. "sumpathes" [soom pa thace']
  3. "Brotherly"- Gr. "philadelphos" [fee la'\_del fos]- "loving one like a brother."
    - a. This word appears only here in N.T..
    - b. Jn. 13:34,35 reveals that love is the badge of our discipleship.
  4. "Kindhearted" - Eph. 4:32. Gr. "eusplagchnos" [yoo'\_splangkh nos] - tender hearted, compassionate.
    - a. ESV "tender hearted."
    - b. It is easy in this world to become insensitive.
  5. "Humble in spirit" - Jas. 4:6; 1 Pet. 5:6.. **These words found in oldest manuscripts.**
    - a. Gr. "tapeinophron" [ta pay no' fron] - "lowly in mind"
    - b. ESV "a humble mind" - NIV has "humble" - NRSV "a humble mind."--- K.J.V. has "be courteous"

## “Not Returning Evil For Evil”

**1PE 3:9 not returning evil for evil, or insult for insult, but giving a blessing [returning good] instead; for you were called for the very purpose that you might inherit a blessing.**

1. Jesus and Paul also taught we are to return good for evil. (Matt. 5:38-48; Rom. 12:17-21).

**MAT 5:38 "You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.' 39 "But I say to you, do not resist him who is evil; but whoever slaps you on your right cheek, turn to him the other also. 40 "And if anyone wants to sue you, and take your shirt, let him have your coat also. 41 "And whoever shall force you to go one mile, go with him two. 42 "Give to him who asks of you, and do not turn away from him who wants to borrow from you. 43 "You have heard that it was said, '\You shall love your neighbor,\ and hate your enemy.' 44 "But I say to you, love your enemies, and pray for those who persecute you 45 in order that you may be sons of your Father who is in heaven; for He causes His sun to rise on {the} evil and {the} good, and sends rain on {the} righteous and {the} unrighteous. 46 "For if you love those who love you, what reward have you? Do not even the tax-gatherers do the same? 47 "And if you greet your brothers only, what do you do more {than others}? Do not even the Gentiles do the same? 48 "Therefore you are to be perfect, as your heavenly Father is perfect.**

2. Christians have been “called” to “inherit a blessing.”

- a. God wants to bless us now.
- b. God wants to bless us forever.

## “Let him who means to love life and see good days”

**1PE 3:10 For [therefore], "Let him who means [wants, wishing] to love [enjoy] life and see good days Refrain his tongue from evil and his lips from speaking guile [deceitful words].**

- Gr. “dolos” [dol’ os] - fraud, deceit, guile.”
- “thelo” [the’ lo] - wish, will

**Note:** 1 Pet. 3:10-12 comes from Psalm 34:12-16

1. God intends for us to be happy. (Jn. 10:10; Phil. 3:1; 4:4).
2. Those who would be happy must:
  - a. “Refrain his tongue from evil” - The tongue is a “world of iniquity.” (Jas. 3:6).

b. "His lips from speaking guile" - See 1 Pet. 1:22

**1PE 3:11 "And let him turn away from evil and do good; Let him seek peace and pursue it.**

1. Paul uses some strong verbs - **turn away, seek, and pursue.**
  - a. There must be deliberate, strong action on our part.
  - b. These things do not come easily.
2. The one who would be happy "let him turn away from evil and do good." See Psa. 1:1
  - a. Retaliation only makes the problem worse - one evil leads to another.
  - b. Even doing nothing is not the solution. It makes the problem worse.
3. "Let him seek peace and pursue it." (Matt. 5:9; Rom. 12:18; 14:19).
  - a. Christians are to be peacemakers - not trouble makers.
  - b. Without compromising God's word, we need to make every effort to preserve peace.

**God Favors "The Righteous"**

**1PE 3:12 "For the eyes of the Lord [God] are upon the righteous, And His ears attend [open, attentive] to their prayer, But the face of the Lord is against [opposes] those who do evil [things]."**

- Gr. "epi" [e pee'] "[is] upon, against"
1. The prayers of the righteous are powerful with God. (Matt. 7:7-11; Jas. 5:16).
  2. God listens to the righteous, but not to those who despise Him and His commandments. (Prov. 15:29; 28:9).

PRO 15:29 The Lord is far from the wicked, But He hears the prayer of the righteous.

PRO 28:9 He who turns away his ear from listening to the law, Even his prayer is an abomination.

3. If we are indifferent to God, He is indifferent to our prayers and our prayers become an "abomination."

**Note:**

1. This verse speaks of the "eyes," "ears," and "face" of the Lord. See Prov. 15:3; 22:12; Psa.130:2; Exod. 33:11; Deut. 5:4.
2. "God is Spirit" (Jn. 4:24), and does not have fleshly "eyes, ears, and face."
3. This verse speaks of God in human terms.
4. Ascribing human attributes or characteristics to God is called an' thro po mor phism".

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