



V. THE EXHORTATION TO SAINTS IN A HOME (1 Peter 3:1-7)

A. The Likeness of the Exhortation (1 Peter 3:1, 7)

1. The acknowledgement of likeness—"Likewise" (1 Peter 3:1, 7)
2. The comparison of likeness
 - a. In the manner in which citizens submit themselves to ungodly government (1 Peter 2:13-17)
 - b. In the manner in which servants submit themselves to froward masters (1 Peter 2:18-20)
 - c. In the manner in which Christ submitted Himself to sinful man (1 Peter 2:21-25)

B. The Exhortation to the Wife (1 Peter 3:1-6)

1. The addressed in the exhortation—"ye wives" (1 Peter 3:1)
 - a. Other New Testament epistles offer exhortations to wives as it pertains to their relationships with their husband (Ephesians 5:22-24, 33; Colossians 3:18). Note: First Corinthians chapter 7 also offers admonitions to couples, but from a different perspective and is therefore not considered in the comments below.
 - b. In each of these cases, the admonition to the wives is paired with the admonitions to the husbands.
 - c. Also, in each of these cases, the admonition to the wife is given first and followed by the admonition to the husband.
 - d. While all of this is true, the admonition in 1 Peter chapter 3 is unique in one aspect that will be discussed a little later in the notes.
2. The content in the exhortation—"be in subjection" (1 Peter 3:1)
 - a. The commonalities in the exhortations
 - (1) In two of the three main passages addressing the husband/wife relationship, the husband is admonished to LOVE his wife (Ephesians 5:25, 28-29, 33; Colossians 3:19).
 - (2) In all three of the main passages addressing the husband/wife relationship, the wife is admonished to SUBMIT to her husband (Ephesians 5:22-24; Colossians 3:18; 1 Peter 3:1).
 - b. The considerations in the exhortations
 - (1) If God is indeed the creator of the universe and everything that therein is, it stands to reason that He knows the distinct needs of His creation (see Matthew 6:8).
 - (2) If this be the case, it would seem that God's admonitions to the respective parties in the marriage relationship likely were intended to fulfil the distinctive needs that each might have.
 - (3) This is not to suggest that each party has only one need, but that the needs God emphasized likely take priority over the others. If this be true:
 - a) The husband most needs *submission*.
 - b) The wife most needs *love*.



- c. The connotation in the exhortations
- (1) The two main words used in the exhortation of the wife are *submit* (Ephesians 5:22; Colossians 3:18) and *subject* (Ephesians 5:24) or *subjection* (1 Peter 3:1).
 - (2) In another place, the admonition given to the wives is to be “obedient to their own husbands” (Titus 2:5).
 - (3) Many people equate the two principles to be one and the same, but the scripture seems to indicate differently (see Hebrews 13:17).
 - a) Earlier studies note a twofold definition of obedience: first, having an attentive ear, followed by acting upon what has been said.
 - b) Dividing *submission* into two parts (*sub* + *mission*) helps to better understand what it means.
 - i) The prefix *sub* means under.
 - ii) The root word *mission* means to be sent out.
 - c) While obedience involves the act of hearing and doing, submission emphasizes the act of voluntarily placing oneself under the authority of another.
 - (4) Along these lines, consider the scriptural teaching on ladies submitting themselves to the authority of their husbands.
 - a) In the garden
 - i) Prior to the fall
 - (a) Eve was created to be an help that was meet for Adam (Genesis 2:18, 20).
 - (b) The man was not created for the woman, but the woman for the man (1 Corinthians 11:8-9).
 - ii) After the fall
 - (a) Eve gave the fruit unto Adam and he did eat with her (Genesis 3:6).
 - (b) Her desire would be to her husband, and he would rule over her (Genesis 3:16).
 - b) The biblical pattern
 - i) The truth
 - (a) The husband is the head of the woman (1 Corinthians 11:3).
 - (b) The husband is to rule over the wife (Genesis 3:16).
 - (c) The wife is to submit unto her own husband (Ephesians 5:22; Colossians 3:18; 1 Peter 3:1).
 - (d) She is to reverence her husband while doing so (Ephesians 5:33).
 - ii) The balance
 - (a) The man is to dwell with his wife according to knowledge, giving her honour, as unto the weaker vessel (1 Peter 3:7).
 - (b) The man is to love his wife and be not bitter against her (Colossians 3:19).



- c) Variations of disobedience
 - i) The persuasive wife—Sarai (Genesis 16:1-6)
 - (a) She convinced Abram to go in unto Hagar (Genesis 16:1-3).
 - (b) She convinced Abram that it was his fault when her idea worked (Genesis 16:4-5).
 - (c) She convinced Abram to do as she pleased with Hagar (Genesis 16:6).
 - ii) The manipulative wife—Rebekah (Genesis 27:1-29)
 - (a) She overheard the plans of her husband (Genesis 27:1-5).
 - (b) She manipulated her husband concerning the meal (Genesis 27:6-14).
 - (c) She manipulated her husband regarding her son’s appearance (Genesis 27:15-17).
 - (d) She manipulated her husband through the lies of her son (Genesis 27:18-29).
 - iii) The emotional wife—Samson’s wife (Judges 14:10-20)
 - (a) She wept before Samson to get what she wanted (Judges 14:16).
 - (b) She accused Samson of not loving her (Judges 14:16).
 - (c) She wept before Samson for seven days (Judges 14:17).
 - iv) The mothering wife—Jezebel (1 Kings 21:1-16)
 - (a) Ahab wanted Naboth’s vineyard, but Naboth would not give him the vineyard (1 Kings 21:1-3).
 - (b) Ahab went home to pout about Naboth’s vineyard (1 Kings 21:4).
 - (c) Jezebel assured Ahab that she would take care of it (1 Kings 21:5-7).
 - (d) She wrote letters in his name and ensured that Naboth would be put to death (1 Kings 21:8-14).
 - (e) She told Ahab to rise up and take possession of the vineyard she took for him (1 Kings 21:15-16).
- 3. The beneficiaries in the exhortation (1 Peter 3:1)
 - a. His identity
 - (1) His general identity—“husbands”
 - (2) His specific identity—“your own husbands”
 - b. His condition—“if any obey not the word”
 - (1) Best case scenario, this is a carnal believer who is, at the time, disobedient to the word of God (Galatians 3:1; Galatians 5:7; 2 Thessalonians 3:14). The fact that Abraham is given as an example in 1 Peter 3:6 would suggest this option.
 - (2) Worst case scenario, this is an unsaved man who is married to a saved lady (Romans 2:8; 2 Thessalonians 1:8; 1 Peter 4:17). The reason why we might lean this way is found in 1 Peter 3:1 where the Bible says that he can be “won” by the wife.



- (3) Note: While we are on the subject, we should point out several truths that cause great problems for God's people.
 - a) The Bible admonishes saved people to marry saved people (2 Corinthians 6:14). God does not want you to marry someone that is unsaved in hopes of winning that person to Christ. The more likely scenario is that the unsaved person will turn the saved person away from the Lord (1 Kings 11:3-4). It should go without saying, but if you are not to marry someone who is unsaved, do not date or court them.
 - b) Likewise, a man or woman who is already married, but is unequally yoked, is not to put away the spouse, but has the responsibility or calling to win the unsaved spouse (1 Corinthians 7:12-16).
4. The purpose of the exhortation (1 Peter 3:1)
 - a. They also may without the word
 - b. Be won by the conversation of the wives
 - (1) Modern usage of the word *conversation* is often limited to a situation where two people speak to each other.
 - (2) The Bible uses the word *conversation* in a different manner.
 - (3) 1 Peter 3:1 shows that a conversation can be accomplished "without the word."
 - (4) This truth is strengthened in several other verses where the Bible connects works (not necessarily words) to the believer's conversation (James 3:13; 1 Peter 2:12).
 - (5) Our conversation is something that others can behold (1 Peter 2:12; 1 Peter 3:2) and consider (Hebrews 13:7).
 - (6) Obviously, this would be more than merely a time where two people are speaking to each other.
 - (7) A basic scriptural definition is *our way of life in front of others*.
 - c. Note: This is quite an interesting concept. God expects the saved wife to win her unsaved or carnal husband, not by preaching to him, but by living a godly CONVERSATION in front of him.
5. The manner of the exhortation (1 Peter 3:2-6)
 - a. A chaste conversation (1 Peter 3:2)
 - (1) The description of the conversation
 - a) The word *chaste* is only found three times in the Bible. Two of those three is speaking specifically of a woman's trait or manner of life (Titus 2:5; 1 Peter 3:2). The other is speaking figuratively of the believer's relationship with the Lord (2 Corinthians 11:2).
 - b) It speaks of purity. The word is a root in words like *chastise*, *chastened*, and *chastening*. The point of the process of chastening is purity (Hebrews 12:11).
 - c) An unsaved woman is to live a pure life in front of her husband.
 - (2) The companion of the conversation—"coupled with fear" (see Ephesians 6:5; Colossians 3:2)



- b. A spiritual adorning (1 Peter 3:3-4)
 - (1) The ineffective adorning (1 Peter 3:3)
 - a) Note: Unfortunately, some people have used this passage to teach something that, if they would think it through, they would realize is quite problematic.
 - i) This passage does NOT teach that plaiting the hair or wearing gold is sinful.
 - ii) If it does, it also stands to reason that putting on apparel is sinful.
 - b) Rather, it teaches that the saved woman needs to understand that she will not win her husband by outward beautification.
 - i) Plaiting the hair
 - ii) Wearing of gold
 - iii) Putting on of apparel
 - (2) The effective adorning (1 Peter 3:4)
 - a) The incorruptible inner man
 - i) Let it be the hidden man of the heart; Note: By all appearances, this speaks of the new man or the new nature that comes when an individual is saved (Psalm 51:6; Romans 7:22; 2 Corinthians 4:16; Colossians 3:9-10).
 - ii) In that which is not corruptible
 - b) Ornamented with a meek and quiet spirit
 - i) The ornaments
 - (a) A meek spirit
 - (i) Meekness has to do with the way men respond to one another.
 - (ii) Titus 3:1-3 reveals that meekness is best expressed by avoiding both speaking evil of others and brawling.
 - (iii) In other words, meekness involves responding to others with a gentle spirit.
 - (iv) Two prominent figures, Moses (Numbers 12:3) and the Lord Jesus Christ (Matthew 11:29), exemplified meekness in their lives.
 - (v) The suggestion is that the saved wife may not always be treated properly by the unsaved or carnal husband. A meek spirit would ensure that she respond in a way that pleases the Lord.
 - (b) A quiet spirit
 - (i) Both historically and scripturally, this word suggested that something was peaceable, at rest, or free from strife or war (Judges 8:28; 2 Kings 11:20; 1 Chronicles 22:9; Job 3:26; Job 34:29; 1 Timothy 2:2).



- (ii) A quiet spirit would suggest that the woman is not full of strife or combative (Proverbs 17:1; Proverbs 19:13; Proverbs 21:9, 19; Proverbs 25:24; Proverbs 27:15; Ecclesiastes 4:6).
 - ii) Their value
 - (a) The place of the value—"which is in the sight of God"
 - (b) The amount of the value—"of great price"
- c. A submissive reverence (1 Peter 3:5-6)
 - (1) The behaviour of holy women (1 Peter 3:5)
 - a) The pattern established—"For after this manner in the old time the holy women...adorned themselves"
 - i) We do not have to look beyond the garden of Eden to find trouble for a lady; yet the Lord made the statement that in the old time women adorned themselves in subjection.
 - ii) Perhaps the point is not that we should look into every specific woman in every specific moment, but that, as a whole, women were far more of a pattern of what they should be "in the old time."
 - b) The virtues expressed
 - i) Holy women
 - ii) Who trusted in God
 - c) The behaviour exercised—"being in subjection unto their own husbands"
 - (2) The example of Sara (1 Peter 3:6)
 - a) The example set forth
 - i) Sara obeyed Abraham.
 - (a) The curiosity of the example
 - (i) One who has read the Old Testament narrative might find it difficult to stomach Sara as the provided example of a submissive wife.
 - (ii) On the flip side, one might struggle to understand why Abraham is used in the context of a saved wife submitting to an unsaved or carnal husband.
 - (b) The consideration of the example
 - (i) Sarah left her home and family in Ur of the Chaldees to follow Abraham to an unknown land all because God spoke to Abraham (Genesis 12:1-5).
 - (ii) She continued to journey with Abraham, not really having a place to call home (Genesis 12:6-10).



- (iii) She submitted to Abraham (while he was not trusting in God) when he asked her to conceal her identity as his wife while in Egypt (Genesis 12:11-20).
 - (iv) She sat by as Abraham allowed Lot to choose where he would dwell therefore giving Abraham and Sarah whatever was left (Genesis 13:1-13).
 - (v) She sat by as Abraham went to fight for Lot's deliverance (Genesis 14:13-16).
 - (vi) There is no record of Sarah rebuking Abraham for refusing to take wealth from the king of Sodom (Genesis 14:21-24).
 - (vii) She submitted to having her name changed simply because God told Abraham to call her by a new name (Genesis 17:15).
 - (viii) She submitted to thirteen plus years of Ishmael being raised as Abraham's son (Genesis 17:25).
 - (ix) She submitted to Abraham's request to provide for guests (Genesis 18:6, 9).
 - (x) She ultimately submitted to having a child when she was old and well stricken in age (Genesis 18:9-15).
 - (xi) She again submitted to Abraham, in his unbelief, as he asked her to say that she was his sister when they entered Gerar (Genesis 20:1-18).
 - (xii) She submitted to having Isaac circumcised simply because God made it part of His covenant with Abraham (Genesis 21:1-4).
 - (xiii) She encouraged Abraham to send Ishmael away, but the Lord told Abraham to do as Sarah had said (Genesis 21:9-12).
 - (xiv) While we do not know what all Sarah knew about Abraham and Isaac's journey and purpose in going to Moriah, we have no record of her rebuking Abraham for being willing to offer her son (Genesis 22:1-19).
 - (xv) Note: Even in Sarah's failure in the matter with Hagar, she was trying to help her husband realize a promise that had been given to him of God (Genesis 16:1-6). Furthermore, in light of all the times that Sarah submitted to Abraham, it is a shame that we only remember her time of failure.
- ii) Calling him lord (Genesis 18:12)



- b) The pattern followed
 - i) Whose daughters ye are
 - (a) Just as we are identified with Abraham because we “are of faith” (Galatians 3:7), believing ladies can be identified with Sarah because of their submission.
 - (b) The suggestion is not that ladies become Sarah’s literal daughters, but that in following her behaviour, they become identified as her daughters.
 - ii) As long as ye:
 - (a) Do well
 - (b) Are not afraid with any amazement; Note: How interesting is it that the Lord warned ladies that pressure from others to depart from biblical femininity would be the greatest threat to their following of Sarah’s conduct.

C. The Exhortation to the Husband (1 Peter 3:7)

- 1. The likeness of the exhortation
 - a. The acknowledgement of likeness—“Likewise” (1 Peter 3:1, 7)
 - b. The comparison of likeness
 - (1) In the manner in which citizens submit themselves to ungodly government (1 Peter 2:13-17)
 - (2) In the manner in which servants submit themselves to froward masters (1 Peter 2:18-20)
 - (3) In the manner in which Christ submitted Himself to sinful man (1 Peter 2:21-25)
 - (4) In the manner in which wives submit themselves to husbands who are disobedient to the word (1 Peter 3:1-6)
- 2. The addressed in the exhortation—“ye husbands”
- 3. The content in the exhortation
 - a. Note: If the pattern follows, the man being admonished is married to an unsaved or carnal wife.
 - (1) At best, she is saved and not walking with the Lord. Some would lean to this opinion because of the phrase, “being heirs together of the grace of life.”
 - (2) At worst, she is unsaved.
 - b. Dwell with them according to knowledge
 - (1) Notice again, that the admonition is not to leave, but to “dwell with them.”
 - (2) Specifically, the man is to dwell with the wife “according to knowledge.”
 - a) Of her needs (Ephesians 5:25, 33; Colossians 3:19)
 - b) Of her vulnerability (1 Timothy 2:14)
 - c) Of her pressures (1 Peter 3:6)



- c. Giving honour unto the wife
 - (1) As unto the weaker vessel
 - a) The inclusion of the word *vessel* tends to draw our minds to that which is fragile and delicate and must be treated with the greatest of care. The fact that she is identified as a vessel reminds the man to HONOUR her.
 - b) IF ALL THINGS ARE RIGHT IN THE WORLD, the woman is the weaker vessel in several facets.
 - i) Mental strength—This does not suggest that all men are smarter than women.
 - ii) Emotional strength—This does not suggest that all women are emotionally troubled.
 - iii) Physical strength—This does not suggest that women have no ability to accomplish that which requires strength.
 - iv) Spiritual strength—This does not suggest that women are incapable of having a close walk with God.
 - (2) As being heirs together of the grace of life
 - a) After all this time spent admonishing the ladies to be submissive or to be in subjection to their own husbands, the Lord turns to the husbands and reminds them they are “heirs together.”
 - b) In other words, the woman is to view herself as though she under the rule of the husband, but the husband is to view her as being an heir together with him.
 - c) Most assume the phrase “grace of life” speaks of eternal life and therefore suggests that the woman is saved; however, it should not be overlooked that the couple is sharing THIS LIFE.
- 4. The purpose of the exhortation—“that your prayers be not hindered”
 - a. The Bible clearly proclaims that believers have full access to the throne of God through the shed blood of the Lord Jesus Christ. Yet, the Bible also identifies circumstances that can and will hinder a believer’s prayer life.
 - (1) According to James 1:6-7, a lack of faith hinders the Lord’s response to a person’s prayer.
 - (2) According to 1 John 3:22, disobedience can also be a hindrance to prayer.
 - (3) In 1 Peter 3:7, the Bible declares that the prayers of a troubled home will be hindered.
 - (4) In addition to this, the Lord acknowledges the benefit of praying according to His will (1 John 5:14).
 - (5) It is important to pray but also important to insure that your prayer life is not hindered by your personal walk and ways.
 - b. Obviously, a husband who is praying for his wife to be saved or for her to walk more closely to God in obedience cannot afford for his prayers to be hindered by his own disobedience in ministering to her.