

1 PETER 3:1-7 | THE BEHAVIOR OF WIVES AND HUSBANDS

- Verse 1 –
  - The word **Likewise** refers back to 1 Peter 2:13, which began the context of submission. Now Peter gives specific instruction to wives, to live **in subjection to your own husbands**. Peter’s specific reasoning here was to *win over* the unbelieving husband **by the conversation of the wives** (that is, the lifestyle of subjection).
  - The word **won** is used a number of times to speak of *winning someone over to your point of view*. See examples in Matthew 18:15 and 1 Corinthians 9:19.
- Verse 2 –
  - The appeal to the unbelieving husband is the **chaste conversation** (that is, *holy lifestyle*) that is **coupled with fear**. The Greek word φόβος [phobos] is much more broad than our English word *phobia*. Here, the idea is, doubtlessly, *respect* rather than *being afraid*.
  - As in the previous instruction (1 Peter 2:13), Peter would certainly *not* encourage a wife to remain in a position of abuse, just like he would not encourage a believer to obey an ungodly government. We see this from his own example with government. Peter *assumed* a loving and respectful, albeit unbelieving, husband.
- Verses 3-4 –
  - Peter instructs women not to be ostentatious in adornment, but to allow the *inner beauty* to shine forth.
  - It is doubtful that either here nor in Paul’s instruction (1 Tim. 2:9) that there is any kind of commandment against the things mentioned, but rather a comparison between outer beauty and inner beauty.
  - Especially in times of suffering, a woman cannot be preoccupied with her hair and makeup, and Peter gives instruction to minimize the dependence on outer accouterments.
- Verse 5 –
  - The adornment being encouraged is that a woman is **in subjection unto their own husbands**. If this is the thing a woman is known for, the outer adornment is scarcely needed.
  - Furthermore, those women who refuse **subjection unto their own husbands** are most dependent upon outer adornment, it seems.
- Verse 6 –
  - **Sara** (using Greek spelling) is given as the example, using Genesis 18:12 as the reference.
  - The illustration of Sara helps us understand both *subjection* and *adornment* because:
    - In Genesis 18:12, **Sarah laughed within herself** over the “birth announcement” of Isaac. This shows her to be a woman of personality, grounded in reality (and not a drab woman whose mind was only on spiritual matters).

- Sarah was a beautiful woman. The Jewish tradition is that she was one of the most beautiful women of all time. Since Peter has a Jewish perspective, these verses, using Sarah as the example, surely must not be “a call to ugliness.”
- Verse 7 –
  - Husbands are to dwell with their wives with the knowledge that they are **the weaker vessel** and should give **honour unto the wife** as such.
    - Peter speaks of husbands and wives being **heirs together of the grace of life**. This is not a salvation type of grace, but simply the blessing of “being alive.”
    - When husbands honor their wives in day-to-day life, both enjoy the blessings of life, and the husband finds that his **prayers be not hindered**.
  - Nothing more is said about this hindrance to prayer. While we could speculate, the best thing to do would simply be for husbands to honor their wives.

## 1 PETER 3:8-17 | GENERAL EXHORTATION

- Verse 8 –
  - The word **Finally** is not the conclusion of the book, but the conclusion of this section, which began in 1 Peter 2:11 and concerns life during trials. Having given specific encouragement, now he gives a more general encouragement.
  - He begins by calling for **one mind**, using the Greek word ὁμόφρων [homophron], a *singularity of thinking*.
  - They are to be **having compassion** and to **love as brethren** with *pity (be pitiful)* and *courtesy*. The phrase **be courteous** is the Greek ταπεινόφρων [tapeinophron], which is *humble thinking*.
- Verse 9 –
  - **Evil** and **railing** are never just reward, for they are, in the end, always *evil* and *railing*. These suffering and scattered strangers were asked to go beyond *not giving an evil reward* to instead giving **blessing** in order to **inherit a blessing**. To this they were **called**.
  - The *inherited blessing* is likely speaking of the *natural law* of sowing and reaping.
  - These instructions are given to Peter’s Jewish congregation, living in believing Judaism.
    - They align perfectly with the teaching of Jesus (Matt. 5:39, 44, etc).
    - However, they are also taught by Paul in Romans 12:14, 17, Ephesians 4:32, 1 Thessalonians 5:15, etc.
    - This could be called a *Christian ethic* for both the Jewish assemblies *and* the Body of Christ.