

The Imperishable Beauty of a Godly Wife



1 Peter 3:1–6

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We lost a legend of the faith this week. Tim Keller passed away. Probably many of you, like me, have been profoundly impacted by his life, by his writings, his sermons. To look at what he and his wife did in New York City, it's just profound. So as you think about Tim Keller and his legacy, just this past month he had pancreatic cancer and was dealing with the possibility of passing away. There's been a lot of writing about Tim Keller about his life and legacy. Colin Hanson actually wrote a book called, *Tim Keller*, and it's all about the influence on Tim Keller's life. He also does a podcast called, *Gospel Bound*, and the last eight episodes of the *Gospel Bound* podcast has been all about the ways in which Tim Keller has been influenced. Episode one was just fantastic, and I got introduced to not just Tim, but to his wife Kathy and she is phenomenal. As they commented, there needs to be books written about Kathy Keller. So I thought we would let Kathy introduce our sermon topic because we're going verse by verse through 1st Peter and the passage we've landed on is "wives be submissive

to your own husbands.” And I’m just going to let Kathy tee it up for us because she could do it much better than I could.

Here’s what she says, “In the late 1980s, our family was comfortably situated in our very livable suburb of Philadelphia where Tim held a full-time position as a professor. Then he got an offer to move to New York City to plan a new church. He was excited by the idea but I was appalled. Raising our three wild boys in Manhattan was unthinkable. Not only that, but almost no one who knew anything about Manhattan thought that the project would be successful. I also knew this would not be something Tim could do as a nine to five job; this would consume our entire lives. It was clear to me that Tim wanted to take the call, but I had serious doubts that it was the right choice. I expressed my strong doubts to Tim who responded, ‘Well, if you don’t want to go then we won’t go.’” Now I want you to hear the next line from Kathy Keller. She said this, “However, I replied, ‘Oh no you don’t! You aren’t putting this decision on me. That’s abdication. If you think this is the right thing to do, then exercise your leadership and make the choice. It is your job to break the logjam. It is my job to wrestle with God until I can joyfully support your call.’” That is a beautiful line about biblical submission...*it’s your job to break this logjam; it is my responsibility to wrestle with God until I can joyfully support your call.* And then she writes this, “Tim made the decision to come to New York City and plant Redeemer Presbyterian Church. The whole family, my sons included, considered it to be one of the most manly things he ever did because he was quite scared, but he felt a call from God. At that point, Tim and I were both submitting to roles that we were not perfectly comfortable with, but it is clear that God worked in us and through us when we accepted our gender roles as a gift from the designer of our hearts.” See, what Kathy was saying was both of them had to submit to the roles that God gave them. Tim didn’t really want to make the decision and she didn’t really want to follow, but they both submitted to God’s good design for marriage. What I hope you will see this morning from Kathy’s words and her and Tim’s example, is that when we see what the Bible teaches about marriage it’s not just good it is the best, and it’s not just the best it’s also beautiful.

Scripture

"Likewise, wives, be subject to your own husbands, so that even if some do not obey the Word, they may be won without a word by the conduct of their wives, when they see your respectful and pure conduct. Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear—but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God's sight is very precious. For this is how the holy women who hoped in God used to adorn themselves, by submitting to their own husbands, as Sarah obeyed Abraham, calling him lord. And you are her children, if you do good and do not fear anything that is frightening."

So we have the command that wives be subject to your own husbands. Now I've got to preach for the next forty minutes on wives being subject to their own husbands. So if anybody wants to like come up here and trade places, that would be great. ☺ I think a passage like this is just uncomfortable, it's a little odd, and usually there are two ways that preachers go about preaching a text like this. The first one is to apologize over and over for why God did it this way. Like, "I know wives, your commandment is to submit your own husbands...I'm sorry, I don't know why God did this. I don't know why this is in the Bible but I'm going to have to try to help you make the medicine go down. I know it's not good but I'm just going to try to help you out." That's, that's the first ditch. The second ditch is to say, "When we come to things like this, this is obviously cultural and this doesn't apply anymore so these commands for wives submitting to their own husbands, it's something that used to work, but it doesn't work anymore. We've gotten over this so we're not going to obey what the Scripture says." Those are the two ways that people will take this ditch. One, I'm really sorry...two, you don't have to do this anymore because it's outdated.

Now, my temptation is probably on the first one; I just want to apologize over and over for this verse in Scripture. But I'm not going to do that this morning. I'm not going to apologize for God's design for marriage; instead,

what I want to do this morning is actually celebrate it because I don't just think this is good I think it's best, and I think it's actually beautiful. I just want to pose the question before we even walk through the text: how is the alternative working out? Just think about it. What's the alternative to God's plan for marriage? The alternative is culture's version of marriage. As we lean more into culture's view and way to do marriage, how's it working out? Do we find a culture that is flourishing, kids that are flourishing, and all the sorts of arrangements that we have? Do we see a society that is flourishing, or is it leading to more and more brokenness as we go more and more away from God's good intention for marriage? So I just want to ask a simple question. If you don't like the idea of marriage having roles and responsibilities, husbands and wives having things they are to do, then look at the alternative and just ask yourself, is the alternative better?

We have a culture that would say one thing about how numbers don't matter, so a new term I learned this week was sologamy. I don't know if you heard about this, but it's a new trend that's actually gathering steam. It's the idea of you marrying yourself. Now, this is not pretend, you can go to *brides.com* and look up sologamy and they will give all sorts of resources for how to plan your own wedding, how to plan your own honeymoon, how to invite your friends because it's a little awkward to say come to my wedding to myself. It's celebrated because who needs someone else to declare love—you can marry yourself, and that's really sort of the highest value is to marry yourself. It's being championed. Of course, the other extremity would polygamy, which is gathering steam in our culture. There are a lot of states right now that are trying to figure out if they need to change the laws to allow not just one person to marry another person, but to have multiple wives, multiple husbands, multiple arrangements in multiple settings. One, we have a culture that would say numbers don't matter, then the culture would say gender doesn't matter and we have the legalization of gay marriage. And then, we also have the idea of that roles don't matter. This would be egalitarian marriage, where the husband and wife just decide who wants to be the leader and who wants to sort of follow. Whatever roles they choose, they just decide that on their own. The terms, 'wife' and 'husband,' don't really mean anything intrinsically. It's just an arrangement. You decide how you're going to live

out your own marriage. Numbers don't matter, gender doesn't, marriage doesn't matter, and roles don't matter. So, in that version of marriage, how's it going? Is there flourishing? Are kids doing better? Is our culture doing better? Are things going uniquely better? I would argue what we're getting is not better; we're getting more brokenness. I'm not ashamed to say God actually has a plan for marriage and it involves roles and responsibilities, and I'm not going to apologize for that. I want to champion it and lift it up because I think it's beautiful, and I think you're going to see that as well as we walk through this Scripture. But we don't want roles, we don't want rules—we want freedom, we want choice, we want to do whatever we want to do so it's going to be hard.

The first thing I would say to you as wives, because this is directed towards wives, is Peter is not writing to Roman culture he is writing to a specific crowd, and that is to elect exiles. So wives, it starts with you being an elect exile. It starts with you being a follower of Jesus. You came to the Lord and decided He's your Lord. He knows more than you, you're going to come under Him, and you want to please Jesus. So that's where this has to start for you in order to see the idea of submitting your own husband as beautiful. That's the first thing. Secondly, I want to give you two lines in the text that I think govern everything that is said. The first one it says the women of the Old Testament hoped in God. If you're going to see this as beautiful, if you're going to want to live this out in your own marriage, it starts with hoping in God. See, if you're hoping in the world, then it's not going to be beautiful, but if your hope is in God, then you're going to see this is a beautiful thing, that you get to do to display His glory. The second key phrase in the text is this is precious in God's sight. So if you are a wife thinking why should I do this, it's because God loves it, because God champions it, because it's precious in God's sight. See, if you have a hope in the world you're not going to love this, but if you have hope in God you will see it as beautiful. If you want to be precious in the world's eyes, in your friend's eyes, in your husband's eyes, in the eyes of all the people around, in culture's eyes, this is not going to be something that you see as beautiful. But if you want to be seen as precious in God's sight, if God is the most important—you're hoping in Him and you're living your life for

Him—then you're going to see this as something that you get to do for your good and for God's glory.

Let's just look at what the text actually tells us to do. The first thing we're going to see is you show the gospel by submitting to your own husbands. So wives, you get the privilege to show the gospel by submitting to your own husband. Listen to what it says in verses 1–2, "Likewise, wives, be subject to your own husbands, so that even if some do not obey the Word, they may be won without a word by the conduct of their wives, when they see your respectful and pure conduct." So "likewise"—we're dealing with these social orders. We have governments and citizens, we have servants and masters, and now we have husbands and wives. These institutions, these social orders, and Paul is going to give some instruction for these and now he's going to give an instruction for the wife and then next week for the husband. So the command is wives be subject to your own husbands.

Now, before we talk about what that exactly means I want to read from David Helm, a scholar who would tell us there are some things that this doesn't mean. Peter is not dealing with every situation that every wife is going to face; he's dealing with a principle on the outset. This is principally what wives should be doing, but there are extreme circumstances when you don't submit to your own husband and these will be some of the examples that David Helm would give. It does not mean that if your husband asked you to abandon your faith in Christ, you do. That's where you say, "Sorry buddy but no, I follow King Jesus." Another one is it does not mean that if your husband asks you to sin you do so. If your husband asked you to sin, you don't submit to him in that. No, you submit to the Lord first and foremost, you do not submit if your husband asks you to sin. Next, it does not mean that you must always agree with him and never present a differing view. Kathy didn't agree with Tim, she said I don't think this is what I want to do and they had a discussion, they had a conversation. They're going to be times when wives are going to disagree strongly with their husband. It doesn't mean you don't have an opinion. It doesn't mean you don't let your personality be heard and seen. It also does not mean that if he is unfaithful to you, you are left without biblical

resources. If he's unfaithful to you, there are all sorts of biblical resources for you to bring into that context. Then lastly, he says it does not mean that if he abuses you physically, or abandons you, or verbally humiliates you over and over again, that you must remain quietly in the home and accept the daily cruelty in that the relationship at all costs. That's not what Peter is trying to get to. If that's happening, in some extreme circumstances, you need to call the police or you need to call a pastor or a friend.

So, outside of those extreme situations, we're going to deal with the main principle here, so let's see what Peter does say to these wives. The command is wives, be subject to your own husbands. Now, this is not one obscure verse, this is the Bible's teaching on marriage so we'll just point to a few other places. In Ephesians chapter 5, Paul would tell wives to submit to their own husbands as to the Lord and his reason is theological. He says the reason you are submitting to your husband is because in the marriage relationship, you play the role of the church, and the husband plays the role of Christ. As you submit to your husband like the church submits to Christ, you are showing something—you're showing the beauty of the gospel. Then, we see in 1st Timothy 2 it's creational. The reason you are submit to your own husband is because the husband was made first and then the woman—the woman was brought to the man, not the other way around. And so, by order of creation there is a pattern that is set. And then, we see in our passage in 1st Peter, it's both historical and it's missional. Here's the mission: that some of you, by submitting to your unbelieving husband, are going to actually win him to the Lord. It's also historical. This is how all of the women throughout the Old Testament adorned themselves; this is how they brought honor and glory to God, by submitting and obeying their own husbands. So this is not an obscure passage, this is the Bible's teaching on marriage.

I want to just point out Roman culture for a second, because Peter is not writing to American culture, he's writing to Roman culture. So what did Roman culture say about wives in relationship with their husbands? Well, to be a wife in a relationship with a husband, you were his property. He actually owned you, you had zero rights, there was no equality, you

couldn't escape it; he had total control over you. That was the Roman culture and Peter is writing to that culture. Next week, do you know what he tells husbands? Their wives are co-equal to them; they are co-heirs in getting the Kingdom. He also says for husbands to honor their wives. This was explosive in first century culture—no husband had to honor his wife, no husband saw his wife as an equal—and Peter's saying in God's design you are both equal, though you have different roles and responsibilities. So in Roman culture there were roles without equality. Husbands and wives were not equal and they had different roles. Well, that's very different than our American culture. What does American culture teach? We have equality without roles. So we get equality right in American culture but we dismiss the idea of roles. We're all equal, husband and wife are the same, and therefore we have no roles and no responsibilities. We can do whatever we want.

Both of those cultural views of marriage are missing things. What does the Bible say about marriage? The Bible would say to both those cultures that it is equality *with* roles. Husbands and wives are equal, both made in the image of God, both co-heirs of the Kingdom, but within marriage, there are roles and these roles are actually God's design, and they are beautiful. This is a marriage passage that's very important to keep in context. The Bible does not say that women submit to men. If you're a woman, you are not to submit to men in general. If you are a wife, you are to submit to your own husband, specifically. It is one wife to submit to one husband in the context of marriage. Why? For a purpose—so that she will show the glory of the relationship that Christ has with His church. So this is wives to husbands, not women to men.

So, in this line, "...wives be subject to your own husbands..." that word, subject, means submit to your husbands. In other words, come under their leadership. What are you supposed to do as wives? Here's application number one: seek to flourish under the God design leadership of your husband. That's what you should be doing as a wife. You're seeking to flourish under the God-given leadership of your husband in your marriage. Notice the word is flourish, not fight. Our temptation is to fight against leadership, to fight against his role in your marriage. Peter would say no,

we want you to flourish, to adorn yourself, to make beautiful this idea of coming under the leadership of your husband. I love what Kathy did with Tim. She says if you think this is God's will, this is one of those big decisions; this is a logjam and we both have different opinions. There are going to be those logjams in marriage. Now, this isn't like when you are talking about what you should have for dinner every night and the husband gets to say, "Well, I'm in charge of this thing." That's not what it's talking about. Biblical submission is the idea that there are going to be a few logjam moments where both of you are going to disagree about God's next step for you. What do you do in a moment where there's a logjam? In those moments, God has given a yield sign to the wife to say, okay husband you make this decision. Which by the way, that sounds nice for the guy—it's really terrible for us, right? I would much rather say, "Katie, could you just figure out the future, because that's a lot of pressure." In Kathy and Tim's example, Tim didn't want to do this; he didn't want to lead. We both have to submit to the roles that God has given for us because it's showing something; it's showing God's glory in our marriage. So wives, the first application is to flourish under the good leadership that God has given you from your husband.

The second application that Peter would draw out is some of you wives don't have believing husbands, husbands who don't know Jesus. So what do you do in that situation? The application here is even if your husband is not a believer you also submit to his leadership, so that hopefully by God's grace he would become a believer. So this is living out God's plan for marriage as a missional aspect; you want to show the gospel to your husband. Notice how Peter does this. In first century, if you're a husband and you come to faith in Jesus, the wife and the kids go with you. They have to go to church with you, they have to accept your religion. If you're a wife in a home and you come to faith in Jesus, the husband has no responsibilities to also go to church, and you would probably be drug to wherever his temple is. He's still in charge of things. So, what do you do if now you're in a predicament where you're following Jesus and your husband does not love Jesus? Peter says to "be subject to your own husband, so that *even if some* do not obey the Word..."

Even if some—so then there are some who *are* obeying the Word; there are some who *are* loving you like Christ loved the church. If you have a husband who loves you like Christ loved the church, it's pretty easy to follow his leadership because your husband is literally sacrificing himself for you. It's a pretty good gig. But what if you have a husband who doesn't obey the Word, who doesn't sacrifice himself for you? Peter says, "...even if some of these don't obey the Word, they may be won without a word by the conduct of their wives." There are some husbands who aren't obeying the Word, they don't believe the gospel, they're not following Jesus, they're not living their lives for Jesus. What do you do in that situation? Peter says continue to live out God's plan and design for marriage. Because if you do so—by your conduct, and your attitude, and your pure behavior, your motives, your following after Jesus—your husband who doesn't believe the words of the gospel might just see your life and won't be able to deny the power of the gospel from you living it every day showing light inside of his own home. See, Peter connects it to the gospel. He said I know it's going to be hard because your husband doesn't like Jesus, doesn't like you following Jesus, but if you will just keep being a light and living out God's plan for your marriage within this marriage, it might just be that he, who doesn't believe the words of the gospel, will believe your life and your life will lead him to believe the words of the gospel. By your life, he won't be able to deny that Jesus is real and that He really died for his sins and that He rose again on the third day, because your life is a resurrected life. He might deny the resurrection just in thought and theory, but seeing your resurrected life, he won't be able to deny the gospel is true because it's changing your life and you'll be able to win him towards the gospel.

Think about that in our context. I mean, some of you wives are in a relationship where your husband loves Jesus, follows Jesus, and is loving you like Christ loved the church. What do you do? Well, you submit his authority. You thrive under that because it's God's good plan for your marriage. Some of you have husbands who aren't believers. They're not following Jesus, they're not following the Word. What should you do? You also, in every way you can, should try to live out God's plan for your marriage within that marriage, so that your unbelieving husband would see the glory of Christ in and through you and he might be won over by your

conduct, your attitude, your love and respect towards him, and he would be able to not be able to argue with the fact that Christ rose from the dead and he too would become a believer in Christ Jesus. I mean notice; it says you may win your husband when he sees your *respectful* and pure conduct. Tom Shriner points out your respectful conduct is not just respecting your husband, it's in this reverence and awe of God. Your husband is seeing your awe, and reverence, and respect towards God, and it's so overwhelming him, he's so overburdened by it that he can't deny that Christ must be real, so he himself comes to faith through your godly life. See, not only is this version of marriage beautiful but it can also be evangelistic; it can actually cause a dead heart to come back to life by the way you interact with your husband. So wives, be subject to your own husband, believing ones and unbelieving ones. Thrive under God's good design of marriage, his leadership over you, thrive under that—don't kick against it, don't fight with it—learn to thrive because it's God's beauty that He's put on display as we're going to see, especially in the example of the women of the Old Testament.

Secondly, Peter says to clothe yourself with unfading beauty. So wives, clothe yourselves, adorn yourselves, dress yourselves up with unfading beauty, which By the way, Peter would say is not outwardly but it's inwardly. Let's just read the Scripture, verses 3–4, "Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear—but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God's sight is very precious." Peter goes from wives in marriage being subject to their own husband to now the way you present yourselves. You have to be careful because the temptation is going to be to try to get all of your value from your external beauty. Where true value is found is not on the outside but it's on your whole person, which involves the inside that no one can see but soon comes out. He wants them to focus more on the inside than the outside.

See, there is a reason Instagram is inherently more dangerous to teenage girls. It's very well documented. Lots of people have rung the alarm bells. In fact, the Washington Post would say, "Facebook knows Instagram is

toxic for teen girls.” The New York Times, which is not a conservative newspaper, says, “For teen girls, Instagram is a cesspool.” Now why is that? Why is Instagram uniquely harmful towards teenage girls? Well, it's a service where you can put up a picture or a video and you can instantly get feedback on how you are liked, how you are loved—you get little hearts, and the more hearts the more liked or loved you are. There's been lots of documentation where a teenage girl will post a picture and if it doesn't get enough hearts immediately within three seconds, she will take that picture down and move the angle and then post it again. And then if that doesn't get enough likes, she will try to pose in a different way to get a little different slant to it, and then see that the more likes. Because the more likes it's instant validation—Who are you? Are you beautiful? Does anybody care?—Instagram is a real quick feedback loop for how valuable you are, how pretty you are, and who all cares about you. You can see the inherent danger. You have teenage girls who are trying to grow into themselves and have this instant feedback loop, and it leads to all sorts of self-esteem issues, body imaging issues, because they don't get enough validation or they get too much validation. The problem is it's all exteriorly motivated. It's all about how pretty do I look on the outside? What do my friends think? What do the guys around me think? What do the creepy men who follow my account think (Yes, they are there...)? It's instant feedback to who you are as a person and how valuable you are, so what we do is we adorn ourselves to be adored, and Instagram is just teeing it up for that, We adorn ourselves and put ourselves out there to be adored. We see in Scriptures that this is not unique to our culture. We just have more filters, we have more ways to do it, but wives in first century culture were dealing with the same things. They were adorning themselves to be adored...*If people will just look at me, if their eyeballs will gravitate towards me, then I will be validated that I'm special, that I'm loved, that I'm somebody and if I just look right, then my life will go right.* Peter is saying that's the wrong place to look for your worth and your identity, it's a fool's errand, because everything external is going to fade. That's why we have so many skincare commercials, right? We're all trying to escape what's naturally happening. But Peter is telling us do not let your adorning be external.

That word, adorning, is interesting. It's the Greek word, *cosmos*. Now, you're thinking that meant world. It does. But it actually doesn't just mean world it means the arrangement. It's where we get the word, cosmetics, from—all of those products we put on our faces to arrange ourselves to look presentable. Peter deals with a few of those that were very popular in first century culture. Number one was the braiding of the hair. If you read Roman history, they would braid hair and there were so many different braids, and dyes, and ways you could do your hair. And it was very culturally acceptable to always sort of be in the beauty shop, fixing your hair in a certain way so that people be attracted to your hair. Another way to adorn yourself was to could put jewelry on yourself. You could have gold, and the more gold you have the more valuable you are. You could also put on certain clothing and the clothing would make you more beautiful and more fashionable. So you would have girls who would spend all of their time with their hair and their jewelry and their clothing, and they would adorn themselves to be adored. The more they were adored, the more they adorned themselves. Peter says don't let your adorning be external. Now, let's just be clear. Peter is not saying women can't braid their hair and they can't wear jewelry. Because if that were the context of the text, then you would also have to say you can't wear clothing, and I'm pretty sure Peter would say you should wear clothing, right? So the point is don't be obsessed with this. Don't make all of your focus be on the outside, on how you look to everyone around you just based on your skin, because that is the world's vision of how a woman is valuable...it's only skin-deep, it's only how you look, it's only how many eyeballs you can get on you, and how many 'likes' you can get—all of your value is determined on how you look. Peter says the problem is how you look is fading so it's a fool's errand; you can't keep it up.

So what does Peter say? Verse 4, "...let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God's sight is very precious." He's saying don't focus on the outside, focus on the inside, that hidden aspect of your heart. Now, I think when he says hidden he doesn't mean that nobody's ever going to see it; it's just not the most obvious thing at first. People see your character, your soul, the inside of you when they bump into you and spend some time with

you, then they get to know who you really are as a whole person. See, what they see immediately is the outside of you, but when they're around you, they start to see who you are on the inside. And what Peter is saying is to work more on the inside. Focus more on your character and your godliness because that matters more, because do you know what that kind of beauty is? It's imperishable. It doesn't fade away. The exterior is going to fade away, it is perishable, but the inside qualities—your character, who you are, your godliness—it only gets better over time. It is actually growing and getting more gorgeous and more beautiful.

So what should you focus on? The thing that is fading and you can't control, or the thing that is getting better and better that is going to last for all of eternity? Peter says focus on the right thing; focus on who you are on the inside. Focus on following after Jesus, on a gentle and quiet spirit. By the way, this is what Jesus says about Himself...I am gentle and lowly. So this isn't just that you need to be quiet and gentle, this is something that Jesus exemplified for us; He is gentle, He is humble, and He is lowly, and we get to exemplify that from the inside out. And Peter says it's very precious in God's sight. It's not precious in the world's sight. The world doesn't care about who you are on the inside. There are no hearts on social media for your inside; it's all external. The world's value system is all external. If you want the world's approval and to be precious in the world's sight, then focus on the external, but it is going to fade away, it's not going to work. But if you want to be seen as precious in God's sight, if you want to be precious in the Kingdom of God, focus on the right thing...focus on the inside, on your godliness and your pursuit of Christ, and that only gets better over time and it lasts for all eternity. Peter is begging wives to make the right choice.

Then lastly, we see this hope in God as you do good and live fearlessly. Peter says in verses 5–6, "For this is how the holy women who hoped in God used to adorn themselves, by submitting to their own husbands, as Sarah obeyed Abraham, calling him lord. And you are her children, if you do good and do not fear anything that is frightening." So Peter has gone on a missional bent...*be subject to your husbands because you might just win your unbelieving husband to the Lord*. Now he's going on an historical

bent and he says I'm not just writing this to Roman culture, because Roman culture is kind of doing this and I want to give an adaptation to it, but maybe one day we'll get over this; no, he's putting it in an historical context. This is how all of the women all throughout God's story have adorned themselves. How have they adorned themselves? By submitting and obeying their own husbands. In other words, this is beautiful in the economy of God but notice something about these women, where is their hope? They hoped in God. There's no other way to do this, I can't say this more emphatically—if your hope is in the world, if your hope is in yourself, if your hope is in some thing, this is not going to be beautiful and appealing. But if your hope is in God, in His design, in His plan, in His glory, then it's going to be beautiful. So where is your hope? Is your hope in the world? Is your hope in God? Do you care about being precious to everyone around you? Or, do you care about being precious in God's sight? Those are decisions that that you have to make as a wife, because it's going to affect how you live out being a wife in your home. These holy women were adorning themselves, they're clothing themselves; they're making themselves fashionable by how they were in relation to their husbands. Notice what it says...in this relation with their husbands, they are doing good and they're not fearing anything that is fearful.

So, as a wife flourishing under the leadership of your husband, do you know what your daily life is about? It's about seeking to do good, seeking to have the inside show forth to the outside, seeking to live out God's plan and God's purpose in your life, in your home, and in the world. You are a woman who's seeking to do good just like the women before you. And if you do that, you are a daughter of Sarah, which by the way, being a daughter of Sarah is being a daughter of promise. This is good news to a Roman culture where most of the women were not Jews, and now they're called daughters of Sarah. They are being called ladies of the Kingdom if, they are going to do good, flourishing on the leadership of their husband, and not fearing anything that's fearful. Why does Peter throw that in? Why does he throw in the need to be fearless as a wife who submits her own husband? I think it's pretty obvious, right? It's a little scary to bring yourself under the leadership of someone else. It's scary to submit to the leadership of your husband in those big life moments, those logjam

moments—it is frightful, it is scary. I mean, if you just made a list of things that could cause you to fear if you just submit to him...What if this happens? What if that happens? What if I do this? What if? You're going to soon find that if you live this out it can be very frightening and very scary.

So why does Peter tell wives to be fearless? It's because he wants you, not to look to your husband as this one who's going to solve all your problems, he's not looking to your husband as the one who's going to lead all of this out; no, you are instead trusting God. That's who you're trusting in this relationship. You are trusting God, that this is God's design, that it's God's goodness, and you're going to live out your role under God. You're trusting in God not your husband, because you know what your husband is called to do, he's called to submit to God. So ultimately, this is not you putting your trust in your husband; you're putting your trust in God. That's why you're living a life that's fearless. You are trusting in God; you're trusting in God's plan. Your hope is in Him. You want to be precious in His sight so you're living out these roles and responsibilities as an act of worship to God because you trust Him with your life. That's what it looks like to do good and be fearless. You're not fearful because you trust God. You trust God with tomorrow, you trust God with ten years from now, you trust God with your life; therefore, you bring yourself under His good authority, which brings you under the good authority of your husband.

I know it's hard in this culture, in the 21st century to hear things like wives submit to your own husbands. And if your hope is in the world, you're going to balk at it. If you want to be precious in the sight of everyone around you, you're not going to do it. But if your hope is in God and you want to be precious in His sight most of all, and if your trust is ultimately in Him, then you're going to be able to do it, not in fear but in faith, in faith that God knows best. And it's not just good, it's not just best, this is actually beautiful.