

SERMON TRANSCRIPT

DATE

June 13, 2021

SPEAKER

Brian Frost

SERIES

Between Two Worlds

PART

10

TITLE

Women Who Hope In God

SCRIPTURE

1 Peter 3:1-6



© 2021 Providence Baptist Church (Raleigh, NC)

Sermon transcripts may be used for preaching and teaching purposes, but may not be published or sold. While generally accurate, parts of this transcript may contain errors.

Providence reserves the right to correct and/or remove a transcript at any time.

Providence family, it's so good to see you. I hope you've had a good week. And if you are a guest with us here, we're glad that you have come. So, whether you're in the room or at home, I want to ask if you would look with me in your Bible, first-Peter chapter three, we're in a series, we're just walking verse by verse through this letter, the summer. And so, we're up to chapter three, verse one. Sometimes, let me first say, I believe that most of us in the room, that we want to hear from God. I just believe that is true about Providence, is that for many of us, we see that Christ is totally consequential to life. He's relevant and that he's spoken into every day-life, and so for most of us, I just really do believe that we make it a point of our life when we're seeking to make big decisions, when we're seeking to relate to people, is that we're conscious as a people, of who is God and what would he say as to how to live in the world?

But isn't it true. Sometimes it's hard to hear his voice? Sometimes hearing from God is like when you want to hear a song, it's on the radio, and yet you're either going through the mountains or far from its base, and as a result of that, the airway begins to fill up with more and more static. And so, it makes it harder to hear. The fact is the song is playing and yet, because of all the other noise, all the other ambient noise that's all around, it makes it very difficult to hear what you really want to hear. And when you come to the scriptures and when you come to different arenas of life, in particular like we're going to have today where it's not just an important arena of life that we all say, "Hey, I want God to speak into that." But the fact is, there's a lot of confusion about that area.

There's a lot of confusion about what God would say about that area. There's a lot of misplaced hope and trust, but there's also a lot of abuse and there's a lot of sin, there's a lot of mistreatment among people. And as a result of that, when we want to hear what God has to say, there's so much noise around of everything we've been taught, everything we see on TV, everything we've seen in our own life. And sometimes the applications that the very things that we want to do, and say, "God, would you speak into my life?" Sometimes it's hard to discern his voice from others. And that's when it's so important for you and for me to say, "God, I want to hear your voice." And to learn to tune your heart to hear his voice, because this is what happens is that once you hear that song, meaning the song of his voice, once his spirit, who lives within us, confirms his truth with our spirit, what happens is you never unhear what he tells you.

And that's our hope. And so, let me pray for us, as we get started. Father, we come to you and to your word, once again, believing that the Bible is just that, it's your word. And as a church family, we want to be able to look at your word and to read it and study it and to apply it to our life, and yet we confess to you that when we read passages like the one that we are going to read, there are so many different conflicting ideas of how to live and how to relate and how to treat people that, this message is difficult to hear. And so, I ask that you would give us grace to be able to see your big heart for people behind these words. And I pray for those in this room in particular, those wives who are in marriages that are difficult and that are sometimes even more than difficult. I just ask that you would comfort them, as this passage directly speaks to them.

I asked that you would help them to see and be reminded of your enormous heart and love for them. And so, would you speak through weakness, help us during this time, we pray in Christ's name. Amen. First-Peter is written by Peter, the follower of Jesus Christ, who was concerned because there was all of these Christians in the Roman empire who were enduring severe persecution, and they were exiled. Some of them had already gone, they were just living in other places of the whole empire, but then there was others and they literally had to flee for their life. And so, he recognizes that there's a vulnerability, but he also recognizes something else. And that is that their being vulnerable was directly caused because they're living in a culture that's not only unsympathetic to the gospel, but it's hostile to it. They simply could not see how Christ was relevant and they could not see how Christ's instructions on how to treat people, how to live, how to do marriage, parenting and the rest of life, there was such an aversion because Christ's worldview was so different than their own.

And as a result of that is that these believers became a persecuted group of people. They were citizens of heaven and also citizens here on the earth, and they were confused as to how to live. It's really no different than ourself. Our culture is going to grow more on unsympathetic, more hostile to the very things that we say that we believe, and indeed that we do believe, and how are we going to live through it? A chapter and a half of his letter is devoted to saying, because of what Christ has done for you, this is your new identity in Christ. An identity is so important that you get right, and the reason is whatever you think is the truest thing about you, you're going to behave in accord with that identity. And so, he wants to rewrite our perception of ourself, once we come to faith in Christ, by saying, "Okay, this is who you were, but now this is who you are. And because this is who you are, this is how you behave."

And this is the turn, this is the shift in tide. It's chapter two, verse 12, when he says after describing our identity in Christ, he says, "Therefore, keep your conduct among the Gentiles honorable, so that when they speak against you as evildoers, they may see your good deeds and glorify God on the day of visitation." In other words, you're living now, not just in your little circles of faith, you're now living among people who are far from God and who are hostile to what you believe. And as you live there, keep your conduct so honorable that they look at you and they see, it looks like light, it looks attractive. And not only that, but they would then turn and glorify Jesus Christ. This is his ultimate hope. You see, your faith, if you're a Christian, all of Christianity is an enormous pile of diamonds and gemstones. It's so valuable and they're so beautiful.

And yet, if those diamonds and those gemstones are kept in a box and they're loaded up together, and there's no light that is allowed and permitted to actually go and reflect through, then you'd never actually see the amazing beauty of each one of those diamonds. Well, so it is with the gospel, everything about Christianity, every instruction, everything about it, it's beautiful if you have eyes to see and yet, they could not see. And so what he's saying is this is just as a jeweler takes all those gemstones and then arranges them in such a way so that the stones can be placed to where you can see the different stones and you can see light moving through them, and you can see the beauty that's inherent in each one of those, he says, so, arrange your life, your relationships, how you love people, how you lead people in such a way so that people see the beauty of the gospel. They see how relevant Christ is to life. This is his hope.

And so what he does for the rest of first-Peter, is he says, “So let’s take this principle of living honorably so that people can see Christ.” And he addresses it and he filters it through several different arenas of life, and we happen to be on the third one today and next Sunday, and it’s the arena of marriage. This is what he says, chapter three, verse one, “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 as 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.” Well, there happens to be a few landmines in those six verses.

And sometimes I’m asked, not often but sometimes I’m asked, “Hey, when you stand up, are you ever afraid about what you’re about to say? Because you know what you’re about to say,” and the answer is actually, it’s very rare that I ever feel fear on Sunday. It’s usually Monday. So, tomorrow when I have to think about next week’s passage, right? As I did this week on Monday, I say, “Well, let me read it again.” And I thought, “Wow, there’s going to be a lot I’m going to need to work through.” But here’s the interesting thing is once I get to the place where I’m absolutely confident about what God wants me to tell you, I said, “I very rarely, if ever stand up here and feel a shred of fear.” But today, I do feel other things. I feel careful. I feel careful and the reason is because I can do untold amounts of damage and I can use the Bible to do it.

This passage has been misused, misrepresented, misunderstood for generations. And as a result of that, people, real people, and they’re made in the image of God have been exposed to all manner of mistreatment and abuse. And so, I want to be very careful, but I also feel something else. And that is I feel hopeful. And the reason I feel hopeful is because I know that Christ, who stands behind every one of his words, is infinitely committed to our good. And I just refuse to let fear, fear of potentially stepping, wrongly on a landmine, rob us of the potential benefits that Christ has for us. And so, I want to show you four things today within the text, and then there’s going to be four applications. The four applications will be addressed to different people, including men and women who are not married. Each of the four major points though, you’re going to see in three of them, the word wives, okay? And the reason is because that’s who Peter’s addressing, he say likewise wives.

And so, that’s why the point is written that way. But each one of us need to have the wisdom to be able to understand there’s something even in the point for me, no matter where I’m at, no matter who I am. The first truth I want you to see is that Christ entrust every single believer with a decision to glorify him. Some of you are in a bad place. Some of you are in a bad marriage, and I want you to know that no matter where you get in life, no matter what your position, place, or situation, even if it feels like you have no decisions left, there’s always one decision you have left. And it’s the decision, “Am I going to attempt to glorify the Lord?” There’s

always one decision that nobody can take away from you, and that's what you're going to do with your heart. Am I going to glorify the Lord?

In the Roman empire, wives had to submit. It wasn't their decision. It's what they had to do. There was a Roman law, *Patria Potestas*, literally means father power. And the man within the home had unlimited, unfettered authority over every thing in the home and every one in his home. And you can imagine that there were many homes then that were really dark places to live. So, dark that maybe some people said, "I simply have no decisions because he's making all decisions." And Peter says, "I get that, but there's still one decision that you can make. What are you going to do with your heart?" Now, Peter knew other things were true. He knew that God created all humanity, male and female in his image. He created us different, and yet he created us equal in dignity and equal in personhood. And he knew that when we sinned against God, that we then had the capacity to sin against people made in the image of God. And indeed we would, that we would mistreat people.

And so he knows by the very fact that the context of where he's living is that people are not living the way that we will live in heaven. That it's broken down. The Roman empire is broken down, and today America is broken down, and Peter is writing into this, and he says, and this is how people mistreat one another is we take our God-given strengths that he's given to us, and we use those strengths to, instead of serving one another in order to build them up, to exploit and manipulate people who don't have those strengths. And he also knew that when Jesus came to this earth, that Jesus treated men and women with equality, dignity, and respect. He knew that Jesus went to the cross to die for both men and women.

Then he knew that the gospel, once people trust Christ, is the church is made up of people, men and women who are not only equal, but essential to the church and to the kingdom of God, which is why next week, when we look at verse seven, he says, "Husbands, this is how you should think of your wife, if she's a Christian, that she is an heir, she's a co-heir with you of the grace of life." He has in mind the truth that this was God's intent, and this is where God is taking us. And yet, we live in this broken world where it's very, very confusing to know how to live. And so, just keep in mind, right? If you're sitting there thinking, "Well, how come Peter didn't just condemn the whole thing?"

And this is why it's because he's writing people and he knows their absolute vulnerability, but he also knows the power of the gospel, that if some of these wives were to live in an honorable way and choose to glorify God in that home, is that there really is the potential, that because they're trusting in Christ and the holy spirit comes into a heart, that's believing in Jesus Christ and regenerates the heart, reorients the heart, fills the heart with the holy spirit so that we begin to live in such a way that people are attracted to our life like a lighthouse, and it creates influence. He knows the power of the gospel. And so, he entrust every one of us with a decision to glorify him. He goes further. The second thing I want you to see is that Christ calls wives to submit to their husbands. Now, before, irritation, anger, or historical misuse leads you to dismiss outright, what Peter is saying here, I want to encourage you to consider the biblical why, why is it there?

You see, this is really important. You see God creates, and then he instructs. And what he creates is beautiful, it's good. He instructs and it's beautiful and good, and yet we live in a world where there's absolute sin all around that affects everything that he has created and instructed to be beautiful and good. And therefore we have an option. And what most people do is because they see the effect of sin upon things that God created in his instructions, is instead of eliminating the sin, they simply eliminate what God created or his instructions. And so, they take an Exacto-knife and they say, "Well, let me just cut verse one out of there, because clearly in this world, in the real world where real people live, where people are mistreated and abused, this, it's not only just not righteous, it's disgusting." You'll find people. You may be one of those people that read that and think, "That's just disgusting. I can't believe that's in the Bible."

But just imagine if Jesus did that to us. Just imagine if he looked at you, he looked at all of us, and says, this is how I created you, and this is how I created you to live. And then he saw the effect of sin, and instead of dying to remove the sin, he just said, "Let me just wipe those people off of this beautiful place that I created." So, what our responsibility is, as a church is to lean upon the sin-crushing blood of Christ, to liberate the good things he's created, even if and in a culture that would look at it and think, "I just don't understand them." Peter wanted people to see Jesus. Don't lose sight of that. Don't think submission, think, Peter wanted people to see Jesus is relevant. And last week, we looked at chapter two, verse 21, and there, we learned these words. He says, "For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps."

You see, Peter wanted people to see Christ, but he also knew that submission was one of the windows that people could look through, in order to see Christ. And so, over the last several weeks, we looked at verse 13, be subject, verse 18, be subject, once again, chapter three, verse one, be subject. Why? It's because he said, "You know who else was subject? It was Christ. He was threatened, but he didn't threaten. He was reviled, but he didn't revile. Instead, what he did was he gave his life in order to rescue us from sin. And then the very next words are likewise. Like Christ, wives. Be subject to your own husbands, so that even if some do not obey the word, they may be won. In other words, Jesus submitted to the father and even to human authority, in crucifying him, in order to enact the gospel. And he says, we have the opportunity to submit to one another in order to display the gospel. You notice who he wants it to be displayed to? He says ... You're going to have to go back one. There it is."

He says, "Be subject to your own husbands, so that even if some do not obey the word." You see who this is? It's either an unbeliever, meaning two people, they get married, they don't know Christ, and all of a sudden, one of them trusts Christ, you're like, "How am I supposed to live?" Or it could be a Christian who's just living in outright disobedience. In both cases, the men are not walking with the Lord, and in both cases, it's creating a climate within the home that's very difficult for everybody else. And so, what he wants is for Christ to be seen. You see the things you have to understand about the Bible and about God, and about his ways is that he is absolutely determined and committed, and it will happen, to glorify his son, Jesus Christ. And one of the tools that he uses, and has chosen to use throughout history is this tool called marriage. Marriage is

certainly for our good, but that's not as primary purpose. It's ultimately for the glory of Christ. Let me show you.

The apostle, Paul says it this way, in Ephesians chapter-five, he says, "Submit to one another out of reverence for Christ. Wives, submit to your own husbands, as to the Lord. Husbands, love your wives as Christ loved the church." And he says, look, I know this is a profound mystery, but I'm saying that it refers to Christ and the church. In other words, this is what he's saying, it's so important, so important that you see this. He's saying that each one of us have an opportunity, an opportunity to first know Christ, and for those who do know Christ, what happens is you begin to revere him. Everything here is conditional. Everything is empowered by one thing, and that is a reverence for Christ. If there's no reference for Christ and no reverence for Christ, then there's no desire to submit to one another, and if there's no desire to submit to one another, then wives are not going to be doing this and husbands are not going to be doing this.

So, it begins by saying look, once you have seen Christ to be the absolute king of everything, and you revere him with your life, then here's the principle of relationships, you ready? Submit to one another, it's a mutual submission. And then what he does in the passage, before he says, "Look, everything that this displays is Christ and the church. He simply gives husbands and wives instructions on how they are to submit to their spouse." He says, "Wives submit to your own husbands as to the Lord, husbands love your wives, as Christ loved the church." In other words, husbands, it's our privilege to show the love of Christ to the world and how we're going to show that love, we're not just going to talk about it, we're going to treat our wife in a specific way. The love that Christ gave to the church is a very submissive kind of love. It says, "Look, I have desires and the church has desires," and Christ says, "I'm going to die to my demand, to have my desires in order to serve her."

Don't you see husbands, that the call to you in loving your wife is actually a call to submit to her. There's a threat, you want to be protected, she wants to be protected. You protect her first. You have needs and desires and wants that need to be supplied, and so does she, die to the demand to have yours met first and submit to her. And wives, you have a special privilege as well, and that is this. To display to the world what would a church look like? How does the church, who's been strengthened by the love of Christ, respond to him? By honoring him. By loving him, by respecting, by following him, and how you're going to show is how you treat your husband, mutual submission. Now it's very clear that sin muddies the water, doesn't it? Makes it hard to know how to apply when this is all beautiful on paper, but what about the real world? My point though, is this, is do you see just how beautiful God's intent is, in not only glorifying himself doing good to you?

This is why I mean that. A respected man is inclined to love. And a loved woman is inclined to respect. And a disrespected man is disinclined to love. And an unloved woman is disinclined to respect. And so, in absolute equality of personhood, God creates woman with a desire to be loved. A relational desire to be loved and pursued, and then what he does is he gives an instruction to the husband that accords with that desire that he planted in the heart, and he says, "Love her." Men, created by God with a desire to be respected enough to

be he followed, and then tells the wife respect, and try to follow. I don't know if you know this about men and women, but I simply know it's true, right? Is that it is like jet fuel in me, when Tabitha will say, "I want you to know that I admire you enough, that wherever you go, I will go. That you treat me that well, I will follow you anywhere."

And if I could have one more comment from her the rest of our life, and it had to be, "I love you," or, "I admire you and I will follow you anywhere." Then it's the latter. I like, I love you too, but the fact is, is I have to choose, I'm going, I'm going with admire. And so what does he do? The goodness of God, he gives these instructions to us and you say, "Well, how come Peter, then, he doesn't address these husbands in these marriages?" He will adjust husbands next week, but it's not the same husbands that he's talking to. He's talking to husbands next week, who are in the church, who are Christians. Not these wives, husbands. "Why doesn't he address them?" It's because they don't revere Christ. And so, she has a responsibility of, in this home, what am I going to do to honor the Lord?

So, we should ask the question, we've talked about it for a while now, but in the context in particular of marriage, what then is submission? What does it mean? Maybe it's better to ask the question, "What is it not?" So, let's start with what is it not? Four things. Submission is not putting your husband's will before Christ's will. If he ask you to sin, you don't submit. If he says, "I want to be in an open marriage," you say no. Submission is also not agreeing on everything. It's very clear that the wives don't agree with their husbands. He's not saying agree with their unbelief, agree with their godless worldview? No. And so, to submit to one another, it doesn't mean that you agree on everything, nor does it mean avoiding effort to influence. You notice that he says, "Look, we're hoping that these people will be one, that they will be changed. They're going to be influenced, like this is the path to influence." And then one other thing, I believe and it's ...

They're all tricky and they'll take an enormous amount of wisdom to apply to each person's situation. But submission is not accepting abuse. So, let me talk on this one just for a moment and just confess to you that it's so tricky. There's so many things I could say, but this is what I must say. When I sat and thought about this, this week and have many times in my life, and I think about difficult places to be in, I think one of the most difficult places to be in is to be a wife who's a Christian, in an abusive marriage. This is why. As a Christian, they may love Ephesians-five and first-Peter three, and they may look at this and say, "Man, I want to represent Christ and I want people to see." And so, he was mistreated and so I'm going to be mistreated and I want my marriage to display Christ.

And so, the fact is that their love for Christ and his word, can actually propel them to remain in a place that can do them and sometimes even their children, just remarkable amounts of harm at the hands or the mouth or the heart of their husband or dad. And so, I just have such sympathy when I think about wives who are in those situations, they want to honor the Lord, they say, "I want to do this." And yet the option is, "If I do this, I'm going to be abused." So, on one side, I want you to hear something very clearly. God loves you more than he loves marriage, okay? It's like the Sabbath, okay? Jesus said, "Look, the Sabbath was made for people, not

people for Sabbath.” Marriage, even though it’s of infinite importance because it’s supposed to display Christ. He loves you even more than marriage, that you are not created to serve an institution, the institution was actually created to serve you and to serve his purposes.

And as a result of that, I just do not believe that it’s God’s will, that when you think about submission, it doesn’t mean keep yourself as a doormat of perpetual abuse. And yet, there also needs to be another caveat, and this is why it takes remarkable wisdom and why I can’t address every situation in this moment, that addresses every situation in your life. It’s going to require more private conversations with your counselor or some other pastor or to sit down and say, “Okay, this is what I’m dealing with. Let’s think through the scriptures, in my context.” I think it’s going to be so important, and this is why it’s because sin is abusive.

And what I mean by that is this right? The word abusive is scalable, if I can say it that way. Okay, so let’s just say there’s a scale between one and 10. Okay, emotional abuse, whatever you imagined at the highest scale of a number 10 in terms of emotional abuse, keep that there, but then when somebody is abrasive, somebody’s selfish, somebody’s rude, somebody’s whatever else in the home, we sin against one another. That’s what it means to be in a relationship with humanity is we sin against one another.

Well, anytime you’re sinned against, it may be a scale one, a level one amount of abuse, but the fact is that won’t be in heaven and it’s wrong and it’s harmful and it does us harm. And so, if we simply abandon marriage when our husband or wife sins against us, and we forget, and we neglect that there’s this gospel that says that we’re supposed to forgive one another, as Christ has forgiven us, well, then it creates all manner of crisis within the home.

And that’s why it requires such wisdom. But I just want you to know, honestly, I believe the Lord wants to protect and defend you. And I believe one of the ways that he protects and defends you is he tells the church to protect and defend you. And so, submissive is not accepting abuse. Well then what is it? What is submission? It’s honoring the husband’s lead when you can, meaning when it’s not sinful, affirming him where you can and showing respect in a way that garners his desire to live respectfully. It’s to treat them as a human. Even when you think of him like a worm. The third truth I want you to see, is that Christ invites wives who adorn themselves with a godly heart, it’s clear Peter wants people to come to faith in Christ, the question is what’s going to pry open that can in order to help them believe.

So he says in verse one and two, that “These men may be won without a word by the conduct of their wives when they see your respectful and pure conduct.” I don’t think Peter saying, “Don’t share the gospel with your husband.” I suppose that there are situations in the world, even today, when if a wife in the Middle East goes home and says, “I trusted Christ,” that literally her life could be put in danger. And so, even that that requires a measure of wisdom. But for us, most of us were not in that threat. I believe what he’s saying is this is that in your life, he’s not saying, don’t tell your husband where you’re at this morning. He’s not saying don’t tell him what Christ did for you. I think he’s saying this, is that honorable conduct is more potent than perpetual

argument when it comes to melting unbelief.

So, he says, do not let your adorning be external, the braiding of hair and the putting on of gold jewelry. Some church traditions would say, “Well see, this is why we don’t let women braid their hair and no jewelry,” but that can’t be what it means because he adds and the clothing you wear, the first two were optional, the third is required, right? You need clothing. He’s talking about adorning yourself externally, and this is why. Everybody, every one of us adorns ourself with something. You’re all adorned today. And we adorn ourselves so that we’ll be noticed. Peter says, “Adorn yourself, so that you’ll be noticed, so that people will see Christ.” But your hope is that they’re going to see something in you that’s attractive. And since character takes so much time to develop, so many believers, they simply expedite the process by relying on externals.

But if at home, when the jewelry is removed and when the hair comes down, and you put off nicer clothes and you get your sweat pants on, and the only thing is left is a brash, harsh, critical self, then our spouse may just presume that Christ is just a game. This is not an invitation to let yourself go, right? Comb your hair, get a shower, keep doing those things, 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. When he use the word, “Gentle,” it’s meek. It’s not weakness, it’s strength under control. And when he uses the word quiet spirit, it means serene, peaceful. He’s not saying don’t talk, don’t be heard. He’s saying, like this picture, that everything in this picture has density. The water can break rocks, it’s powerful, it’s heavy, everything in there. And yet there’s a picture of serenity, and he says, “So, it is with a woman who fears the Lord, is there’s so much capacity, so much power, so much influence,” and says, “And yet, let your heart be serene.

Let peace be the marker of your life.” And the last thing he does is Christ honors wives who are driven by hope. Peter knew everybody needs hope. And so, what does he say? Notice what he says in verse five. He goes, look, this is how the holy women who hoped in God used to adorn themselves. In other words, why would a woman submit to her husband? The only reason is because she hopes in God. Why adorn yourself in your heart instead of earrings and stuff. It’s because the hope in God. Why not fear things that are really frightening. It’s because you’re hoping God in such a way that it removes the fear of man. You hope in God. And when he wanted to sit down in his own heart, I think this is what’s happening here, I don’t think he’s teaching everything about the life of Sarah. I think he said, “There’s some things about how Sarah lived her life in the old Testament, that are pretty stunning things.” And he simply highlights Sarah as illustration.

He tells two things that she did, she submitted, and then she called him Lord. So let’s talk about those, in that order, okay? First, submitted. I don’t know exactly what Peter is referring to, but there are two events that I imagine that he was referring to, all right? And it was this. Abraham, on two different occasions, he comes to a city or to a kingdom and there’s going to be a ruler in there. And the ruler is going to have a harem, a bunch of women, a bunch of wives. And he looks at Sarah and he says, “Look, you’re so beautiful, that if this guy finds out that you’re my wife and he wants you, he’s just going to kill me to take you. So I got an idea,” all right? “It’s a little hair brain, but I got an idea. We’re going to go in there and I’m going to tell him you’re my

sister. And therefore, he won't kill me." And both times, she's taken into the harem where she's exposed to risk and harm. And both times God protects her.

I don't know if that's what he's referring to, but when I think back, I'm like, "Wow, how did she do that?" And then you come to this last thing, when he says, he called her Lord. Now, there's only one time in the Bible where this takes place. And so, we should look at what that is. 23 years before this moment, God came to Sarah and Abraham and said, "You're going to have a son." All this time passes and all of sudden, she's barren and he can't have children. God comes back to them, and he says this, "Sarah, your wife, shall have a son." So, Sarah laughed. Now, Sarah wasn't in the room. She could overhear, but she wasn't there, right? So, she's not talking to anyone but herself. So, Sarah laughed to herself, she's talking to herself, and goes, "Oh my goodness, can you believe it?" And say, she's talking to herself, "After I am worn out barren, and my Lord," there it is, "Is old, shall I have pleasure in having a child."

Now, husbands, the application is not go home and say, "You should start calling me Lord because Sarah called ..." This was, if you can imagine, an uncalculated comment spoken to herself, not to others where she used a respectful title when thinking about Abraham. Her instinct was to think and speak highly of him even to herself. She could have said, "After I am worn out and my ridiculous, ungodly, unprotective ..." No, she uses this comment even though he has not treated her in every way with honor. In other words, Peter's not saying, "Wives, you should start calling your husbands master." He's amazed. I think he looks back and he's amazed that a woman, and say, "Man, even after all that, there was still a desire within her heart, that even when she talked to herself, that she guarded her own lips when talking to her own self, instead of the disparaging him, she tried to honor him." Verse six says, "And you are her children, if you do good and do not fear anything that is frightening." So, let me finish with just a few applications. They're all very quick.

First, husbands, let me encourage us to reduce the headwind by living respectfully and loving sacrificially. If it's true that a respected man is inclined to love and a loved woman is inclined to respect, and a disrespect creates that same cycle where there's a disinclination to love and respect. Well, then, we can reduce the headwind upon our wives and the difficulty of what God is calling them to do, by actually taking responsibility for the difficulty of the submission that God has called us to do. So, out of reverence for Christ, submit to your wife by loving her and protecting her, providing, prioritizing, and pointing her to the Lord. Second, wives, let me encourage you to reduce the headwind by respecting and yielding where possible. Show your admiration for Christ by trying to admire, where you can, a husband who is far less deserving. Follow when you can. Affirm where you can.

And your hope in particular, for those of you who have a husband who is not walking with the Lord, is that they would say, "I don't see God or the Bible as you do, but I see an honorability in you that I simply cannot explain." Third, women, all women, adorn yourself with godly character. I guess this will be true of all humanity, but let me encourage you to wear clothing and, and do so in a way that's winsome. Don't expedite godly character though, as your primary adornment, meaning pursue purity and gentleness and a quiet,

serene spirit that's made possible only because you're hoping in God. And last, let me encourage singles to leverage this season of your life as you wait and hope for tomorrow. Most of you are going to marry, if you're not already. But whether you hope in marriage or not, let me encourage you, don't waste the season. One of the things you're going to find out when you get old is life is what happens when you're preparing to live. When I get there, then I'll be responsible.

Your whole life will be lived when you're waiting for whatever key to turn in your life, for life to begin functioning as it should. You're living right now. This is it. So, settle in your heart that you desire to marry a godly person and then strive to become the person that a godly person would want to marry. Practice love, practice respect to your friends, practice serving one another. You see this faithfulness will not only prepare you for marriage, it will prepare you for the rest of your life. And for the moment when you're standing for the Lord and you long to hear, "Well done, good and faithful servant." So, let me pray.

Father, in heaven, we come before you and confess that after a sermon like this, there's more questions than answers. And so, I ask that you would help us to think, and you would help us to respond in wisdom, that you would help us to talk and discuss in ways that would build one another up and would point us in healthy directions as to what the application should be for my life, for our lives. And I pray father, where we simply do not know that our inclination would simply be to look to you. And so we confess to you and we sing to you, now those very words, we don't know what to do, but we look to you. And so, thank you for hearing us as we pray. Thank you for receiving, because of Christ, our worship and adoration of you. Now, we pray this in Jesus name. Amen.



© 2021 Providence Baptist Church (Raleigh, NC)
Sermon transcripts may be used for preaching and teaching purposes, but may not be published or sold. While generally accurate, parts of this transcript may contain errors.
Providence reserves the right to correct and/or remove a transcript at any time.