



**Unequal Living
How to Live When Christ
Enters the Marriage
1 Peter 3:1-12**

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Moving into 1 Peter 3 we now come to one of the sections of scripture most hated by feminists. What I will be teaching is not popular, usually when you talk about submission, it never is. But especially in marriage.



Being married is hard work and for two believers. It can be a challenge at times for the wife not to wield the frying pan of correction with her husband.

But we will be talking about the how to of relationship in a marriage where no one was saved and now one of the partners has become a believer.

Let me state up front, this is from Peter. He wrote this under the inspiration of the Holy Spirit. It is God's word for today, no matter how much you or I may disagree with it. It may trigger some of you as well, but I will not apologize for the word of God.

Peter has talked about submission, and we recall, that means we all have a volitional choice to make on this.

Jesus provided us "the" example of submission. He came to this planet as a man meaning the God of the universe, was born of a virgin into a family and this required something from Jesus. Dr. Grudem tells us "it must be remembered that submission to authority is often consistent with equality in importance, dignity, and honour—Jesus was subject both to his parents and to God the Father, and Christians who are highly honoured in God's sight are still commanded to be subject to unbelieving government authorities and masters. Thus the command command to wives to be subject to their husbands should never be taken to imply inferior personhood or spirituality, or lesser importance." (Grudem 1988, 145)

What Peter says may hit you as being a bit raw, but if you are new to Jesus, consider this just one more step in discipleship and learning how to do life, as Gayle Irwin would state it, Jesus' style.

Let's look at our text.

1 Peter 3:1–12

"In the same way, you wives, **be subject to your own husbands** so that even if any of them are **disobedient to the word**, they may be **won over without a word by the behavior of their wives**, as they observe your pure and respectful behavior. Your adornment must not be merely the external—braiding the hair, wearing gold jewelry, or putting on apparel; but it should be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God. For in this way the holy women of former times, who hoped in God, also used to adorn themselves, being subject to their own husbands, just as Sarah obeyed Abraham, calling him lord; and you have proved to be her children if you do what is right without being frightened by any fear. **You husbands in the same way, live with your wives in an understanding way, as with someone weaker**, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered. To sum up, all of you be harmonious, sympathetic, loving, compassionate, and humble; not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you would inherit a blessing. For, "THE ONE WHO DESIRES LIFE, TO LOVE AND SEE GOOD DAYS, MUST KEEP HIS TONGUE FROM EVIL AND HIS LIPS FROM SPEAKING DECEIT. "HE MUST TURN AWAY FROM EVIL AND DO GOOD; HE MUST SEEK PEACE AND PURSUE IT. "FOR THE EYES OF THE LORD ARE TOWARD THE RIGHTEOUS, AND HIS EARS ATTEND TO THEIR PRAYER, BUT THE FACE OF THE LORD IS AGAINST EVILDOERS."" (NASB 2020)

There is a sad reality that has existed ever since Pentecost. When Jesus enters a family that did not previously know Him, there are those times where only one of the two in the marriage relationship comes to Christ.

The ideal, both the man and the woman are believers and know the Lord. But when two unbelievers get married, and later, only one comes to Christ, this will produce new pressures on the marriage that simply were not there before.



Peter will address this since it was becoming rather common to see.

I lived in a home that had this take place and know firsthand, the issues that it does indeed cause.

There are reasons why I will never knowingly perform a marriage between a believer and an unbeliever. That is nothing more than giving approval to the future destruction of two or more lives.

If you think missionary dating is a thing, stop right now. It leads to disaster.

What we will discover are, the cultural issues Peter was dealing with and speaking to, have never really changed that much.

Due to our current culture, let me first level set. When I talk about a marriage, I am talking about a marriage between and biological male and a biological female. That alone shows you how far off course our culture has gone. We are in the days of Lot.

These instructions are not for same sex couples since God has never changed His position on what constitutes a sinful relationship.

The gay, LGBTQ+, or adulterous lifestyles are all called, and very clearly so by the Bible, to be sinful. Jesus Christ went to the cross and died for all our sins including these. If you are involved in any of these, Jesus says to repent.

What about polygamous marriages? There is a recognition in the Bible that there were those who had multiple spouses all at one time and Paul had to provide instructions to the church based on that. But that was a rare occurrence by the time of the Roman Empire. We still do see it in places around the globe today, so the instructions are still valid. Then there is the issue of serial monogamy.

Even the Roman Emperor Augustus recognized that there was a problem growing in the empire. That problem was divorce.

In the Roman Empire, divorce was rampant, just like in our culture. As Peter provides guidance, he is dealing with those from the Jewish world who now find themselves unequally yoked due to only one partner coming to Christ, and he also found the same taking place in the gentile world as well. But they had two very different standards regarding marriage as well as divorce.

For a Jewish wedding, both husband and wife were bound to keep the obligations outlined in their marriage contract. Most marriages at the time were arranged.

As it pertained to serial monogamy, better known as divorce and remarriage, the Jewish culture had one view and the gentile culture of Rome had a more liberal view and understanding. Each of these contexts held different norms for marriage arrangements, attitudes toward marriage, laws for marriage, and divorce. Such regulations created particular responsibilities for husbands and wives and cultural expectations for marriages. (Brown and Twist 2013, 1 Co 7:17)

A Jewish man or woman needed a specific ground for a divorce. One could get a divorce on the basis of the four biblical grounds, though from the time of Hillel a man could also get a divorce on the ground of "any matter." In some ways this was similar to the right under Greco-Roman law to get a divorce without any grounds, but there were two major differences. First, in Judaism this type of divorce was available only to men, and, second, the man still had to give his wife a divorce certificate. Jewish marriage certificates, unlike the Greco-Roman ones, were written with the assumption that the marriage would be



ended by death; they had far less emphasis on what would happen in the event of a divorce. (Instone-Brewer 2002, 191)

It was very different in the Roman world. There was an expectation the marriage was not permanent. Today we see prenuptial agreements anticipating divorce, it was not very different in the Roman world with much the same taking place.

In my opinion, pre-nuptial agreements are nothing more than a nod to the culture and I tend to include them, for the most part, in the same category as indulgences. You are preparing to sin before you sin by providing conditions to follow after the sin has taken place.

I do get it that in some cases, mom and dad may require one because they are not believers, and they are concerned about their wealth. But as believers, this makes no sense.

Greco-Roman marriage certificates were worded as though they expected the marriage to end in divorce, not death. They contain far more details about what should happen in the event of divorce than about arrangements should one of the partners die. (Instone-Brewer 2002, 191)

Philo wrote about the existence of pre-nuptial agreements in The Special Laws and then there was the Greek custom of premarital agreements.

Many U.S. states have no fault divorce laws that make severance of a marriage relatively easy. Attitudes toward marriage show that many are prepared for failure. Pre-nuptial agreements to protect the parties in case the marriage does not work are becoming more common. Some couples pledge to keep wedding vows only “so long as they both shall love,” not so long as they both live. (Feinberg and Feinberg 1993, 300)

So yes, not much has changed in 2000 years.

There were two types of marriage among Romans: *ius matrimonium*, a legally valid marriage, and *iniustum matrimonium*, cohabitation without a legal marriage. A legal marriage required *conubium* (the right to marry), age (both parties must have reached puberty), and the consent of both parties. The traditional form of Roman marriage involved *manus* [lit., hand] which denotes the passage of the woman from the authority of the father to that of her husband. This was uncommon by the first century BCE. Most Romans preferred free marriage which included two elements: *in domum deductio*, the conducting of the bride into the husband’s house; and *affectus maritalis*, the consent of both parties. (Sterling 2007, 63-64)

The Gentile world of Rome had moved away from arranged marriages and either party, in Rome, could dissolve the marriage.

This cultural practice is also another reason for Paul’s words on the topic to Timothy as it pertained to leadership in the church.

1 Timothy 3:1–3

“This is a faithful saying: If a man desires the position of a bishop, he desires a good work. A bishop then must be blameless, the husband of one wife, temperate, sober-minded, of good behavior, hospitable, able to teach; not given to wine, not violent, not greedy for money, but gentle, not quarrelsome, not covetous;” (NKJV)

1 Timothy 3:12

“Let deacons be the husbands of one wife, ruling their children and their own houses well.” (NKJV)



The phrase translated “faithful to his wife” (TNIV) is literally “husband of one wife” (Titus 1:6). But the NIV had “the husband of but one wife” and the NRSV has “married only once,” so the ambiguity of the phrase is evident. Was it meant to rule out polygamists, or to exclude unmarried men from holding the office? Did it intend to prohibit remarriage, either after the death of a spouse, or after a divorce? Various considerations make these specific interpretations less than likely, and the broader interests of the passage suggest that fidelity in marriage (understood to be monogamous and acceptable in the eyes of the community) is meant. (Towner 2006, 250-251)

Titus 1:5–6.

“For this reason I left you in Crete, that you should set in order the things that are lacking, and appoint elders in every city as I commanded you—if a man is blameless, the husband of one wife, having faithful children not accused of dissipation or insubordination.” (NKJV)

Paul, just as in his instructions to Timothy, provides the same guidance to Titus pertaining to leadership in the church. The issue is one of faithfulness within marriage. Could he be prohibiting those involved in polygamy from church leadership? Possibly.

But by this time in history, polygamy was rather uncommon in both the Jewish and Roman worlds. But in the Roman culture, unfaithfulness was rather normal and accepted, as a result, the comments from Paul. We find this still applicable today as faithfulness, or the lack of it in marriage, has been the cause of many pastoral firings.

Today, we see polygamy routinely practice in the Islamic culture. In Kuwait, for example, up to four wives is ok. What is to be done in that culture if someone were to come to Christ? Well, first of all, they would most likely be subject to a death penalty for converting from Islam. If that was not the case, then what to do?

Paul hints at it when he says, in a discussion about being free or a slave in 1 Corinthians 7, “Brethren, let each one remain with God in that state in which he was called.” (NKJV)

If polygamy is illegal where he lives, he should do whatever is necessary to submit to the law (Romans 13:1–7), while still providing for his wives and children. If polygamy is legal, but he is convicted that it is wrong, he should divorce all but one wife, but, again, he must not neglect providing for all of them and their children. They are his responsibility. If polygamy is legal and he has no conviction against it, he can remain married to each of his wives, treating each one with love, dignity, and respect. A man who makes this decision would be barred from church leadership, but it cannot be said that he is in explicit violation of any command in Scripture. (Got Questions Ministries 2014-2021)

Enough on this particular rabbit hole.

There are other reasons why Peter, seeing the way life works in the Roman world, especially married life, would provide these instructions.

Roman women, particularly matronas (married women), enjoyed an unprecedented level of autonomy in the realm of the household in certain parts of the early Roman Empire. Women were allowed to own property, manage large estates, and inherit land. However, women were consistently viewed in their relationships to men, whether as a daughter, a sister, a wife, or a mother (of sons). Because their status and identity were tied to their relationships, marriage was a highly important event for Roman women. Women were married young, often to significantly older men. Both men and women often viewed marriage as relatively impermanent. Divorce, though not necessarily encouraged, was frequent. (Kelly 2019, 14)



Roman law embodied a double standard and winked at the infidelity of men, not of women. Bisexuality was not unusual in that day either.

Into this comes this new way of living, that of being a believer in Jesus Christ.

For many new believers, just as we are seeing in our culture today, coming to Christ meant a change of truly Biblical proportions in how to do life.

In the Roman culture, there was no knowledge at all of what the OT taught or expected in relationships. All they had was the way it was done in Rome.

Today, we see much the same as our culture continues to run headlong into practices and lifestyles the Bible speaks about.

Why do we see so much teaching about marriage and relationships in the Bible, because those being saved had no clue how to live Biblically, just like today.

It used to be, there was at least a familiarity with the basic things taught in the Bible. Those days are now gone. In our post-Christian culture of today, do not assume that the brand-new believer you are talking to has even the faintest sense of what the Bible considers to be morality and appropriate conduct. The Holy Spirit coming to dwell inside of each believer is a big plus, but there still must be teaching of God's word to reflect what it is He expects in terms of obedience and what that really does look like in the day-to-day life of the believer.

Earlier in chapter 2, Peter had discussed how we needed to keep our behavior excellent.

The first area Peter discussed was the relationship of believers to the state. He then moved to the next step of employer / employee relationships. Both areas are ones which, for the person serious about following Jesus, can be clearly observed in the marketplace.

Now Peter has come to his final point. Our walk with Jesus can be seen in our relationship to the state, in how we conduct ourselves in our day-to-day business life, and finally, how we do life in our families.

1 Peter 3:1–2

“In the same way, you wives, be subject to your own husbands so that even if any of them are disobedient to the word, they may be won over without a word by the behavior of their wives, as they observe your pure and respectful behavior.” (NASB 2020)

The instructions are the same here in the beginning, because of Jesus and in light of your new life in Him, just as this changed how we relate to the state, and to each other in business, now we see the same intrusion of His holiness and righteousness entering into the family.

Coming to Jesus means giving up on how we used to do life and embracing a new way of thinking and doing. We are no longer citizens of earth. As citizens of heaven, there are new expectations of how to live.

“Because the call to faith in Christ is a call for life-changing, personal realignment, the conversion of either spouse in the Greco-Roman marriage held the potential for serious problems both between the couple and between the couple and society. Depending on how the believing spouse behaved, the situation could also provoke criticism of the Christian religion if its practices were perceived to subvert and disrupt the social order so necessary for the well-being of the empire. Converted spouses also no doubt experienced confusion about how their new identity in Christ should affect their relationship to their



unbelieving spouse, and whether new life in Christ necessarily implied a change of one's role within the social hierarchy." (Jobes 2005, 202)

Those things you enjoyed doing together in the past, especially at the various religious festivals, now one of the partners has lost interest.

Into this new environment comes Peter. Because in the Roman culture, many of the women were independently wealthy running their own businesses. There is a level of independence there not seen in the Jewish culture of the day, but one that looks like what we see around us today.

Also, in the Roman culture just like today, Roman women could leave the marriage for whatever reason they chose to. Peter steps in to provide reasons why to stick with the marriage and the relationship even though it might be challenging now. You see, an unsaved world is watching how we as Christians react and do.

They want to see if being saved really does mean anything real that they may want to have in their life as well. As we are being watched, our actions have either the possibility of attracting to Christ or turning someone away.

Peter starts off by pointing out the motivation the newly saved spouse for submitting to her husband is, it is solely because of her reverence to Christ and what He did on the cross. Plutarch wrote an essay about the appropriate conduct of both spouses in the Roman home and in section 19, he hits on the primary issue here.

A wife ought not to make friends of her own, but to enjoy her husband's friends in common with him. The gods are the first and most important friends. Wherefore it is becoming for a wife to worship and to know only the gods that her husband believes in, and to shut the front door tight upon all queer rituals and outlandish superstitions. For with no god do stealthy and secret rites performed by a woman find any favour. (Plutarch 1928, 311)

The word from Peter is to "be subject to" your husband. The Greek word is ὑποτασσόμεναι (hypotassomenai) which means to "put in subjection, subject, subordinate; be subject, submit to, obey, be under the authority of; take a subordinate place." (Newman Jr. 1993, 190)

This is still an unpopular idea by the way. But Peter continues and says the why, it so that even though the husband is, at present not saved, when they see how you now live with pure and respectful behavior, they will be won over. In other words, they will begin to ask questions about what happened.

Why are you now bending over backwards not to argue with me? Why are you doing things that make no sense? Like making my favorite meal, not once but rather frequently. Why are you always being respectful, and on and on? Some of this might even be new.

Christ does indeed change us. You now have a new loyalty, and that new loyalty is threatening to a man who believed he was the one calling the shots. If you find yourself now saved, and your husband isn't, don't stop loving him. Peter is saying to double down on that.

We are talking about a relationship that does not involve abuse. If you are being physically abused, it is not safe for you to continue to stay there. You must take care of yourself.

My parents had some rather serious arguments which they thought I was not listening to. I was, sorry Mom.



But then Mom was saved. They still argued, but not like before. Dad was suddenly thrust into analysis mode; he was trying to figure out what had happened to Mom. And within a few years, my sister and I were also both believers.

Let me point out a key phrase Peter uses, “even if any of them are disobedient to the word, they may be won over.” It does not mean that they will become believers, pray for them of course, but the odds are much better now than they were before. The encouragement from Peter is that by doing this, by being Christlike in behavior, it is evangelism.

This is not for the good of society, it is not to support the continuation of the patriarchy, it isn't even for the church, it isn't even to ensure a peaceful life, the purpose is to show Jesus to your spouse in a practical life experience way. Peter is commanding women who find themselves in this situation to unilaterally follow Jesus by submitting and their husbands “may be won over without a word by the behavior of their wives.”

Notice, “without a word.” The deeds are doing the talking. I really like what the Jewish New Testament Commentary says.

Don't be a noodge or a nudnik (Yiddish for “nag” and “bore”). For they will be won over to being curious about the Yeshua they already know you believe in, not by your preachments, but by your conduct, without your saying a word, as they see your respectful and pure behavior. Then, when you have an interested audience, you can speak! This is equally true for husbands. (Stern 1996, 1 Pe 3:1)

Augustine's mother, Monica, was married to an unbeliever and did indeed follow the instructions given here by Peter. “She served this man ‘as her lord.’ She was eager to win him for Thee, speaking to him of Thee through her behavior, in which Thou didst make her beautiful, reverently lovable, and wonderful to her husband. Thus, she even put up with wrongs of infidelity, never permitting any dissension with her husband as a result of such a matter.” (Augustine of Hippo 1953, 247)

Yes, this is an extreme example, but is reflective of someone who had made up her mind. As Augustine would say, “Eventually, she won her own husband over to Thee, right at the end of his earthly life, and she found no cause for complaint in him when he was now one of the faithful, such as she had borne when he was not yet in the faith.” (Augustine of Hippo 1953, 249)

1 Peter 3:3–4

“Your adornment must not be merely the external—braiding the hair, wearing gold jewelry, or putting on apparel; but it should be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God.” (NASB 2020)

Part of what is being said here by Peter we would say differently today. He has provided believing women, new in their faith to Jesus and new to the whole idea of marital fidelity and living a very different lifestyle than how they grew up, instructions on how to do this new life with an unbelieving husband.

Here in verse 3, Peter basically is advising women who are used to appealing to, and in some cases controlling, their husbands by what they wear, to not be phonies about their faith. What has happened in their heart simply cannot be translated into items of apparel or jewelry. What has changed is on the inside.

Peter is not advising women that now they are believers, to stop taking care of the barn. Not at all, he is saying add to that something that before was an intangible but is now a reality because of the Holy Spirit inside.



It is added to with the imperishable quality of the newly acquired, by way of the Holy Spirit, gentle and quiet spirit. That Spirit that wants to please the Lord and reflects this in submission to a lost husband.

A Christian woman whose husband was not a believer, and who committed herself to worship only as a Christian, would have to explain not only why she no longer participated in her own ancestral religious rites, but also why she now joined in rites honoring a crucified man that were conducted in someone else's home. (Vinson, Wilson and Mills 2010, 143)

Hard to do if you are making demands, but when there are actions being taken unilaterally without the expectation of anything in return, someone who might have been hardheaded might start listening. All of this is nice Peter, but do you have any examples for us? What you are asking, in the Roman culture, is hard. So, how did others deal with this.

Peter anticipates this with an awareness of his audience as he turns to the OT for an example of how to do life in a marriage relationship.

Remember, this is unknown stuff to the readers.

1 Peter 3:5–6

“For in this way the holy women of former times, who hoped in God, also used to adorn themselves, being subject to their own husbands, just as Sarah obeyed Abraham, calling him lord; and you have proved to be her children if you do what is right without being frightened by any fear.” (NASB 2020)

I can already hear the objections to this. Are you actually telling modern day women here Peter, that they must respect their husbands and give verbal deference to them? Peter would say, “Yes.” Then he would point to the Septuagint and Genesis 18.

Genesis 18:9–15

“He said to him, “Where is Sarah, your wife?” But he, replying, said, “Look, she is in the tent.” He said, “When I return, I will come to you at the same time next year, and Sarah, your wife, will have a son.” Sarah heard this at the door of the tent, being behind him. Abraham and Sarah were old, advanced in days. Menstruation had ceased for Sarah. Sarah laughed to herself, saying, “Well, it has not yet happened to me up to now, and my lord is an old man.” And the Lord said to Abraham, “Is it that Sarah laughed in herself, saying, ‘Then indeed, truly will I give birth? I have grown old.’ Is the word impossible with God? I will return to you at this season, for the time, and Sarah will have a son.” Sarah denied it, saying, “I did not laugh”; for she was afraid. And he said, “No, but you did laugh.”” (Brannan, et al. 2020, Gen 18:9-15)

Sarah was being respectful to her husband while laughing at the fact that in her mind, there is simply no way this would ever happen since none of his parts and my parts are working correctly anymore.

Peter points out, she was still being respectful and his encouragement to those women who find themselves dealing with an unsaved husband is the same, to be respectful of them.

Summing it all up, Peter has told those women who find themselves in this situation, and this was becoming a common occurrence to both the Jewish and Roman cultures, love your husbands. Yes, I know that in the past the culture empowered you and many of you became fiercely independent because of the unfaithfulness of your husbands, but now that you know Jesus, everything has changed. To win your husband, you will need to agree to some changes that will be hard to do without the Holy Spirit empowering you in this. But you can do it.



Let me add an aside here to what Peter has just told women who find themselves with an unbelieving spouse.

Submission, as we have already learned, does not mean obey. If the demands are illegal, immoral, unethical, or counter to the scriptures, be respectful, but it also sounds like a red line that you have decided not to cross. Submission is to be voluntary, at no time does Peter or the Lord mean to do so in sinful or questionable activities that would destroy what it is the Lord has started.

This also works for men to who find themselves now saved and their wives unsaved. Peter now moves onto the guys.

1 Peter 3:7

“You husbands in the same way, live with your wives in an understanding way, as with someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered.” (NASB 2020)

The instructions here are applicable if both are saved, or only the husband is. As Ken Graves likes to point out, guys, something happened to you and me as a result of what took place in the Garden of Eden. There are some things which we had but appear to have been surgically removed when God created Eve.

Genesis 2:21–25

“So the LORD God caused a deep sleep to fall upon the man, and while he slept took one of his ribs and closed up its place with flesh. And the rib that the LORD God had taken from the man he made into a woman and brought her to the man. Then the man said, “This at last is bone of my bones and flesh of my flesh; she shall be called Woman, because she was taken out of Man.” Therefore a man shall leave his father and his mother and hold fast to his wife, and they shall become one flesh. And the man and his wife were both naked and were not ashamed.” (ESV)

God made Eve, presented her to Adam and said, Tada. Adam said, “Wow,”

With the two together, that which is missing for man, is now there. The same for the woman, with the man, they are whole and are one.

She brings the emotions, the nurturing, the home building. You bring the muscles. She feels things, but we tend not to feel much at all. She lets us know what needs to happen, we make it happen, just remember to LISTEN to the whole story.

Here in 1 Peter, guidance is now provided to those of us who are deeply crippled emotionally. Men, and he is once again, talking to people who lived very differently than what the scriptures say. But now they are believers and wanting to become more like Jesus, want to see their wife also come to know Him. And they also want to know how they should act too.

Peter starts off with a reminder, she is not one of the guys, stop treating her like one.

His first word to men, “live together with your wife,” and that is an important first point. As a new believer, even as a more mature one, guys tend to run off and do things without considering their wife. We have all done that. I have heard men say the following. I get home and need to relax and have some me time. I am the man of the house, and she needs to do what I want. All she wants to do is talk when I get home.

None of that screams out “live together.” As a believer, is it not all about you. “Live together” means realizing that yes, she is indeed different and wants to talk to another adult.



She wants to tell you what she feels about what has gone on during the day. Peter, simply tells us that our first step is to live together. You are one by the way. You really do complete each other. For the new believing husband, getting of the throne of me is going to be tough.

This is not something you can do without the power of the Holy Spirit enabling you to do it. Yes, you will indeed need to swallow your pride and start treating her as the princess she really is. She may not be saved yet and she may not act like a princess, but when you start treating her like one, unilaterally with no expectation of anything in return, there will indeed be questions.

Peter adds to the living together by saying, in an understanding or knowledgeable way. “The ‘knowledge’ Peter intends here may include any knowledge that would be beneficial to the husband–wife relationship: knowledge of God’s purposes and principles for marriage; knowledge of the wife’s desires, goals and frustrations; knowledge of her strengths and weaknesses in the physical, emotional and spiritual realms; and so on. A husband who lives according to such knowledge will greatly enrich his marriage relationship—yet such knowledge can be gained only through regular study of God’s Word and regular, unhurried times of private fellowship together as husband and wife.” (W. Grudem 2024, 165-166)

If that wasn’t enough of a countercultural challenge for us, Peter keeps on, by telling us to honor our wife as she is the weaker one, sorry, God’s word, not mine.

Yes, there is indeed a 30.6% difference in body mass, normally. But guys, are you ready to do childbirth? There is also a difference in pain threshold too. No, the common cold will not kill you, even though you believe it will. In the words of the wisest woman, I know, my wife, there is nothing worse than a sick man.

But physically, she is weaker.

One more thing, how well do you honor and respect your wife? The word used by Peter literally means the feminine one, you know, the birthing one. It is a recognition that yes, she does indeed bring things that as a man, I lack to the marriage. Again, it was all surgically removed by the Lord and given to her.

Guys, we are to honor her simply because of that. She really is a princess. Not only that, when she is saved, she is also a fellow heir and is a child of the King. Don’t mess with the King’s daughter.

By the way, Peter tells us, that if we choose not to do this, then your prayers bounce off the ceiling.

Yes, our prayers can actually be hindered if we do not:

1. Live with our wife.
2. In an understanding and knowledgeable way.
3. Provide her honor and treat her as the princess she truly is.

These instructions are not easy, they are not intended to be. For those of us who, before coming to Jesus, were dedicated to being the best pagans possible, when Jesus comes in, we must learn stuff.

Stuff we must learn is Biblical stuff and it will not make sense if we continue to operate as if we are in the world or of the world. And we also find we must live differently than we did before. Obedience to Christ means a willingness to submit to Him and His way of doing life.



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