

TITLE: "Winning a Wayward Husband" (Part 2)

PASSAGE: 1 Peter 3:1b-2

THEME: *Winning a wayward husband*

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Read Passage – my translation

I love the story of Queen Esther

Found in the book named for her, only 1 of 2 books w/i t/Bible that are named after a W. (Ruth). Book of E. is also noteworthy because t/name of God does not appear w/i it. Doesn't mean that God is absent from the book. While the name isn't there - His work of providence is all over the place.

The setting is in the 5th c. BC.

Might remember that in 587 BC t/Jews were carried into captivity by t/Babylonians who subsequently fell in 526 to Persia. The Persian King, Cyrus, shortly afterward issued a decree allowing the Jews to return to Jer. ending their 70 captivity. That began t/process of rebuilding t/temple.

Not all the Jews returned, however

Some chose to remain w/i the KD of Persia. By t/time we get to t/Persian King Xerxes some 50 years later, there are 1000s of Jews living t/o Persia.

It is now about 475 B.C.

Xerxes, the King of Persia, had requested of his wife, Queen Vashti, that she publically appear before his guests. She refused his demands & was subsequently replaced by Esther who, unknown to him, was a Jew.

Esther had a cousin, Mordecai, who had raised her

Following her coronation as Queen, Mor. learned of a plot to assassinate the King. He tells Esther of t/plot & she tells the King, and t/two men who were the conspirators were hanged to death. But while she told t/King about t/plot she didn't tell him it was Mor. who had uncovered it. That ends up being quite providential.

At the time a Persian named Haman was the King's most trusted advisor

Haman was quite egotistical & he required that all t/people bow down in homage to him and all did, except for Mor. When Haman found out that Mor. refused to venerate him because He was a Jew, he sought to have all the Jews exterminated.

Haman, superstitious as he was, determined t/date to go forward w/his plan by casting lots and t/lot fell to a certain day and that was t/day that Haman went forth to approach t/King to be granted from him an edict that would have all the Jews killed.

God's providential working extends even to the wicked acts of pagans

On t/appointed day, Haman meets w/the King and tells him, "*You have a race of people in your KD that have their own laws and will not obey yours. It's in your best interest to have them destroyed.*" The King agreed. And a decree goes forth by Royal fiat to have all t/Jews exterminated.

In chapter three we read that ==>

. . . letters were sent by couriers to all the king's provinces to destroy, to kill, and to annihilate all the Jews, both young and old, women and

children, in one day, the thirteenth day of the twelfth month, which is the month Adar, and to seize their possessions as plunder.

Word reaches Mordecai and the rest of the Jews living throughout Persia - They are devastated!

Mor. adorns himself w/sackcloth & ashes. He sends a letter to Esther telling her that she must intercede for her people and she replies, "I can't." Anyone who enters t/King's inner chamber apart from his permission is subject to death. That is, unless upon entering the king held out his golden scepter. Then t/person who came w/o invitation would live. So your very life in that situation, is up to t/mood of t/King on that particular day.

How does Mordecai respond? *"Don't think that you are going to escape, Esther. If you sit back and do nothing, God will raise up someone else to deliver us, but you will perish along w/your father's house. And who knows, perhaps you have attained this position of Queen for just a time as this."*

What a picture of God's providence . . .

Here again we have t/doctrine of "Concursus divinus" or "concurrence"—t/relationship between t/sovereign will & work of God & t/acts of men. God's superintending all things, including the free actions of men, to fulfill His will and purposes in history.

{restate} ==> *"Don't think that you are going to escape, Esther. If you sit back and do nothing, God will raise up someone else to deliver us, but you will perish along w/your father's house. And who knows, perhaps you have attained this position of Queen for just a time as this."*

Esther sends a reply to Mor. saying, Go and assemble all the Jews who are found in Susa and fast for me for 3 days. I will do the same. Then I will go into the King's presence and if I perish I perish.

On t/third day, Esther enters t/king's presence and he saw her he extends the golden scepter. *"Whatever you wish, Queen Esther, even half t/KD is yours."* She replies, "I want to have a banquet. And I want Haman to come." She wants to expose Haman before t/king.

You have to follow this See God's providence . . .

A banquet is arranged & apparently Esther loses heart & she does nothing. Haman comes; he eats; he drinks; he leaves. None t/wiser.

In fact, he's overjoyed. "I must be special. I'm not only t/king's right-hand man, everyone bows down to me & I alone get invited to this special feats."

Well, not everyone bows down to me That sticks in his craw. Mordecai! What do I do about Mordecai?

His friends suggest that he build a gallows and have Mordecai hanged on them. Not just any gallows, a gallows 75 feet tall. This rivals a 7 story building. Picture a gallows as tall as t/steeple on our church!

Idea was that having t/gallows built would symbolize t/fact that Mordecai would get his. He may not bow down now, but he's going on a long trip on a short rope.

Remember, I said that God was behind Esther's failure to expose Haman during the first banquet.

Here's why it was providential

The King asks her what's troubling her & what she wants & she asks for another party. A replay of t/first one. In that time period between t/first and second banquet something important happens. T/events of chapter 6.

In chapter 6 t/King suffers from insomnia. He can't sleep & what do you do when you can't sleep? You do something boring. One of my sermons wasn't available, so t/King asks for t/book of records & he reads in this official record of Persia how it was Mor. who had earlier saved his life.

What a minute! He asks his servants, "Has this guy been rewarded, has he been recognized?" They reply, "no." King then asks, "who's in t/court? who's around that I can talk to?" Someone was around! Who? Haman!

What's he doing there? He's coming to the King to speak to him about hanging Mor. on the gallows he just had made. He doesn't get the chance. The king says to him, "Haman, what sort of thing should I do for a man I want to honor?"

Haman is thinking, "Oh the king wants to honor me!"

Haman says,

“For the man whom the king desires to honor,⁸ let them bring a royal robe which the king has worn, and the horse on which the king has ridden, and on whose head a royal crown has been placed;⁹ and let the robe and the horse be handed over to one of the king’s most noble princes and let them array the man whom the king desires to honor and lead him on horseback through the city square, and proclaim before him, ‘Thus it shall be done to the man whom the king desires to honor.’”

He's already trying on t/robe in his mind. What happens? The king says, *"good idea. Go do that to Mordecai!"*

This is the typical comedy sketch

You think it's about you & you make a fool out of yourself when you find out it isn't.

Happened to me once ==>

When I think of embarrassing moments in my life, this episode comes to t/fore. I was in my early 20s and we were having a meeting at CH. I'm sitting there while one of t/CH leaders up front starts recognizing people. He starts talking about Tony. He says, "I want everyone to know how faithful Tony is. Tony has a servant's heart and does lots of things that go unrecognized." He's looking right at me & so is everyone else. I'm sitting there with this sappy smile on my face. On he goes & concludes by saying something like, "Let's give a hand of appreciation to Toni . . . Okinowski."

This was t/little elderly woman who took care of t/nursery! She was sitting right behind me! I could have fallen through t/floor.

Imagine how Haman feels! ==> **So Haman took the robe and the horse, and arrayed Mordecai, and led him on horseback through the city square, and proclaimed before him, "Thus it shall be done to the man whom the king desires to honor."**

When he's done he runs home in shame. But he still has a date at a second banquet. Here's God's working behind t/scenes.

On t/same day, t/King's eunuchs come and bring Haman to the second banquet. While he's there with the king and the queen, Xerxes asks Esther, *"What is it you want – even half my KD is yours for the asking!"*

She says to him: **"if it please the king, let my life be given me as my petition, and my people as my request; for we have been sold, I and my people, to be destroyed, to be killed and to be annihilated."**

"What?! Esther, who would dare do this?"

And Esther said, "A foe and an enemy, is this wicked Haman!" Then Haman became terrified before the king and queen.

Haman is not having a good day, to say the least. The King gets up in

anger and leaves. Meanwhile, Haman gets down on his knees to beg for his life before t/Queen. The King returns and finds Haman ==>

. . . falling on the couch where Esther was. Then the king said, "Will he even assault the queen with me in the house?" As the word went out of the king's mouth, they covered Haman's face.⁹ Then Harbonah, one of the eunuchs who were before the king said, "Behold indeed, the gallows standing at Haman's house fifty cubits high, which Haman made for Mordecai who spoke good on behalf of the king!" And the king said, "Hang him on it."¹⁰ So they hanged Haman on the gallows which he had prepared for Mordecai, and the king's anger subsided.

The Jews are saved from annihilation

And to this day, faithful Jews celebrate t/feast of Purim which is t/Assyrian word for "lots" as in casting lots, this in commemoration of Haman's plan which began by casting t/lots.

Proverbs 16:33 The lot is cast into the lap, But its every decision is from the Lord.

There are overtones of Joseph here

Remember, it was Joseph who was sold into slavery by his brothers & who ended up in Egypt where God used him to save t/remnant of t/Hebrews from extinction. It was Joseph who said to those who meant him harm: Genesis 50:20 "And as for you, you meant evil against me, but God meant it for good in order to bring about this present result, to preserve many people alive."

Remember, Mordecai who said to Esther ==>

And who knows, perhaps you have attained this position of Queen for just a time as this."

I didn't mean to get so carried away with this

But there is application to 1 Peter chapter 3. {read vv. 3-5}

Peter refers to Sarah in verse 6. But in using the plural "Holy women" in v. 5 he shows that there are several examples to choose from in t/OT. One of those was Esther, a woman who adorned herself w/chaste and respectful behavior & t/imperishable quality of a quiet spirit in submission to her husband, t/King. And God used her to save t/Jewish people thru whom would come t/Savior of t/world.

I presume that Esther was regenerate & is now in God's presence. I also presume that her husband was not & probably never came to worship t/true God of Israel.

But her conduct stands as an example of a godly woman who knew when to be subject to her husband & not only that, but who was willing to be disobedient if that meant doing right.

Her behavior also stands in contrast to her predecessor, Vashti, who refused to be subject to t/King & served as an anti-type in that regard causing the men of her day to complain that her behavior ==>

. . . will become known to all the women causing them to look with contempt on their husbands . . .

Women, follow in t/example of Esther, not that of Vashti.

As it relates to our text in 1 Peter ==>

I. Winning a Wayward Husband to the Word Without a Word

Here's how a wife might win a wayward husband to the word without a word.

Last week we noted that there are two main points ==>

A. Be Subject to Him (1a)

B. Be An Example to Him (1b-6)

We only got through the first half of v. 1 ==>

A. Be Subject to Him (1a)

Be submissive to his leadership & place of authority in the home.

In the same way, you wives . . .

1. In the same way as what?

Bringing us back to the context; specifically t/context of submission in chapter two. {overview}

a. That's the context

So Peter says, "In t/same way" – not as it relates to being servants, but ISW as it relates to being subject.

In the same way, you wives be subject to your own husbands . . .

a. Peter is specifically addressing believing wives with unbelieving husbands

These women whom Peter addresses had come to faith but had husbands who had not. That's a difficult place to be in. I know many of you are in those same circumstances. And, of course, your desire is to see your husband come to faith in JC.

(1) Easy to become impatient

So what do you do? Do you try to force the issue.

Use every opportunity you can to bring up the gospel? Your mind is always at work searching for any crease in t/conversation by which you can bring up t/subject.

A comment about a beautiful day opens t/door for you to talk about JC as t/creator. A hot day opens t/door to hell (not literally, but as subject matter - "You think it's hot here, honey..."). And after a while he's just weary of you bringing it up all t/time!

What do you do?

A. Be Subject to Him (1a)

B. Be An Example to Him (1b-6)

3. Be subject to him

As Queen Esther was subject to t/King, so you be subject to "Your own" husband.

B. Be An Example to Him (1b-6)

"Wives are to win wayward husbands to the Word without a word."

How do you do that? How do you win a wayward husband to the word without a word?

1. Focus on your Behavior (1b-2)

First and foremost comes the issue of character.

In the same way, you wives be subject to your own husbands, so that if any [of them] are disobedient to the Word, they may be won without a word through the behavior of their wives,

a. How do we know we're talking about unbelieving husbands here?

... if any [of them] are disobedient (ἀπειθεῖω) to the Word ...

(1) That's almost a technical term for being unregenerate

This is talking about a state of belief. Literally, "not to allow oneself to be persuaded." [Wuest]

(NIV's translation of "don't believe" is misleading.) A word that's always used in the NT of t/disobedient; those who reject t/Gospel ==>

JOH 3:36 "He who believes in the Son has eternal life; but he who does not obey the Son shall not see life, but the wrath of God abides on him."

ACT 14:2 [of] ... the Jews who disbelieved ...

ACT 19:9 [of those who Paul addressed in the synagogue in Ephesus who] were becoming hardened and disobedient ...

ROM 2:8 but to those who are selfishly ambitious and do not obey the truth, but obey unrighteousness, wrath and indignation.

ROM 10:21 But as for Israel He says, "\All the day long I have stretched out My hands to a disobedient and obstinate people."

ROM 11:30 For just as you once were disobedient to God, but now have been shown mercy because of their disobedience,

HEB 3:18 And to whom did He swear that they should not enter His rest, but to those who were disobedient?

HEB 11:31 By faith Rahab the harlot did not perish along with those who were disobedient, after she had welcomed the spies in peace.

A word we saw in 1 Peter 2:8 {cite} Also 4:17 {cite}

(2) This is the familiar NT concept of obedience or disobedience as it relates to the gospel

To believe & repent is to be obedient to the Gospel to refuse to do so is to be disobedient.

Saw that in 1:2 ==>

[chosen] according to the foreknowledge of God the Father with the sanctification of the Spirit FOR OBEDIENCE to Jesus Christ and SPRINKLING WITH HIS BLOOD.

Sometimes in NT this is called, "The obedience of faith". IOW - when you believe t/gospel for 1st time & are saved, it is for you an act of obedience to t/faith. Very 1st act of full-fledged, obedience that any person can render to God - to believe in t/Gospel.

See that in Romans 1:5 (the obedience of faith among all the Gentiles)

See that in Romans 16:26 talks about t/gospel being "made known to all the nations, leading to obedience of faith."

ACT 6:7 And the word of God kept on spreading; and the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests were becoming obedient to the faith.

Sometimes it's put in negative terms==>

John 3:36 "He who believes in the Son has eternal life; but he who does not obey the Son shall not see life, but the wrath of God abides on him."

2 Thess. 1:8==>

(At His coming, Jesus will deal out) retribution to those who do not know God and to those who do not obey the gospel of our Lord Jesus.

Cf. 1:22 . . . Obedience to JC = belief in Him.

When we're talking about husbands who are disobeyed. to t/Word we're talking about what? Unbelieving husbands. To be disobedient is to reject t/truth & walk in darkness.

(3) That's different for different people

BTIM - not every lost husband (or person for that matter) acts t/same way.

(a) There are several possible responses to Gospel short of saving faith

- * Some are apathetic to it. "Yeah, honey, whatever you want to do."
- * Some are interested in it. "I find your faith fascinating."
- * Some are religious about it. "Oh, I believe that, too."

That's a conundrum isn't it? Some unbelievers claim to believe and have to be reminded that there is a belief that does not save.

- * Some are hostile to it. That may have been t/lot of Peter's audience.

For them, and for you women who live with a husband who can be hostile to you because of your love for X, remember ==> 2:12, 15; 3:9, 16 {cite}

... if any [of them] are disobedient ($\acute{\alpha}\pi\epsilon\iota\theta\acute{\epsilon}\omega$) to the Word ...

First class condition ($\epsilon\iota$ w/the indicative).

... they may be won without a word through the behavior of their wives,

I. Winning a Wayward Husband to the Word Without a Word

A. Be Subject to Him (1a)

B. Be An Example to Him (1b-6)

Number one in that regard ==>

1. Focus on your Behavior (1b-2)

b. Play on words

... if any [of them] are disobedient to the Word, they may be won without a word ...

(1) Figure of speech known as "Ant-ana-clasis"

2 words, identical in spelling, are being used in 2 different senses. In modern terminology, it's a pun.

You see a guy working at a gas station. He's changing a tire & he picks up one of the round lugs that holds t/wheel on and he puts it in his mouth. You exclaim, "Look at that nut eat a nut." I've used t/word "nut" 2 different ways. Spelled t/same N-U-T but I've used it w/two meanings (a person lacking sense and a small piece of threaded metal).

"Disobedient to the Word [i.e. Gospel] and won without a word [i.e. spoken word] through their wives."

(2) It's not that the content of the Gospel isn't necessary

Assumption here is that these men had heard it the Gospel. They knew the facts. Stop badgering him with facts (close your mouth) and shine the light of the gospel before him with your life.

c. Don't fall prey to the common sinful responses

Don't nag him or badger him about it.

Don't withdraw from him. Don't become less of a wife or neglect to put your all into the relationship.

Don't reject his headship. Submit to his leadership & his rightful, God-ordained place w/i t/home.

Don't leave him. Unbelief is no a grounds for divorce. Period.

(1) 1 Corinthians 7:10-17

Verse 39 = a woman is bound to her husband as long as he lives. Please, don't take that into your own hands. Happened here before....

d. Focus on your behavior

Be gentle // humble. Win him to t/word w/o one.

Ben Sira said, "a silent woman is a gift of the Lord" and conversely " . . . a loud crying (shrill) woman . . . shall be sought out to drive away enemies." [Sir. 26:14,27]

I guess t/thought was a loud, obnoxious, shrill woman was good for something: for chasing away enemies. Like crying fire in a crowded theater or pulling out t/baby pictures for t/umpteenth time.

Whom shall we place at the front lines of battle? How about a contingent of obnoxious women, that'll scare em' away.

(1) Seriously . . .

Some of this has to do with cultural expectations. Women were to be quiet in a womanly sort of way.

In all reality, loud, obnoxious, boisterous conduct has never been conducive to women. I'm old enough now to remember when it wasn't cool for women to talk like truck-drivers. Now, it seems that everyone under the age of 30 talks that way.

It happens often. I'm out in a public place like a coffee shop – I'm often found in such places where I do much of my studying – and a group of younger guys and gals is sitting across from me. And all you hear is profanity after profanity used equally among the gals and guys. I'm so saddened by that.

For them, It's no big deal. It's what they hear in their music, at home, at the movies, on TV.

We can add to that t/erasing of the distinction between the sexes that is ordained by God where now we have tough, manly women who serve as soldiers and prize fighters. To be feminine and gracious and meek (not weak) is somehow demeaning and base.

Let's not follow t/dead-end whims of our culture. Let's follow t/imperishable desires of God.

e. Don't miss verse two . . . (should be part of v. 1)

As they observe your pure behavior in fear [of God].

(1) Fear of God is the implied idea

Speaks of t/ultimate motivation for your obedience. Do you act a certain way simply because it's expected of you? // It might work, pragmatically if you do this your husband will come to faith?

Amazingly one commentator writes:

"Peter promises that if a wife is married to an unsaved man and she practices all six of these responsibilities, her husband will someday become a Christian." [Fickett, 94]

Christian mysticism. Rub the lamp the right way. Say this magical incantation and "poof!" you get what you want.

(1) Herein is the motivation

Fear of God. The fear of God is the beginning of wisdom. Your primary motivation isn't pleasing any one else but Him w/Whom we have to do.

I believe that every instance where Peter uses the word φόβος in this epistle that fear is directed toward God, not men.

Note 1:17 - "fear God" - verb φοβέω.

2:17 Honor all men; love the brotherhood, fear God, honor the king.

All men, those in authority & those not, are to be honored. Your God is to be feared, not mere men.

3:14 tells us not to fear t/intimidation of mere men.

3:6, exhorts women to follow in t/footsteps of Sarah & not to be frightened by any fear. This isn't fear of anyone else but God.

Reverential obedience and allegiance to Him.

Someone says, "What if he never comes to saving faith?" That's not the issue. You're not in control of that, are you? God is.

As Bob Jones, Sr. used to say, "Do right until the stars fall!" At one level, living the Christian life is pretty simple. Do what's right.

(a) Peter is laying down a rule: A Truism

Living over Lecturing. Behavior, not Badgering. Your unsaved husband is not going to come to faith by your badgering or begging him to do so. But God does use obedience. God uses a godly example.

Example is the most powerful rhetoric. What you say is like setting nails into the wood. How you live in keeping w/what you say is like driving them deep.

(b) Word “observe” - ἑποπτεύω - Same word is used in 2:12

The word is used of close scrutiny Observation that leads t/observer to a change of mind [Michaels, 118]

Someone's watching you! The home is t/proving grounds for genuine faith and faithfulness.

Who knows, dear wife of an unsaved husband . . .

Perhaps you have attained this position not of Queen (not literally) but as t/wife of a lost husband, for just a time as this. That you may glorify God in before Him, that X be exalted & your husband one day saved.

I. Winning a Wayward Husband to the Word Without a Word

A. Be Subject to Him (1a)

B. Be An Example to Him (1b-6)

Even as you focus on your behavior before him.