

Sunday August 29th 2010
Petros
Part Eleven
Study Questions

1). What have we learned in past weeks about the relationship between the servant and his master and what is the most significant thing we can take from this for ourselves?

2). 1Pe 3:1 ¶ *Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives, 2 when they observe your chaste conduct accompanied by fear.*

a). What does the word ‘likewise’ refer us to?

b). What does it mean that wives are to be submissive to their own husbands?

c). Eph 5:22 *Wives, submit to your own husbands, as to the Lord. 23 For the husband is head of the wife, as also Christ is head of the church;*

d). What extra information is given to us in this scripture from Ephesians concerning this?

e). Is the wife’s submission to her husband conditioned on the behavior of her husband?

f). So, what is to be the focus for the wife?

g). What scripture have we looked at that helps describe this for us?

h). Some husbands are described here as not obeying the word – how should we understand what this means?

i). If the disobedient husband is to be won from his disobedience what is his wife to do?

j). What is at the very heart of the wife's action in doing this?

k). Why do you think that the scripture is very specific about this being done 'without a word'?

l). What part of this process do you think would be the greatest struggle for a wife?

m). On what occasion would it be OK for the wife not to submit to her husband?

n). Supposing the husband was determined on a course of action that was neither illegal or immoral and was not against the commands of scripture but would be extremely detrimental to the family, what should the wife do then?

o). Why should the wife's conduct be 'accompanied by fear'?

3). 1Pe 3:3 *Do not let your adornment be merely outward--arranging the hair, wearing gold, or putting on fine apparel—*

a). How should we understand ‘arranging the hair, wearing gold, or putting on fine apparel’?

b). Why would doing these things be a problem for a wife who was trying to win her disobedient husband?

4). 1Pe 3:4 *rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God.*

a). Rather than that which is on the outside what should the wife’s adornment be?

b). How should we understand ‘the hidden person of the heart’?

c). What does ‘incorruptible beauty’ mean?

d). What would it mean for a wife to have ‘a gentle and quiet spirit’?

e). Why do you think that this would be ‘very precious in the sight of God’?

f). 1Ti 2:9 ¶ *in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, 10 but, which is proper for women professing godliness, with good works.*

g). What does this scripture from 1 Timothy teach us about the relationship between the ‘hidden person of the heart’ and a wife’s/women’s outward appearance?

h). What does the word translated, ‘adornment’ teach us about this?

5). 1Pe 3:5 *For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands, 6 as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror.*

a). In what manner did the holy women in former times adorn themselves?

b). How should we understand these women being ‘holy’ and what is the exclusive factor that caused them to be so?

c). What does our scripture tell us concerning Sarah and Abraham?

d). Whose daughters would the wives be if they ‘do good’? And what would this mean?

e). What should we make of the wife not being ‘afraid with any terror’?

f). What do you think all of this teaches us with regards to a wife and good works?

g). For those who are wives – how are you doing with this?

6). 1Pe 3:7 *Husbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered.*

- a). How should we understand, 'husbands likewise' at the beginning of v7?
 - b). What is the only way we could bring the idea of submission into this context with regards to husbands?
 - c). What is the husband commanded to do?
 - d). What does it mean to 'dwell with them with understanding'?
 - e). What does it mean for the husband to 'give honor' to his wife?
 - f). Is giving honor conditional upon his wife being submissive?
 - g). What is the central focus then for the husband?
 - h). How should we understand the phrase, 'as to the weaker vessel'?
 - i). Why is the husband to dwell with his wife with understanding and to give her honor?
 - j). What are the consequences for not doing so?
 - k). Husbands, how are you doing with this?
- 7). Why do you think there are 6 verses dedicated to the wife and only one verse to the husband?