

I Peter 3:1-7
April 9, 2017

Open with Prayer

HOOK:

Q: When you were growing up, what did you observe regarding your Mother's role in your home?

Q: What did you observe regarding your Father's role in your home?

Q: At what point did you learn that there was a "biblical" role for each parent and who taught it to you? [Parents? Pastor? Read it in the Bible?]

Share my Story: Father was the bread-winner; Mother worked in the home...but when they divorced, I saw a new role for women! Mother used her accounting degree and went to work for a bookkeeper, and then she decided to become a CPA, and then ran her own accounting practice and became quite successful, and then added her CFP designation and added financial advising on top of her tax practice. So I saw two important roles played out, and she did both quite well!

When it comes to learning that God had ideas of the roles of men and women in marriage, I learned that through Bible studies and the preaching of pastors. My parents didn't sit me down on this topic and explain that.

Transition: Peter is going to explain in part the differentiation of roles to his readership. He is still honing this important idea of submission and why we should follow the model he imparts. As we go through this text, we'll look at his specific teachings to determine what he is saying. But we will also ask the question, "What is he NOT saying?" We need to walk out of here today with a healthy interpretation of Peter's teaching. To that end, it is my prayer that all of us CAN subscribe to his described model for marriage BY developing the specific ATTRIBUTES that Peter believes marriage partners should have and why. Let's begin by reading I Peter 3:1-7.

BOOK (NIV 1984):

V.1:

- Wives, in the same way be submissive (*hypotassomenai*, lit., "being under authority"; a military term that means "to place under rank.") to your husbands so that, if any of them do not believe the word, they may be won over without words by the behavior of their wives,

V.2:

- when they see the purity and reverence of your lives.

V.3:

- Your beauty should not come from outward adornment, such as braided hair and the wearing of gold jewelry and fine clothes.

V.4:

- Instead, it should be that of your inner self, the unfading beauty of a gentle and quiet spirit, which is of great worth in God's sight.

V.5:

- For this is the way the holy women of the past who put their hope in God used to make themselves beautiful. They were submissive to their own husbands,

V.6:

- like Sarah, who obeyed Abraham and called him her master. You are her daughters if you do what is right and do not give way to fear.

V.7:

- Husbands, in the same way be considerate as you live with your wives, and treat them with respect as the weaker partner and as heirs with you of the gracious gift of life, so that nothing will hinder your prayers.

Process Questions:

Q V.1: Peter opens with “in the same way,” which means he’s referencing something we’ve already studied. What is he referencing? [His discussion of Jesus Christ as our example]

Q: Let’s start with the first half of this verse. When Peter says, “Wives, be submissive to your husbands,” what do you think he means by that? Is he saying you do everything he asks you to do? [Peter is communicating that God has a place for everything; He has ordained various levels of authority (see 1 Peter 2:13–14). Paul even tells us in Ephesians that God has ordained that the husband be the head of the home (Eph. 5:21ff) and that, as he submits to Christ, his wife should submit to him.]

Q: For the men in the room, when you read “Wives, be submissive to your husbands,” how do you see this playing out in marriage?

Q V1b-2: Let’s now tackle the last half of the first verse. Peter starts to give **attributes** of wives who are submissive to their spouses. What’s the first reason he offers? [In case husbands are not believers, wives let their behavior do most of the talking. So perhaps the attribute might be **soft-spoken**.]

Q: That seems obvious, but why is having lots of words with a husband who is spiritually lost effective? [I Cor 2:14, “The man without the spirit cannot accept the things that come from the Spirit of God because they are foolishness to him and must be spiritually discerned...” At the practical level, Christian wives who preach at their husbands only drive them farther from the Lord]

Q V.2: What are other attributes a submissive wife exudes? [**Purity and reverence**]

Q: Purity in what way? [It is the character and conduct of the wife that will win the lost husband—not arguments, but such attitudes as submission, understanding, love, kindness, patience. These qualities are not manufactured; they are the fruit of the Spirit that come when we are submitted to Christ and to one another. A Christian wife with “purity and reverence” will reveal in her life “the praises” of God (1 Peter 2:9) and influence her husband to trust Christ.]

Q V.3-4: Peter offers another attribute of a submissive wife who reveres God. What do you see? [Our beauty should be that of our inner self, **the unfading beauty of a gentle and quiet spirit**, which is of great worth in God's sight]

Q: Why do you suppose Peter went out of his way to describe what beauty should NOT be? [He was addressing an observation in the culture they lived in. Peter warned the Christian wife not to major on external trappings but on internal character. Roman women were captivated by the latest fashions of the day, and competed with each other in dress and hairdos. It was not unusual for the women to have elaborate *coiffures*, studded with gold and silver combs and even jewels. They wore elaborate and expensive garments, all for the purpose of impressing each other.]

Q V.5-6: How did holy women in the OT make themselves beautiful? [They were submissive to their husband.]

Q V6: Who did he offer as a strong example of a submissive wife? [Sarah] What **attribute** did Peter highlight to his readers? [She **obeyed** Abraham and called him her master.]

Observation: Peter suggests that it is a compliment to be considered a daughter of Sarah. If wives do what is right and don't give into fear, they are emulating Sarah.

Q: What does Peter mean by "don't give into fear?" [The believing wife who submits to Christ and to her husband, and who cultivates a "meek and quiet spirit" will never have to be afraid. (The "fear" in this verse means "terror," while in 1 Peter 3:2 it means "reverence.") God will watch over her even when her unsaved mate creates problems and difficulties for her.]

Q V.7: Finally, we get to husbands! Peter offers attributes that men should demonstrate toward their wives. What do you see? [Be considerate; respectful; co-heirs of the precious gift of life]

Q: Why do you think Peter describes wives as a "weaker partner?" Are women really "weaker" partners? [Peter did not suggest that a wife is "the weaker vessel" mentally, morally, or spiritually, but rather physically. There are exceptions, of course, but generally speaking, the man is the stronger of the two when it comes to physical accomplishments. The husband should treat his wife like an expensive, beautiful, fragile vase, in which is a precious treasure]

Q: What happens when husbands fail to be considerate and respectful of their wives? [Their prayers are hindered.]

Clarify: Peter assumed that husbands and wives would pray together. Often, they do not. Peter assumes that the prayer life of a couple indicates how things are going in the home. If something is wrong, their prayers will be hindered.

Q: What is Peter NOT saying when it comes to husbands having authority over their wives?

- Headship is not dictatorship, but the loving exercise of divine authority under the lordship of Jesus Christ.

- Subjection does not mean that the wife is inferior to the husband. In fact, in 1 Peter 3:7, Peter made it clear that the husband and wife are “heirs together.”

LOOK:

It might be good if couples occasionally took inventory of their marriages. Here are some suggested questions to process, based on what Peter wrote:

1. Are we partners or competitors?
2. Are we helping each other become more spiritual?
3. Are we depending on the externals or the eternal? The artificial or the real?
4. Do we understand each other better?
5. Are we sensitive to each other’s feelings and ideas, or taking each other for granted?
6. Are we seeing God answer our prayers?
7. Are we enriched because of our marriage, or robbing each other of God’s blessing?

Close in Prayer

Commentaries for Today's Lesson:

Wiersbe, W. W. (1996). *The Bible Exposition Commentary* (Vol. 2, pp. 407-411). Wheaton, IL: Victor Books.

A strange situation exists in society today. We have more readily available information about sex and marriage than ever before; yet we have more marital problems and divorces. Obviously something is wrong. It is not sufficient to say that God is needed in these homes, because even many *Christian* marriages are falling apart.

The fact that a man and a woman are both saved is no guarantee that their marriage will succeed. Marriage is something that we have to work at; success is not automatic. And when one marriage partner is not a Christian, that can make matters even more difficult. Peter addressed this section of his letter to Christian wives who had unsaved husbands, telling them how to win their mates to Christ. Then he added some important admonitions for Christian husbands.

No matter what your marital status may be, you can learn from Peter the essentials for a happy and successful marriage.

The Example of Christ (1 Peter 3:1a, 7a)

The phrases “in the same manner” and “in like manner” refer us back to Peter’s discussion of the example of Jesus Christ (1 Peter 2:21–25). Just as Jesus was submissive and obedient to God’s will, so a Christian husband and wife should follow His example.

Much of our learning in life comes by way of imitation. Grandparents have a delightful time watching their grandchildren “pick up” new skills and words as they grow up. If we imitate the best models, we will become better people and better achievers; but if we imitate the wrong models, it will cripple our lives and possibly ruin our characters. The “role models” that we follow influence us in every area of life.

While standing in the checkout line in a supermarket, I overheard two women discussing the latest Hollywood scandal that was featured on the front page of a newspaper displayed on the counter. As I listened (and I could not *help* but hear them!), I thought: “How foolish to worry about the sinful lives of matinee idols. Why clutter up your mind with such trash? Why not get acquainted with decent people and learn from their lives?” A few days later, I overheard a conversation about the marital problems on a certain television “soap serial,” and the same thoughts came to me.

When Christian couples try to imitate the world and get their standards from Hollywood instead of from heaven, there will be trouble in the home. But if both partners will imitate Jesus Christ in His submission and obedience, and His desire to serve others, then there will be triumph and joy in the home. A psychiatrist friend of mine states that the best thing a Christian husband can do is pattern himself after Jesus Christ. In Christ we see a beautiful blending of strength and tenderness, and that is what it takes to be a successful husband.

Peter also pointed to Sarah as a model for Christian wives to follow. To be sure, Sarah was not perfect; but she proved to be a good helpmeet to Abraham, and she is one of the few women named in Hebrews 11. I once made a pastoral visit to a woman who said she had marital problems, and I noticed a number of “movie fan club magazines” in the magazine rack. After listening to the woman’s problems, I concluded that she needed to follow some Bible examples and models and get her mind off of the worldly examples.

We cannot follow Christ's example unless we first know Him as our Saviour, and then submit to Him as our Lord. We must spend time with Him each day, meditating on the Word and praying; and a Christian husband and wife must pray together and seek to encourage each other in the faith.

Submission (1 Peter 3:1–6)

Twice in this paragraph Peter reminded Christian wives that they were to be submissive to their husbands (1 Peter 3:1, 5). The word translated "subjection" is a military term that means "to place under rank." God has a place for everything; He has ordained various levels of authority (see 1 Peter 2:13–14). He has ordained that the husband be the head of the home (Eph. 5:21ff) and that, as he submits to Christ, his wife should submit to him. Headship is not dictatorship, but the loving exercise of divine authority under the lordship of Jesus Christ.

Peter gave three reasons why a Christian wife should submit to her husband, even if the husband (as in this case) is not saved.

Submission is an obligation (v. 1a). God has commanded it because, in His wisdom, He knows that this is the best arrangement for a happy, fulfilling marriage. Subjection does not mean that the wife is inferior to the husband. In fact, in 1 Peter 3:7, Peter made it clear that the husband and wife are "heirs together." The man and woman are made by the same Creator out of the same basic material, and both are made in God's image. God gave dominion to both Adam and Eve (Gen. 1:28), and in Jesus Christ Christian mates are one (Gal. 3:28).

Submission has to do with order and authority, not evaluation. For example, the slaves in the average Roman household were superior in many ways to their masters, but they still had to be under authority. The buck private in the army may be a better person than the five-star general, but he is still a buck private. Even Christ Himself became a servant and submitted to God's will. There is nothing degrading about submitting to authority or accepting God's order. If anything, it is the first step toward fulfillment. And Ephesians 5:21 makes it clear that *both* husband and wife must first be submitted to Jesus Christ.

Husbands and wives must be partners, not competitors. After a wedding ceremony, I often privately say to the bride and groom, "Now, remember, from now on it's no longer *mine* or *yours*, but *ours*." This explains why Christians must always marry other Christians, for a believer cannot enter into any kind of deep "oneness" with an unbeliever (2 Cor. 6:14–18).

Submission is an opportunity (vv. 1b–2). An opportunity for what? To win an unsaved husband to Christ. God not only *commands* submission, but He *uses* it as a powerful spiritual influence in a home. This does not mean that a Christian wife "gives in" to her unsaved husband in order to subtly manipulate him and get him to do what she desires. This kind of selfish psychological persuasion ought never to be found in a Christian's heart or home.

An unsaved husband will not be converted by preaching or nagging in the home. The phrase "without the word" does not mean "without the Word of God," because salvation comes through the Word (John 5:24). It means "without talk, without a lot of speaking." Christian wives who preach at their husbands only drive them farther from the Lord. I know one zealous wife who used to keep religious radio programs on all evening, usually very loud, so that her unsaved husband would "hear the truth." She only made it easier for him to leave home and spend his evenings with his friends.

It is the character and conduct of the wife that will win the lost husband—not arguments, but such attitudes as submission, understanding, love, kindness, patience. These qualities are not manufactured; they are the fruit of the Spirit that come when we are submitted to Christ and to

one another. A Christian wife with “purity and reverence” will reveal in her life “the praises” of God (1 Peter 2:9) and influence her husband to trust Christ.

One of the greatest examples of a godly wife and mother in church history is Monica, the mother of the famous St. Augustine. God used Monica’s witness and prayers to win both her son and her husband to Christ, though her husband was not converted until shortly before his death. Augustine wrote in his *Confessions*, “She served him as her lord; and did her diligence to win him unto Thee ... preaching Thee unto him by her conversation [behavior]; by which Thou ornamentest her, making her reverently amiable unto her husband.”

In a Christian home, we must minister to each other. A Christian husband must minister to his wife and help to “beautify her” in the Lord (Eph. 5:25–30). A Christian wife must encourage her husband and help him grow strong in the Lord. Parents and children must share burdens and blessings and seek to maintain an atmosphere of spiritual excitement and growth in the home. If there are unsaved people in the home, they will be won to Christ more by what they see in our lives and relationships than by what they hear in our witness.

Submission is an ornament (vv. 3–6). The word translated “adorning” is *KOSMOS* in the Greek, and gives us our English words “cosmos” (the ordered universe) and “cosmetic.” It is the opposite of *chaos*. Peter warned the Christian wife not to major on external decorations but on internal character. Roman women were captivated by the latest fashions of the day, and competed with each other in dress and hairdos. It was not unusual for the women to have elaborate *coiffures*, studded with gold and silver combs and even jewels. They wore elaborate and expensive garments, all for the purpose of impressing each other.

A Christian wife with an unsaved husband might think that she must imitate the world if she is going to win her mate; but just the opposite is true. Glamour is artificial and external; true beauty is real and internal. Glamour is something a person can put on and take off, but true beauty is always present. Glamour is corruptible; it decays and fades. True beauty from the heart grows more wonderful as the years pass. A Christian woman who cultivates the beauty of the inner person will not have to depend on cheap externals. God is concerned about values, not prices.

Of course, this does not mean that a wife should neglect herself and not try to be up-to-date in her apparel. It simply means that she is not *majoring* on being a “fashion plate” just to “keep up with the crowd.” Any husband is proud of a wife who is attractive, but that beauty must come from the heart, not the store. We are not *of* this world, but we must not look as though we came from *out of* this world!

Peter did not forbid the wearing of jewelry any more than the wearing of apparel. The word “wearing” in 1 Peter 3:3 means “the putting around,” and refers to a gaudy display of jewelry. It is possible to wear jewelry and still honor God, and we must not judge one another in this matter.

Peter closed this section by pointing to Sarah as an example of a godly, submissive wife. Read Genesis 18 for the background. Christian wives today would probably embarrass their husbands if they called them “lord,” but their attitudes ought to be such that they could call them “lord” and people would believe it. The believing wife who submits to Christ and to her husband, and who cultivates a “meek and quiet spirit” will never have to be afraid. (The “fear” in this verse means “terror,” while in 1 Peter 3:2 it means “reverence.”) God will watch over her even when her unsaved mate creates problems and difficulties for her.

Consideration (1 Peter 3:7)

Why did Peter devote more space to instructing the wives than the husbands? Because the Christian wives were experiencing a whole new situation and needed guidance. In general, women were kept down in the Roman Empire, and their new freedom in Christ created new problems and challenges. Furthermore, many of them had unsaved husbands and needed extra encouragement and enlightenment.

As Peter wrote to the Christian husbands, he reminded them of four areas of responsibility in their relationship with their mates.

Physical—“ *dwell with them.*” This implies much more than sharing the same address. Marriage is fundamentally a physical relationship: “They two shall be one flesh” (Eph. 5:31). Of course, Christian mates enjoy a deeper spiritual relationship, but the two go together (1 Cor. 7:1–5). A truly spiritual husband will fulfill his marital duties and love his wife.

The husband must make time to be home with his wife. Christian workers and church officers who get too busy running around solving other people’s problems, may end up creating problems of their own at home. One survey revealed that the average husband and wife had thirty-seven minutes a week together in actual communication! Is it any wonder that marriages fall apart after the children grow up and leave home? The husband and wife are left alone—to live with strangers!

“Dwell with them” also suggests that the husband provide for the physical and material needs of the home. While it is not wrong for a wife to have a job or career, her first responsibility is to care for the home (Titus 2:4–5). It is the husband who should provide (1 Tim. 5:8).

Intellectual—“ *according to knowledge.*” Somebody asked Mrs. Albert Einstein if she understood Dr. Einstein’s theory of relativity, and she replied, “No, but I understand the Doctor.” In my premarital counseling as a pastor, I often gave the couple pads of paper and asked them to write down the three things each one thinks the other enjoys doing the most. Usually, the prospective bride made her list immediately; the man would sit and ponder. And usually the girl was right but the man wrong! What a beginning for a marriage!

It is amazing that two married people can live together and not really know each other! Ignorance is dangerous in any area of life, but it is especially dangerous in marriage. A Christian husband needs to know his wife’s moods, feelings, needs, fears, and hopes. He needs to “listen with his heart” and share meaningful communication with her. There must be in the home such a protective atmosphere of love and submission that the husband and wife can disagree and still be happy together.

“Speaking the truth in love” is the solution to the communications problem (Eph. 4:15). It has well been said that love without truth is hypocrisy, and truth without love is brutality. We need both truth and love if we are to grow in our understanding of one another. How can a husband show consideration for his wife if he does not understand her needs or problems? To say, “I never knew you felt that way!” is to confess that, at some point, one mate excommunicated the other. When either mate is afraid to be open and honest about a matter, then he or she is building walls and not bridges.

Emotional—“ *giving honor unto the wife.*” Chivalry may be dead, but every husband must be a “knight in shining armor” who treats his wife like a princess. (By the way, the name Sarah means “princess.”) Peter did not suggest that a wife is “the weaker vessel” mentally, morally, or spiritually, but rather physically. There are exceptions, of course, but generally speaking, the man is the stronger of the two when it comes to physical accomplishments. The husband should treat his wife like an expensive, beautiful, fragile vase, in which is a precious treasure.

When a young couple starts dating, the boy is courteous and thoughtful. After they get engaged, he shows even more courtesy and always acts like a gentleman. Sad to say, soon after they get married, many a husband forgets to be kind and gentlemanly and starts taking his wife for granted. He forgets that happiness in a home is made up of many *little* things, including the small courtesies of life.

Big resentments often grow out of small hurts. Husbands and wives need to be honest with each other, admit hurts, and seek for forgiveness and healing. “Giving honor unto the wife” does not mean “giving in to the wife.” A husband can disagree with his wife and still respect and honor her. As the spiritual leader in the home, the husband must sometimes make decisions that are not popular; but he can still act with courtesy and respect.

“Giving honor” means that the husband respects his wife’s feelings, thinking, and desires. He may not agree with her ideas, but he respects them. Often God balances a marriage so that the husband needs what the wife has in her personality, and she likewise needs his good qualities. An impulsive husband often has a patient wife, and this helps to keep him out of trouble!

The husband must be the “thermostat” in the home, setting the emotional and spiritual temperature. The wife often is the “thermometer,” letting him know what that temperature is! Both are necessary. The husband who is sensitive to his wife’s feelings will not only make her happy, but will also grow himself and help his children live in a home that honors God.

Spiritual—“***that your prayers be not hindered.***” Peter assumed that husbands and wives would pray together. Often, they do not; and this is the reason for much failure and unhappiness. If unconverted people can have happy homes *without prayer* (and they do), how much happier Christian homes would be *with prayer*! In fact, it is the prayer life of a couple that indicates how things are going in the home. If something is wrong, their prayers will be hindered.

A husband and wife need to have their own private, individual prayer time each day. They also need to pray together and to have a time of “family devotion.” How this is organized will change from home to home, and even from time to time as the children grow up and schedules change. The Word of God and prayer are basic to a happy, holy home (Acts 6:4).

A husband and wife are “heirs together.” If the wife shows submission and the husband consideration, and if both submit to Christ and follow His example, then they will have an enriching experience in their marriage. If not, they will miss God’s best and rob each other of blessing and growth. “The grace of life” may refer to children, who certainly are a heritage from God (Ps. 127:3); but even childless couples can enjoy spiritual riches if they will obey Peter’s admonitions.

It might be good if husbands and wives occasionally took inventory of their marriages. Here are some questions, based on what Peter wrote.

1. Are we partners or competitors?
2. Are we helping each other become more spiritual?
3. Are we depending on the externals or the eternal? The artificial or the real?
4. Do we understand each other better?
5. Are we sensitive to each other’s feelings and ideas, or taking each other for granted?
6. Are we seeing God answer our prayers?
7. Are we enriched because of our marriage, or robbing each other of God’s blessing?

Honest answers to these questions might make a difference!

Raymer, R. M. (1985). 1 Peter. In J. F. Walvoord & R. B. Zuck (Eds.), The Bible Knowledge Commentary: An Exposition of the Scriptures (Vol. 2, pp. 848-849). Wheaton, IL: Victor Books.

B. New behavior in the family (3:1–7)

Peter extended the principles of respect and submission to authority, from Christian conduct in the world to Christian conduct in the family. He challenged his readers to new behavior as submissive wives and considerate husbands.

1. CHRISTIAN CONDUCT AS WIVES (3:1–6)

3:1–4. The participle translated **be submissive** (*hypotassomenai*, lit., “being under authority”) carries the force of a command (cf. 2:18). This command is for **wives** to submit to their *own* **husbands** (cf. Eph. 5:22; Col. 3:18). The command does not require women to be subordinate to men in general but to their husbands as a function of order within the home. A wife is to accept her place in the family under the leadership of her husband whom God has placed as head in the home. Wives are to be submissive even if their husbands are unbelievers, so those men might be saved **by the behavior of their wives**. The powerful **purity** of a godly woman’s life can soften even the stoniest male heart without a word (cf. Titus 2:5).

A woman who wins this kind of victory has a winsome loveliness that comes not **from outward adornment** but from her **inner self, the unfading beauty of a gentle and quiet spirit** (cf. 1 Tim. 2:9–11). This adornment of the spirit **is of great worth in God’s sight**. While the world prizes costly clothing and gold jewelry, a woman with a gentle and quiet spirit is precious to God. Peter did not state that women should not wear jewelry and nice clothes, but that Christian wives should not think of outer attire as the source of genuine beauty.

3:5–6. Examples of **holy women** in the Old Testament support Peter’s exhortation. Purity of life (v. 2) and a submissive spirit (v. 5) have always been a godly woman’s lasting source of beauty and attractiveness. **Sarah** is chosen as a specific example of a woman who was **submissive to** her husband. She **obeyed Abraham and called him her master**. That is, she recognized him as the leader and head of their household (Gen. 18:12). Like other holy women of the past, Sarah put her **hope in God**. This kind of conduct gives women the spiritual heritage of Sarah: **You are her daughters if you do what is right and do not give way to fear** (*ptoēsín*, “terror”—used only here in the NT). Wives who are fearful (perhaps because of disobeying their husbands) are not putting all their trust in God.

2. CHRISTIAN CONDUCT AS HUSBANDS (3:7)

Peter exhorted Christian husbands to give their wives two gifts of love: understanding and respect.

3:7. The words (*kata gnōsin*) translated **considerate** (more lit., “according to knowledge” or “with understanding”) point out that husbands should understand and be considerate of their wives’ spiritual, emotional, and physical needs. Paul also elaborated on the husband’s responsibility to protect and care for his wife, “just as Christ does the church” (Eph. 5:28–30).

Also husbands are to **treat** their wives **with respect as the weaker partner**. “Weaker” (*asthenesterō*) refers to physical or emotional weakness, not intellectual inferiority, for wives are their husbands’ fellow **heirs** of God’s **gift of life**. If Peter referred here to Christian husbands

whose wives were Christians, then “the gracious gift of life” could refer to salvation (cf. Rom. 8:17; Eph. 3:6). If, however, the exhortation were directed to Christian husbands whose wives were unsaved (as 1 Peter 3:1–2 was written to wives with unsaved husbands), then “the gift of life” would refer to sharing the gift of physical life together. Peter added that husbands who do not treat their wives with consideration and respect (*timēn*, “honor”; cf. 2:17) cannot expect to have their **prayers** answered.

Cabal, T., Brand, C. O., Clendenen, E. R., Copan, P., Moreland, J. P., & Powell, D. (2007). The Apologetics Study Bible: Real Questions, Straight Answers, Stronger Faith (p. 1853). Nashville, TN: Holman Bible Publishers.

3:1–6 Did Peter commend unrighteousness in enjoining wives to submit to their husbands? It may sound that way to modern ears, but submission to another does not signal inequality. The Scriptures clearly teach that women and men are both made in the image of God (Gn 1:26–27); they have equal access to salvation (Gl 3:28); and they share an equal destiny in heaven (1 Pt 3:7). Having a different role from men does not mean that women are inferior to men. Christ, after all, submitted to the Father (1 Co 15:28), but He is equal to the Father in dignity, worth, and essence. Similarly, the submission of wives to husbands does not suggest that they are second rate.