



## I Peter 3:1–7

### Submission to Imperfect Spouses

- I. Wives, \_\_\_\_\_ with Jesus in a countercultural faithfulness. (I Peter 3:1–6)
- II. Wives, \_\_\_\_\_ with your \_\_\_\_\_ not just your words. (I Peter 3:1–2; I Peter 1:23)
- III. Wives, be subject to your \_\_\_\_\_ husbands. (I Peter 3:1a, I Peter 3:5b)
  - a. Being subject to your own husband is not being subject to \_\_\_\_\_ \_\_\_\_\_ . (I Peter 3:3a, I Peter 3:5b; Ephesians 5:22–24; Genesis 3:6, Genesis 3:9; Romans 5:12–14; I Corinthians 15:22)
  - b. Being subject does not imply \_\_\_\_\_ but distinct roles with equal worth. (I Peter 3:7; Genesis 1:27)
  - c. Being subject entails \_\_\_\_\_ . (I Peter 3:2c)
    1. Pure conduct prioritizes \_\_\_\_\_ and \_\_\_\_\_ beauty (I Peter 3:3–4).
    2. Internal & eternal beauty is precious in \_\_\_\_\_ sight. (I Peter 3:4; Isaiah 53:2)
  - d. Being subject entails \_\_\_\_\_ interactions. (1 Peter 3:2a)
  - e. Being subject is easier when we select \_\_\_\_\_ examples. (1 Peter 3:5a, I Peter 3:6b)
  - f. Being subject is not \_\_\_\_\_ based but \_\_\_\_\_ based. (1 Peter 3:6b)
- IV. Husbands, do not \_\_\_\_\_ your headship but steward it with Christlike care. (I Peter 3:7b)
  - a. Husbands, treat your wife as an \_\_\_\_\_ of the grace of life. (I Peter 3:7b)

- b. Husbands, \_\_\_\_\_ dwell with your wife in faithful presence.  
(I Peter 3:7a)
- c. Husbands, \_\_\_\_\_ live with your wife in an understanding way.  
(I Peter 3:7a)
- d. Husbands, \_\_\_\_\_ show honor to your wife as the more delicate vessel. (I Peter 3:7)
- e. Husbands, \_\_\_\_\_ honor your wife so that your prayers may not be hindered. (I Peter 3:7d)

**Additional Notes:**



# Diving Deeper in Scripture Together

## Questions for Discussion & Reflection

I Peter 3:1-7

1. Our culture says "do what you feel," while Scripture calls us to holiness shaped by trust in God. Where do you see this tension most clearly in conversations about marriage today? (Romans 12:2)
2. Peter begins by addressing wives, because many were in especially vulnerable situations. Why is it significant that Scripture speaks directly to those with less power? (I Peter 3:1)
3. The sermon emphasizes that Christian wives are first called to stand with Jesus—not to adopt their husband's beliefs. How does this guard faithfulness without fueling unnecessary conflict? (Acts 5:29)
4. Peter speaks of spouses being "won without a word." The sermon makes it clear that Peter is not downplaying the Word, but highlighting the power of lived faith. How have you seen consistent conduct speak more loudly than words? (Matthew 5:16)
5. The sermon explains headship without lordship. How does this protect marriage from domination and abuse? (Mark 10:42-45)
6. Why does Scripture hold husbands especially accountable for leadership within the home? (Romans 5:12; Ephesians 5:25)
7. The sermon uses the Trinity to illustrate role distinction without diminished value. How does this example help dismantle common misconceptions about submission? (John 10:30)
8. Respectful conduct does not mean silence or passivity. What does healthy, Christ-honoring respect look like in everyday interactions? (Ephesians 4:29)

9. Peter highlights internal beauty- gentleness and tranquility of spirit. Why is this kind of beauty described as imperishable? (I Peter 3:4)
10. Today's message warns against choosing cultural role models that undermine faithfulness. How do the examples we follow shape our expectations for marriage? (I Corinthians 15:33)
11. Peter points to holy women who hoped in God rather than in their circumstances. Why is hope in God essential when marriage feels difficult or uncertain? (Psalm 62:5)
12. Peter calls husbands to live with their wives in an understanding way. Why does leadership begin with attentiveness rather than authority? (I Peter 3:7)
13. The sermon highlights physical, intellectual, emotional, and spiritual attentiveness. Which of these do you think is most often neglected (Romans 12:10)? How can this group encourage each other to grow strong in these areas?
14. Peter warns that mistreating one's wife hinders prayer. How does this reveal how seriously God takes the way husbands love their wives? (Malachi 2:13-16)
15. Where might God be inviting you to respond not out of fear, control, or resentment- but out of trust in Him? (I Peter 3:6)
16. What would a small, faithful step toward Christ-like love, respect, or humility look like in your closest relationships this week? (Ephesians 5:1-2)
17. How can this group pray for one another- especially for those navigating difficult marriages or deep relational wounds? (Romans 15:1-2)