



BELIEVERS CHAPEL

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The Sermons of Dan Duncan

1 Peter 3: 1-7

Summer 2024

"Wifedom and Husbands"

TRANSCRIPT

Thank you Seth. Our text is 1 Peter chapter 3, verses 1 through 7,

3 In the same way, you wives, be submissive to your own husbands so that even if any *of them* are disobedient to the word, they may be won without a word by the behavior of their wives, ² as they observe your chaste and respectful behavior. ³ Your adornment must not be *merely* external—braiding the hair, and wearing gold jewelry, or putting on dresses; *(Now, you might wonder, ‘Well, what are they to wear?’ I think his point is, ‘elaborate dress’. The point is, ‘Don’t be so concerned about the outer appearance’. As he explains in the next verse, ‘It’s the inner person that’s important’.)* ⁴ but *let it 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. ⁵ For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands; ⁶ just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear.

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.

1 Peter 3: 1-7

May the LORD bless this reading of His Word, and bless our time of study in it together. Let's have a word of prayer for our meeting this morning.

Father, we do thank You for this time together. We thank You for this opportunity to be with one another on this LORD's day doing what we're doing, reading the Scriptures, considering the meaning of it as we will for the rest of the hour, and singing great hymns in praise of You. What an enjoyable thing it is; to be with Your people fellowshiping on a Sunday morning, singing hymns of praise, and reading great texts of Scripture.

This is a difficult one Father, for it doesn't fit the age in which we live. And yet it's Your Word and it is profitable for us—and it is the authority under which we live. So LORD, guide us and direct us. Open our hearts to an understanding of it and the application of it—which is not easy but what can be done by Your grace.

And that's the Christian life: We live it by Your grace. And we thank You for that grace which has brought us into the family of God, and nurtures us, and causes us to grow in grace and knowledge. And that day will come when we will be glorified and that is all by Your sovereign grace.

Now we commit ourselves to Your care and for the blessing of the Holy Spirit, that He would illumine our minds; bless us in our time of study and worship. And then bless our time of fellowship that will follow the Lord's Supper this morning.

We pray all of these things in Christ's name. Amen.

(Message) A few years ago a book came out titled *Wifedom*. It is a biography on Eileen O'Shaugnessy, who became the wife of author Eric Blair. She was brilliant. She was an honor student at Oxford, where her tutors included J.R.R. Tolkien, and C.S. Lewis. She was pursuing a Master's Degree when she gave it all up to marry Eric. She devoted her life to helping his career, and succeeded. Without her sacrifice we might not know the name of her husband, who's pen name is George Orwell, and author of *Animal Farm*, and *1984*. She's an example—especially since it wasn't a Christian marriage.

So how much more should a Christian wife be willing to sacrifice for the success of her family, and the spiritual good of her husband—and how much more should a husband be willing to do that for his wife? That's the subject of our passage, 1 Peter chapter 3, verses 1 through 7; the relationship of wives and husbands, and especially of wives and 'wifedom'.

Now if 'wifedom' seems like an old-fashioned word, then the subject will seem particularly old-fashioned to some as well. But it is Peter's instruction, and it fits the subject that he began back in chapter 2, verse 13, where he stated that we are to, "Submit...to every human institution..." In verse 18 he brought that instruction into the home with instruction to servants, household servants, to, "...be submissive to your masters..."

And now in chapter 3, Peter goes deeper into the home with instruction for husbands and wives who are the two fundamental parts, or participants, of a Christian home and marriage. The fluctuating moral standards of modern society can't change 'a biblical marriage' which is only between a man and a woman, (and I would add to that, 'only one man with one woman').

Peter began with wives in verse 1, and he gave more space to them than to husbands, (as you will have noticed), in order to be clear about this message of submission—which applies more to the wives. His instruction to husbands is made clear in one verse, verse 7, yet is no less demanding because of its brevity; in fact, as I reflect on it, I think it is actually more demanding than what he has to say for wives.

Well Peter begins this chapter, "In the same way, you wives, be submissive to your own husbands..." "In the same way" connects this passage, this instruction, with that which was given previously to servants in chapter 2, verse 18, (though not in the same way that makes women comparable to slaves or household domestics).

For example, in James chapter 2, verse 25, this same word, (which is usually translated, or usually means, '*likewise*' or '*similarly*'), is used of Rahab in comparison to Abraham. Now there's a great difference between the two of them; but her faith was

demonstrated, "In the same way..." his was—by works. (ibid.) Abraham and Rahab are very different people, but they are similar in the fact that their faith was "justified", (or proven), to be real by their works—and so in that sense, 'They are alike'.

Now wives and slaves are very different from each other, and were to be considered differently, (Peter makes that plain in his instruction to the husbands). But they were '*similar*', or '*to be similar*', or '*the same*' in their response to authority. Just as slaves were to be submissive in a hard circumstance, (a very difficult circumstance), "for the Lord's sake", (1Pet 2:13), so too were wives. And Peter made it clear that the wife is under the authority of her husband and is to willingly submit to him, even when he's an unbeliever—which makes this a very difficult situation. Now again, that's what Peter states, "...be submissive to your own husbands so that even if any one *of them* are disobedient to the word, they may be won without a word by the behavior of their wives." (vs1).

The subject of submission, (now, I don't really need to say this, but nevertheless...), the subject of submission is a sensitive subject today. But it shouldn't be understood to compromise the personhood of the woman or imply that she is spiritually inferior to the man, or inferior in any sense.

This is not about the essential dignity of a woman and a man; it is about the *function*, or the *role*, and *responsibility* of each person within the marriage relationship. And that's made clear from the relationships within the Godhead, the Trinity, as explained by the apostle Paul in 1 Corinthians chapter 11, verse 3. We see the relationship there, and it helps us understand the relationships here.

Paul wrote to the Corinthians, "But I want you to understand that Christ is the head of every man, and the man is the head of a woman..." (and I would take that as, 'a wife'), "...and God is the head of Christ." (ibid.). Within the Trinity, the Father and Son are co-eternal and co-equal. They are of the same essence; "I and the Father are one," Jesus said in John chapter 10, verse 30.

But in terms of Their function in carrying out 'the plan of salvation', Christ was voluntarily submissive to the Father. In John chapter 5, verse 19, He said, "The Son can do nothing of Himself, unless *it is* something He sees the Father doing; for whatever the Father does, these things the Son also does in like manner." But the Father and Son are equal in person.

So too are husbands and wives. In verse 7 Peter instructs the husband to "...show her honor as a fellow heir...", which indicates their personal and spiritual equality. The husband is not, 'more of an heir', than the wife in partaking in the glory of the kingdom to come. They are "fellow heirs". —They are equal.

But the wife's role under the husband's authority in the home is to be understood here. 'Obeying commands' sounds a little draconian. This isn't docile servility—but more like cooperating with the husband and following his lead. I think, in a healthy home, there is mutual counsel, and sometimes wise compromise.

The Bible has sufficient examples of that very thing, of husbands who listened to their wives, or resisted listening to their wives, (and when they resisted, they did so to their own detriment). One of the great examples of that is Pilate. While he was sitting on the judgment seat, he received a message from his wife, "Have nothing to do with that righteous man." (Mat 7:19). He didn't listen, to his great loss.

Even Abraham. We come to the example of Sarah as being the example of how a woman is to live in relation to her husband. But you'll remember, in Genesis 21, they have Isaac as their son—this is the heir. Well, they already had another son, Ishmael. Then, when Sarah observes Ishmael taunting this son, his half-brother, and she saw something very dangerous in that, she told Abraham to, "Cast out, (*drive out*), this bond woman and her son." (Gen 21:10). Abraham resisted; 'I'm not going to do that; that's my son.' Then God spoke to him. He said, 'Listen to your wife.' He did, to the blessing of Isaac— and all of Israel.

Well, then there's Samson's mother; she showed greater understanding and insight than Manoah, Samson's father, in Judges chapter 13, verses 22 and 23. They have

a theophany; the angel of the LORD appears to them; then, suddenly, he vanishes in a flame on the altar, and Manoah is terrified. 'We've just seen God, and we're going to die.' And she says, 'Well, if we were going to die, we'd be dead'; and that calms him down. So, women have good counsel.

The role of men and women is not based on intelligence. Some women are brighter and more insightful than their husbands. I know that, for example, in my home. *[Laughter]* I have a helper, my wife, who has a number of advantages over me. She's better at math than I am. (But so are all of you. *[Laughter]*). She speaks more languages than I do. I speak one, (at least I try). And she can spell the words better than me. I don't understand it, but she has perfect spelling. I need her; she helps me out a great deal. The point here is, a wife is to be a blessing and a helpmate in marriage. Still, without exception, God's order for marriage is male headship, with the wife at the man's side as the husband's partner; she has a vital role to play. So a wise husband listens to his wife's advice.

Nowhere in the Bible, however, are the roles reversed, even when the husband is an unbeliever. In that case, it's very important for Christian women to play well the biblical role of the wife so that, Peter says, their husbands, "...may be won without a word by the behavior of their wives." (vs1b).

Now he didn't mean by that that an unbeliever can be converted without the preaching or the giving of the Gospel; "So faith comes from hearing, and hearing by the word of Christ." (Rom 10:7). These men are men who have heard the Gospel already—and rejected it. They are called "disobedient to the word". (vs1). And while the details here are not given, I suspect that the circumstance is this: That these were two Gentiles, a man and a wife, and they hear the Gospel and the wife is saved out of paganism—but the husband did not believe. So here's the situation: She is in a marriage in which she's unequally yoked; it's the providence of God; how is she to behave? And so that's what Peter is dealing with here; a very difficult situation.

And so how is she to behave? Well, he's heard the Gospel, and there comes a point when nothing more can be said; and when nothing more, (I would add), should be said. Then the best witness is not to keep after him with the Gospel, but with behavior—and not just within marriage, but outside of the marriage as well. And in that way, Peter said, "they may be won" for Christ. We can't always speak to nonbelievers, but we can always live before them—and live well. That is a witness—and that is a means of grace.

Now Peter develops that in verse 2; this will happen within the home, he wrote, "...as they observe their chaste and respectful behavior." The word, "*chaste*", "*chaste behavior*", means something like, 'free of moral defilement.' It's behavior that is guiltless. And so it is, again, a reminder of the principle that governs "submission"; it's not unqualified, it is *qualified*: Submission should never come to the point of violating God's commands. So if she is urged to do something that is not legal, not right, not proper, she cannot do that. She must have "chaste behavior". But obedience, within the role that God has intended for the wife, displays a moral and spiritual beauty that will be attractive to an unbelieving husband.

I'll give you an example of that. Augustin gave it in his *Confessions* of how his mother did that very thing. She was a Christian, and his father was not, he was a pagan, but she lived a godly life before him for years, and honored him.

The *Confessions*, (I think you probably know this), were written as a prayer to God. Each chapter is a prayer to God; and so all through it, Augustin is speaking to the LORD about everything that he wrote. And he wrote, "She served her husband as her master, and did all she could to win him for You; speaking to him of You by her conduct, by which You made her beautiful."

He spoke at length of the abuses that his mother suffered under that relationship. His father was unfaithful; he had a very bad temper; but she remained faithful to him as a wife and a witness. "Finally," Augustin wrote, "when her husband was at the end of his earthly span, she gained him for You." She was a persevering saint. She had a long obedience. But as Augustin said, "Through her conduct, You made her beautiful." God will do that for a faithful, sacrificial wife who honors her husband. She

may not win the unbelieving spouse; it may not turn out as it did for Monica, Augustin's mother—but it will please God.

And He was pleased with Abigail. She was married to an unbeliever, Nabal. He was a fool—a rich, arrogant fool who by his selfish ingratitude invited the wrath of David, who then set out to kill him. Abigail wisely intervened to save Nabal's life; she saved him from David—and she saved David from himself. But she could not save Nabal from God who struck him dead after a night of heavy drinking and celebration.

Abigail's behavior made her beautiful in David's eyes. And when she became a widow, he married her. When a wife honors her husband there is beauty about her; God honors her and rewards her.

In verse 3, Peter elaborates on the kind of beauty that is godly; it is inward, not outward. It doesn't consist of visible things, but a spiritual condition that shines through the outer person: "Your adornment must not be *merely* external." (vs3). That word, *merely*, you'll notice is in italics. It's been added, but I think properly added. Peter is not giving an absolute rule here, 'You cannot do these things!' He's not saying, 'No adornment at all!' In other words, 'Your adornment must not be merely external, braiding the hair, and wearing gold jewelry, and putting on dresses.'

I think we can understand this in light of the culture of that day. You see this in some of the statues and busts of people at that time, in that the women would have very elaborately coiffured hair. These were more of the patrician women of Roman society; and they decorate themselves, (and spent a lot of time on that, evidently).

And so what Peter is saying here is, 'Cultivate, not the outer person, but the inner person. That's where the adornment is to be done.' Now this word, *adornment*, is the Greek word *cosmos*. We're all familiar with that; it means, 'world' or 'universe'. But it also basically means 'ornament' or 'adornment'; so we get the word *cosmetic* from it. So Peter's meaning is that, 'Christian women should not depend on outward things for their adornment'. He didn't mean, (I don't think), 'Don't be stylish', but just that, 'External things are not the source of beauty.' And I say this: That is not an absolute

prohibition on jewelry of any kind—because you'll remember, Abraham's servant placed two gold bracelets on Rebecca when he saw that she was to be the future bride of Isaac. Well, that's jewelry, and he placed it on her, and it was proper to do that. But they didn't make her beautiful—she was already beautiful.

The real person, and the person who should be cultivated and manifested, is what Peter describes in verse 4, "the hidden person of the heart." The inner person is revealed in a wife's words and actions. That applies to men as well; but here the subject is women. And the things that shine through are "imperishable", Peter says. Things like, "a gentle and quiet spirit, which is precious in the sight of God." (vs4b).

God told Samuel, "Man looks at the outward appearance, but the LORD looks at the heart." (1 Sam 16:7). The things of the heart last forever and have eternal reward, while the external fades—turns to dust.

The adjective, "*gentle*", in "gentle spirit" is rare. Wayne Grudem in his commentary defines it as, "not insistent on one's own rights". Or 'not pushy', 'not selfishly assertive', 'not demanding one's own rights'; and that goes completely against the natural man today who demands his rights. [Now I qualify this because as citizens we do have rights under the law, and we're not wrong to insist on our rights.] But in personal relationships, children of God are different—and they are to behave differently from the world.

I like my old Hebrew professor's definition of righteousness: "Willingly disadvantaging self for the advantage of others." In other words, 'Putting others ahead of ourselves.' That involves personal sacrifice; all of this does, for both the wife and the husband. But it is an effective witness to people and unbelieving husbands.

But more importantly...much more importantly...it is beautiful to God—and it has lasting rewards. The person who concentrates on these qualities will be tastefully modest, (and I doubt that I can define that to everybody's satisfaction, and really it will differ from person to person), but Peter's emphasis is on the inner qualities.

Paul's statement in Romans chapter 14, verse 17, I think applies. "The kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit."

Those are all inner qualities, and that's what's important. Christianity can't be reduced to 'things'. The apostles didn't set up a strict dress code; but they did lay down principles, and we need to be sensitive to them.

All is to be done to God's glory. That applies to the wife; that applies to the husband. Everything is to be done to His glory. Paul said that in a very interesting statement, (I find it interesting), in 1 Corinthians 10, verse 31, "Whether, then, you eat or drink or whatever you do, do all to the glory of God." In the most mundane things in life, we are to do them to the glory of God. Well certainly then, if the simplest things in life are to be done with God's glory in mind, then the great things are as well. All of our life is to be lived to His glory and He'll make everything right.

Now to support his exhortation to be submissive, Peter appeals to previous examples—the holy women, the saintly women of the Old Testament who, he writes, "hoped in God." (vs5). They adorned themselves in the same way that Peter has recommended: By being submissive to their own husbands. It wasn't any easier to do that then than it is now; but they were able to do it because they trusted in the LORD. They "hoped in God", Peter said. That's the key to all right behavior.

Now it's not said of the husband, but you can import that to verse 7 as well. This is for all of us; we have *hope* before us, and that is the great motivation for the obedience that we observe. It's the key to right behavior.

In verse 6, Peter gave a specific example of that with Sarah; "...just as Sarah obeyed Abraham, calling him lord, and you have become her children if you do what is right without being frightened by any fear." (vs6).

Peter didn't record the occasion when Sarah did this, "calling him lord". Some think he was referring to Genesis 18, verse 12, when God announced the birth of Isaac. She's in the tent listening and can't be seen—and you remember her response...she laughed! She laughed in unbelief and said, "After I have become old, shall I have pleasure, my lord being old also?" She was 90 years old at the time, and Abraham was 100. It seemed impossible to her. And humanly speaking, it was impossible. So

perhaps that's when she called him lord. But the problem with that is, it's not an example of 'hoping in God'. In fact, just the opposite.

So probably it's better to understand Peter's statement here as referring to her general attitude. The verb, *calling*, is actually a present participle suggesting continual action—a 'characteristic behavior'. Sarah is a good example of trust and godly behavior for a couple of reasons: She is the mother of the Old Covenant people of God, Israel, so she was greatly honored of God. And she had a hard life, one in which she had to trust God in some very difficult circumstances, and some unpleasant, dangerous situations.

When Abraham was called out of Ur, she followed. That was honoring her husband, and obeying God with the result that she had to leave her home, leave her family, and go with Abraham to a land they'd never seen before. That was honoring him, and living by faith.

Then twice, you'll remember, Abraham called her 'his sister'. (She was his half-sister, so it wasn't completely deceptive.) But as a result of that, she was taken into a man's harem, in fact, twice. Now that was an unintended consequence on Abraham's part; but it happened. And as I said, it happened twice, and twice God rescued her—God saved her.

And she let Abraham take Isaac to be sacrificed. We don't have any record of him saying, 'I'm going to be doing this with our son', but we can assume that she knew what was taking place—and she was submissive to that. She did not have an easy life—but she honored her husband, and trusted God, and He blessed her greatly.

It must have been a great encouragement to the wives to whom Peter was writing here when he said, 'They were like her, if they trusted God and they were obedient'; "...you have become her children if you do what is right without being frightened by fear." (vs6b). 'Without being frightened by any fear' is a way of referring to, 'Trusting in God.' And you can imagine that these wives with unbelieving husbands probably had lot of fear, a lot of uncertainty about their life. But Peter calms them with the assurance that God takes care of His people. He took care of Sarah all through her life.

Now in verse 7 Peter turns to husbands. In this section of text on *submission*, (1Pet 2:13-3:7), this is the only case of instruction being given to those who have authority over the group that has just been addressed. Now Peter didn't tell them, (husbands), to be submissive. His command is to be respectful of their wives, to be considerate of them, to be very sensitive to them. So now he's addressing *Christian* husbands, not the unbelieving husbands.

He first tells husbands to, "...live with their wives in an understanding way..." Literally, it is, 'living together according to knowledge.' Peter doesn't state what 'knowledge' he's referring to here; but the idea probably includes whatever knowledge would help the relationship. And that would be knowledge of God's purpose for marriage, (the principles of marriage), but also personal knowledge of the wife—of her desires or goals, her frustrations, and of her strengths and weaknesses. Part of the 'knowledge' or 'living in an understanding way' with the wife is knowing that she is "weaker"; literally, 'a weaker vessel'.

That's not a disparaging, demeaning term. All humans, men and women, are "earthen vessels"; 'clay pots' made from the dust of the earth—weak and dependent creatures. That's what Paul calls us in 2 Corinthians 4, verse 7. But women are the weaker of the two.

Now Peter didn't explain that. I suppose he didn't explain it because he felt it was self-evident. Women are generally weaker, physically, than men. A husband can overpower his wife and be a threat to her. (And Peter is warning against that in this.)

Women, I think, tend to be more sensitive, which is a strength as a mother. She's often more compassionate and affectionate toward children. But she may also be more vulnerable to verbal abuse.

There are exceptions to this, of course. In 1973 Billy Jean King beat Bobby Riggs in a tennis match called "The Battle of the Sexes." I watched it on television with 50 million other people.

Then, probably 20 years ago, I picked up book about women and their brave deeds. It was titled *Living With Cannibals and Other Women's Adventures*. [Laughter],

(You would pick it up, too, if you read that title.) The adventures included climbing mountains, scaling cliffs, treks across deserts, journeys into jungles, living with cannibals; and persevering through falls, broken bones, and all kinds of dangers. It shows that some women are stronger, bolder, emotionally tougher than a lot of men. But again, as a rule, women are weaker than men and so more vulnerable to abuse. (I think women's sports today is going through a crisis that demonstrates that very thing, when biologic men are involving themselves in it.)

Well, 'more vulnerable to abuse' is Peter's concern here. He's not boasting of male prowess; he's warning husbands against abusing their authority and taking advantage of their wives for some personal gain or some act of pride. His instruction to husbands is: 'Show her honor'. That's what God does; He honors those who are weak.

And He honors those who are less honored in the eyes of men. That's us. Paul talks about that in 1 Corinthians chapter 1, verse 26: Who did He choose?... 'Not many noble are called', he said. God honors the weak; and the husband is to honor his wife. 'Imitate Christ!'; and what does that mean? Sacrifice your life for her. That takes us back to Paul's instruction in Ephesians chapter 5, (verse 25).

Peter didn't say how that was to be done—but positively, I would suggest, by being encouraging verbally to the wife and allowing her to use her God given gifts—and have independence in those areas. A great example of that, the great text in my mind, is Proverbs 31, 'The virtuous woman'. She's independent. She's a business woman. She's in charge of the home; and he's able to do things other than that—like being 'at the gate' and acting as a judge.

The wife is not an appendage; she's a partner. She's a vital part of the relationship. When God made Adam He said, "It is not good for the man to be alone; I will make him a helper suitable for him." (Gen 2:18). Eve complimented and completed Adam. She's the other half of the relationship—the other equal half of the relationship. And wives complete husbands. A husband who denies his wife the place, the responsibilities, and the honor that she is due does so to his own detriment. This, I think,

is sort of a utilitarian explanation of Peter's instruction here, (and so maybe not the best).

His instruction is based on Genesis chapter 2; for his description of her, "...as a fellow heir of the grace of life..." (vs7), suggests that. God formed the woman out of the man. She's made of the same 'stuff' as he is. She is of the same *essence* as he is—so an equal in person. And she has divine responsibilities...and he is to honor that.

Someday every husband will give an account to the LORD for how he discharged his duty toward his wife. Peter didn't say that in this text, but it's certainly implied in 2 Corinthians 5, verse 10, about appearing, "before the judgment seat of Christ." We'll all do that, and we'll all give an account.

But what Peter does say is that, 'In the meantime, presently, a husband's spiritual life is affected by not obeying the LORD in his husbandly duties.' "Show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered." (vs7c). Failure to understand the wife's role, and honor her, will frustrate a man's spiritual life and his spiritual service. It will hinder his prayers, (that's divine discipline for disobedience—your prayers won't be answered).

You go through difficulties in life, you have problems at work, you have problems in the home, you have problems economically, you have health problems...you go to the LORD, your prayers are going to be hindered—not answered. It's as though, (now, I don't want to speak too harshly), you have been put out on an island, by yourself, and the LORD says in effect, 'You want to do it your way?...Then you figure it out!' (Now He doesn't talk that way, and He doesn't think that way. That's to make a point, I guess.)

But the point is: If a husband does not follow this instruction, it will affect his spiritual life. That's why I say, really, while there's just one verse for the husband, nevertheless this is the more demanding of all that's been said.

Well, I'm sure that can be applied to wives as well, who refuse to honor their husbands. Again, this takes self-sacrifice for both—putting the other person first. That's just the Christian life. That's the life of righteousness. So it's necessary for both to carry

out their roles in marriage. It is a witness to the world—and most importantly it pleases the Lord God.

But, before we can do anything that is pleasing to God Almighty, who holds our destiny in His hand, we must believe in God's Son, the Lord Jesus Christ. Apart from faith in Him, a person, man or woman, is lost and doomed to an eternity of 'darkness and aloneness'—the judgment of God described as "fire"; Revelation 20, verse 14.

How horrible! Escape that; come to Christ! Believe in Him as your God and Savior. All who do are forgiven at that very moment and receive new life, a clean life...eternal life. May God help you to do that.

Before I give thanks for the bread, I want to read a text of Scripture and then pray. Hebrews chapter 10, verse 4 through verse 7;

⁴ For it is impossible for the blood of bulls and goats to take away sins. ⁵ Therefore, when He comes into the world, He says,

"Sacrifice and offering You have not desired,
But a body You have prepared for Me;

⁶ In whole burnt offerings and *sacrifices* for sin You have taken no pleasure.

⁷ "Then I said, 'Behold, I have come
(In the scroll of the book it is written of Me)
To do Your will, O God.'"

God prepared a body for His Son. That's how Christ entered into this world, through a supernatural conception, but a natural birth of a woman. Born of a woman, born under the Law, that He might fulfill the Law, and as the perfect Son of Man, Son of God, offer Himself up as the final sacrifice for sin. And He has done that— and it is effective. And all who have put their faith in Him are saved by His sacrifice, and His sacrifice alone. Let's give thanks for the bread.

(Closing prayer) Father we thank You for this bread that speaks to us of the body and the human nature of Your Son. He became one of us. He became our representative, our substitute, and bore our sins in our place. We thank You for Him.

We thank You for all He's done for us. We have been commanded to remember Him often, and do that by taking this Supper. LORD, as we do that, bless us spiritually and give us a great appreciation for Your Son and what He's done for us. In Christ's name, Amen.

(End of Audio)