

“Christian Conduct in Marriage”

(1 Peter 3:1-7)

Introduction

- At the outset I want to say that although this particular sermon is to wives and husbands, it is to each and every one of us. For those who are unmarried, let me caution you from making the mistake of assuming that this sermon is not for you. Many of the biblical principles and truths discussed in this passage of Scripture, are better/easier to learn before you are married than after you are married. Even if you plan on never getting married, it is important that you understand the biblical principles and commands for husbands and wives as they are quite different from (even contrary to) the ideas and attitudes concerning marriage in the world today.
- There is no doubt that marriage has fallen on hard times in recent decades. Many are reporting that half of all marriages now end in divorce. But that “statistic” is erroneous and misleading – giving couples the sense that their marriage had only a 50/50 chance of lasting [note: it was based on the crude analysis of the number of marriages and divorces in a single year, not accounting for (among other issues) those who were repeatedly married and divorced]. Although calculating an accurate divorce rate is difficult, a more accurate current US divorce-rate percentage is just over 40%.

An even more disturbing, and damaging, statistic that was broadcast in recent years is that the divorce rate among Christian marriages was the same as that of non-Christian marriages. This was purported by a ministry who’s research was negligent and incomplete (of which they later admitted to and apologized for), but unfortunately led some people to draw erroneous conclusions about the sufficiency and veracity of God’s Word (and even the inability of the Holy Spirit). The truth is, Christian marriages have a much stronger “success-rate” in marriage than that of non-Christians. God’s Word is absolutely true and applicable to all people for all time – Scripture is God’s eternal, inspired, inerrant and infallible Word (see Ps.19:7-11; Jn.17:17; Heb.4:12; 2Pet.1:20-21; 2Tim.3:16-17).

- Christians marriages can enjoy a one-hundred percent success rate as God always provides for that which He commands. Marriages do not truly fail because of incompatibility or misfortune, but because of irresponsibility and immaturity. Marriages fail when the husband and wife fail to submit to God’s will and obey His commands for their marriage.
- Marriage is not only God’s idea, but it is also His creation – one man and one woman for a lifetime together. From the beginning, God ordained marriages and established them in order to manifest His covenant love between Christ and His church (Eph.5:21-33). Marriage is not only created *by* God, but also is created *for* God! Ultimately, all marriages are designed to fulfill His divine purpose. Since marriage is God’s idea and creation, we must not make the mistake of assuming or presuming that it is primarily about us. Remember, marriage is a symbol of God’s covenant with His people. An earthly pattern of a heavenly marriage (that is to come). In our marriages, God is in the forefront and we are in the background giving Him all the glory, honor, and praise that is due His holy name! The relationship of marriage, then, is to be a mirror reflection of the Gospel – the relationship between Christ and His church.
- In the Scriptural passage before us this morning (1 Peter 3:1-7), the apostle Peter – continuing to instruct Christian how to live in this world – gives basic/general instructions for Christian wives and husbands, and how they should conduct themselves within marriage.

A. The Conduct of a Christian wife (vs.1-6)

- At the outset, it is important to notice the word “**Likewise**” (*homoios*) in verse one. (also, for husbands, in 1Pet.3:7; and for children/young people in 5:5). The word connects the this passage with the preceding verses. In other words, the biblical teaching in 1 Peter 3:1-7 is not an isolated passage and should not be taken out of context.

Peter is continuing his teaching on how Christians should conduct themselves in this world (see 2:11-12). After already addressing how Christians should respond specifically to the government (2:13-17), and to their employers (2:18-25), Peter exhorts Christians in how they should act within marriage (3:1-7).

➤ Beginning with wives, Peter highlights three ways in which a Christian wife ought to conduct herself in marriage.

1. A godly behavior (vs.1-2)

➤ Peter first exhorts wives: *“be subject to your own husbands”* (vs.1). As we have seen throughout Peter’s letter, and throughout the New Testament, Christians are called to be submissive people.

“Be subject ... to every human institution” (1 Peter 2:13)

“Servants, be subject to your masters” (1 Peter 2:18)

“wives, be subject to your own husbands” (1 Peter 3:1)

“you who are younger, be subject to the elders” (1 Peter 5:5)

“be submissive to rulers and authorities” (Titus 3:1)

“submitting to one another” (Ephesians 5:21)

“be subject to [godly leaders], and to every fellow worker and laborer” (1 Corinthians 16:16)

“the church submits to Christ” (Ephesians 5:24)

“submit yourselves ... to God” (James 4:7)

The word “submission” is often misused and misunderstood today. The word (*hypotassō*) translated “submit/submission” is used thirty-eight times in the New Testament with six occurrences in 1 Peter. Biblically, whether required or not, submission is the willful or voluntary decision to forego one’s personal rights and/or desires for a greater good or a unified goal (i.e. the will and glory of God). First and foremost, Christians are to submit to God’s authority and obey His commands (see Heb.12:9; Acts 4:19-20; 5:29).

➤ As America’s history with slavery taints our understanding of what Peter meant by *“servants, be subject to your masters”* (2:18), so too America’s history with the feminist movement (and the abuses of [male] chauvinism and sexism) taints our understanding of what Peter meant by *“wives, be subject to your own husbands”* (3:1). As is true of all Scripture, we must not form our interpretation of Scripture through the lenses of secular society or contemporary culture.

Ephesians 5:21-24 ~ “submitting to one another out of reverence for Christ. ²²Wives, submit to your own husbands, as to the Lord. ²³For the husband is the head of the wife even as Christ is the head of the church, his body, and is himself its Savior. ²⁴Now as the church submits to Christ, so also wives should submit in everything to their husbands.”

Colossians 3:18 ~ “Wives, submit to your husbands, as is fitting in the Lord.”

➤ The Bible never describes women as inferior to men (or men as superior to women). God has created men and women equal, but that equality does mean they are the same – equality/likeness does not mean uniformity/sameness. Men and women have different bodies, different roles and different callings. God’s Word repeatedly acknowledges these differences, without ever distorting or diminishing the equality of men and women.

Gen 1:27 ~ “So God created man in his own image, in the image of God he created him; male and female he created them.”

Gal 3:28-29 ~ “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus. ²⁹And if you are Christ's, then you are Abraham's offspring, heirs according to promise.”

- God created men and women equal but not the same. Equality is not sameness. Men and women are absolutely equal in the sight of God, but this certainly does not mean that God has given them the same roles and responsibilities. Specifically, God designed the man to be the husband, father, provider and protector. God created women to be wife, mother, instructor and nurturer. God never discriminates, but He does differentiate! Both men and women are equal in the eyes of God, but just as there are obvious physical differences there are also spiritual differences between them. Both are equally important and have equal standing in Christ (see Gal.3:28), but different roles and responsibilities in God’s plan.
- Notice, in 1 Peter 3:1, that wives are commanded to be submissive their *“own husbands”* (vs.1). Although Christians are called to be submissive to one another (Eph.5:21), wives (women) are not called to be as submissive to all husbands (men) as they would be to their own husbands (Eph.5:22).
- One purpose for wives to submit to their husbands is *“so that even if some do not obey the word, they may be won without a word by the conduct of their wives – ²when they see your respectful and pure conduct”* (vs.1-2). A wife is to be submissive to her husband whether the husband is a believer or not. To be sure, Christians are commanded to marry other Christians (1Cor.7:39), and commanded not to marry non-Christians (2Cor.6:14), but for various reasons some are unequally yoked (see 1 Cor.7:12-13). However, regardless of whether the husband is a Christian or not, the wife is to be submissive to him in the Lord (i.e. submitting first and foremost to the Lord; see Col.3:18; Eph.5:22).

The reason for this is stated clearly in 1 Peter 3:1-2: *“so that even if some do not obey the word, they may be won without a word by the conduct of their wives – ²when they see your respectful and pure conduct.”* The reference to some who “do not obey the word” (vs.1) can refer to a Christian husband who is acting in disobedience to the word of God, but is most directly referring to a non-Christian husband who is living contrary to the word of God.

This become clear when we read that *“they may be won without a word by the conduct of their wives”* (vs.1). In other words, the non-Christian husband may come to receive Jesus as Lord and Savior after observing the Christ-like conduct of his wife. Specifically, the wife’s submission which results in a *“respectful and pure conduct”* (vs.2). In other words, a Christian wife’s behavior should be one that is reverent and morally pure before God.

2. A godly beauty (vs.3-4)

- In verses three and four we read, *“Do not let your adorning be external – the braiding of hair, the wearing of gold, or the putting on of clothing – ⁴but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God's sight is very precious”* (vs.3-4). The Greek word translated “adorning” (*kosmos* in vs.3 [implied in vs.4] and *kosmeo* in vs.5; means orderly arranged or decorated, as in cosmos). Women are here instructed to focus primarily on adorning their inner/spiritual self, and not the outward/physical body.
- Notice that Christian women are not forbidden to braid their hair or wear jewelry – as some religions teach – any more than they are forbidden to put on clothes (vs.3). The exhortation given in verse three is one of prioritizing not condemning. As with all Christians, a Christian woman should focus primarily on the internal/spiritual aspects of her life and not on external/physical aspects of her life: *“the braiding of hair, the wearing of gold, or the putting on of clothing”* (vs.3; cf. 1Tim.9-10).

This does not mean that a godly woman cannot attend to her physical appearance, only that her primary focus is to be her spiritual beauty. As with all Christians, women should spend more time and attention on beautifying *“the hidden person of the heart”* (vs.4) than they do their physical appearance.

2 Cor 4:16-18 ~ “So we do not lose heart. Though our outer nature is wasting away, our inner nature is being renewed day by day. ¹⁷For this slight momentary affliction is preparing for us an eternal weight of glory beyond all comparison, ¹⁸as we look not to the things that are seen but to the things that are unseen. For the things that are seen are transient, but the things that are unseen are eternal.”

Col 3:2 ~ “Set your minds on things that are above, not on things that are on earth.”

➤ With words inspired by the Holy Spirit of God, Peter exhorts women to not be unduly focused on worldly fashions and styles, which are temporal and ever-changing, but focused on *“the imperishable beauty of a gentle and quiet spirit”* (vs.4). True spiritual beauty is “imperishable” (*aphthartos*; incorruptible, immortal).

Highlighted are two important aspects the imperishable beauty of a Christian woman’s spiritual life: *“a gentle and quiet spirit”* (vs.4). The word “gentle” (*praus*) refers to a humble or meek attitude, and the word “quiet” (*hesuchios*) to being still or peaceful – the opposites of being proud or volatile.

➤ In other words, she is to be more concerned with her spiritual maturity than her physical appearance. While people may judge a woman based (solely) on her outward beauty, we must understand that God looks at the heart.

1 Sam 16:7 [the Lord said to Samuel concerning David who would be king] ~ “... For the Lord sees not as man sees: man looks on the outward appearance, but the Lord looks on the heart.”

A Christian woman’s ultimate goal is to be beautiful in the sight of God. It is the inward quality of a “gentle and quiet spirit *“which in God’s sight is very precious”* (vs.4).

3. A godly example (vs.5-6)

➤ As this inward/spiritual beauty is imperishable (vs.4), so it is timeless. Fashions and trends are ever-changing, but God’s truth is unchanging. Peter wrote: *“For this is how the holy women who hoped in God used to adorn themselves, by submitting to their husbands”* (vs.5). By way of illustration, Peter went back in history to the women of Old Testament, and specifically back to the book of Genesis (the very first book of the Bible). Peter went back centuries – even millennia – to illustrate this timeless truth.

Notice the reference to *“holy women who hoped in God”* (vs.5). There are a long line, a long legacy, of godly women who sought first and foremost to be pleasing in God’s sight – this transcends time, culture and politics. These women strove to be holy, to put their hope in God, to adorn themselves with inner/spiritual beauty, and to be submissive to their husbands (in the Lord).

➤ In verse six we read, *“as Sarah obeyed Abraham, calling him lord. And you are her children, if you do good and do not fear anything that is frightening”* (vs.6). While there are here cultural implications that we can disregard – i.e. wives calling their husbands “lord” – there are universal principles here that we must not ignore.

B. The Conduct of a Christian husband (vs.7)

➤ Notice again the word *“Likewise”* (vs.7; also vs.1). Peter is again referencing the general exhortation to all Christians to be submissive. This is still a continuation of his teaching on how Christians are to conduct themselves in the world – government/society (2:13-17), employers/workplace (2:18-25), marriage (3:1-7), and in the church (5:5).

With specific, and sobering, instruction to Christian husbands, Peter wrote: *“Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered”* (vs.7).

➤ The ideal set before us is that a Christian husband is to be like Jesus in his marriage. What Christian woman would not be willing to submit to a man who is acting like Jesus?

1. A godly leadership/knowledge (vs.7a)

➤ Peter then gives this Spirit-inspired command: *“husbands, live with your wives in an understanding way”* (vs.7). This could be literally translated “live together, with your wives, according to

knowledge.” While Peter does not specify what kind of knowledge he is referring to, but it is safe to conclude that he is (at least) referring to that knowledge which instructs him how to be a godly husband.

✓ Illust: “The ‘knowledge’ Peter intends here may include any knowledge that would be beneficial to the husband-wife relationship: knowledge of God’s purposes and principles for marriage; knowledge of the wife’s desires, goals, and frustrations; knowledge of her strengths and weaknesses in the physical, emotional and spiritual realms; etc. A husband who lives according to such knowledge will greatly enrich his marriage relationship – yet such knowledge can only be gained through regular study of God’s Word and regular, unhurried times of private fellowship together as husband and wife” (Wayne A. Grudem; *Tyndale New Testament Commentary*; 1 Peter; p.151).

➤ This “knowledge” would also seem to include biblical, theological and doctrinal knowledge. Husbands are called by God to be the spiritual leader in their homes. Many Christian husbands are inexcusably ignorant and complacent about spiritual things, and content to let their wives (or others) be the spiritual leaders in the home. Many Christian fathers are content to let (youth) pastors or church leaders teach their children Biblical truths and Christian theology. Many Christian men spend precious little time in the Word of God, in prayer or in conversations about spiritual or godly things.

Ephesians 5:25-28 ~ “Husbands, love your wives, as Christ loved the church and gave himself up for her, ²⁶that he might sanctify her, having cleansed her by the washing of water with the word, ²⁷so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. ²⁸In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself.

➤ The comparison is truly staggering: in the same way Christ sacrificed, purified, and cared for the church so husbands ought to sacrifice, purify, and care for their wives. Husbands are called to prize and cherish their wives as a gift from God, for that is exactly what they are. They are to treat their wives as the most special person in the world, treasuring their marital relationship above all – except that of their relationship to Jesus Christ.

Therefore, God has commanded all husbands to be a Christ-like influence in the home; loving their wives with both their attitude and their actions. Husbands are uniquely accountable to God for the spiritual wellbeing of their wives, as well as their family – with God-given authority, comes God-given responsibility. Husbands are commanded by God to be like Christ in their home – to be a godly leader and example (to be the kind of husband any woman would *want* submit to).

➤ Christian men have all-too-often, and for far too long, ignored their God-given and God-designed roles as leaders – by education and example – in the church and in the home. Husbands are to pursue knowledge in order to know how they are to lead in marriage and in the family.

Prov 4:5-7 ~ “Get wisdom; get insight; do not forget, and do not turn away from the words of my mouth. ⁶Do not forsake her, and she will keep you; love her, and she will guard you. ⁷The beginning of wisdom is this: Get wisdom, and whatever you get, get insight.”

Psa 119:11-12 ~ “I have stored up your word in my heart, that I might not sin against you. ¹²Blessed are you, O Lord; teach me your statutes!”

2 Tim 3:16-17 ~ “All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, ¹⁷that the man of God may be competent, equipped for every good work.”

➤ Husbands, let me encourage you to pursue biblical knowledge and godly wisdom – join a bible study, read Christian books (e.g. on marriage), study theology, fellowship with other Christian men, and pray! God indeed holds husbands accountable for the spiritual state of the marriage and family.

James 1:5-8 ~ “If any of you lacks wisdom, let him ask God, who gives generously to all without reproach, and it will be given him. ⁶But let him ask in faith, with no doubting, for the one who doubts is

like a wave of the sea that is driven and tossed by the wind. ⁷For that person must not suppose that he will receive anything from the Lord; ⁸he is a double-minded man, unstable in all his ways.”

2. A godly honor (vs.7b)

- A Christian husband is to show his wife “*honor*” (vs.7). The word “honor” (*timē*) is synonymous with value and respect. Husbands are to treat their wives with honor, which means they are to do nothing that brings dishonor (shame, disgrace) to their wives. The husband’s wife should feel cherished and valued by her husband. The husband should honor his wife above anything or anyone – except for God.
- Peter then gives three underlining reasons why a husband is to honor his wife:

- ◆ Protect your wife “*as the weaker vessel*”

- Peter wrote that the husband is to show honor to his wife as she is “*the weaker vessel*” (vs.7). This phrase is also often misunderstood and misused. In no way is Peter stating or suggesting that women (wives) are inferior to men (husbands)! As we’ve already seen, God’s Word upholds men and women as being absolutely equal in value – equal in the sight of God.

Peter is simply stating that in general women tend to be physically weaker than men (there are of course exceptions, but this is generally true). This is not an insult to women, but an exhortation to men. Again, we must look at these words through the lens of Scripture and not through personal experiences or cultural values. Husbands are charged, by God, with the responsibility of protecting their wives. This not only means that husbands are to try to protect their wives from harm, but it also clearly teaches that husbands are to neither harm nor neglect their wives.

Colossians 3:19 ~ “Husbands, love your wives, and do not be harsh [*pikraino*] with them.”

- The word translated “*harsh*”, in Col.3:19, means “to be or to make bitter.” Interestingly, this Greek word (*pikraino*) is used only three other times in the New Testament – all in the book of Revelation (8:11, 10:9,10). The most graphic illustration is found in:

Rev 8:10-11 ~ “The third angel blew his trumpet, and a great star fell from heaven, blazing like a torch, and it fell on a third of the rivers and on the springs of water. ¹¹The name of the star is Wormwood [a bitter and poisonous plant]. A third of the waters became wormwood, and many people died from the water, because it had been made bitter [*pikraino*].”

- When husbands treat their wives harshly, they bring a bitterness to their wives that can poison their marriage. Once again, the husband’s authority in the home does not entitle him to be dictatorial, self-serving, or disrespectful in anyway – for these are not characteristic of love.

Ephesians 5:25-28 ~ “Husbands, love your wives, as Christ loved the church and gave himself up for her, ²⁶that he might sanctify her, having cleansed her by the washing of water with the word, ²⁷so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish. ²⁸In the same way husbands should love their wives as their own bodies. He who loves his wife loves himself.

1 Cor 13:4-6 ~ “Love is patient and kind; love does not envy or boast; it is not arrogant ⁵or rude. It does not insist on its own way; it is not irritable or resentful; ⁶it does not rejoice at wrongdoing, but rejoices with the truth.”

- ◆ Treat your wife as “*heirs with you of the grace of life*”

- Here again we see Peter describing the equality shared between husbands (men) and wives (women). It is likely that Peter is referring to the fact that Christian wives and husbands are co-heirs, in Christ, to the salvation of God.

Rom 8:15-17 ~ “For you did not receive the spirit of slavery to fall back into fear, but you have received the Spirit of adoption as sons, by whom we cry, ‘Abba! Father!’ ¹⁶The Spirit himself bears witness with our spirit that we are children of God, ¹⁷and if children, then heirs – heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.”

Gal 3:28-29 ~ “There is neither Jew nor Greek, there is neither slave nor free, there is neither male nor female, for you are all one in Christ Jesus. ²⁹And if you are Christ's, then you are Abraham's offspring, heirs according to promise.”

➤ It's possible, however, that Peter was referring to the unique (common, not salvific) grace that God gives within the marriage relationship.

✓ **Illust:** “the husband is to be a companion for his wife as a fellow heir sharing in the grace of life, which refers not to eternal life, but to the true and intimate friendship that belongs only to those who are possessors of God's most blessed gift in this life – marriage. Peter labels marriage the grace of life because grace (*charis*) means “unmerited, undeserved favor.” ... Marriage is a divine providence given to man regardless of his attitude toward the Giver. Intimate companionship in marriage, the richest blessing of this life, was a foreign concept to the Greco-Roman culture of Peter's day” (John MacArthur, *The MacArthur New Testament Commentary*; 1Pet.3:7c).

➤ As the saying goes, “The ground at the foot of the cross is level ground.” That is, everyone who is truly saved by Christ is equally undeserving of God's saving grace (Eph.2:5, 8-10; Rom.6:23). Husbands are to honor their wives because they too (the Christian husbands) are saved by God's grace alone through faith alone in Christ alone. As God has been (and continues to be) gracious to us, we ought to be gracious to one another. Husbands are called to honor their wives since they are heirs with them of the grace of life.

Gal 6:10 ~ “So then, as we have opportunity, let us do good to everyone, and especially to those who are of the household of faith.”

♦ Lead your wife “*so that your prayers may not be hindered*”

➤ There exists a false notion today that God is obligated to answer every single prayer that is prayed. The truth is, while God has intimate knowledge of everything we say, think, feel and do He is not obligated to answer our prayers. In fact, we read in God's Word that He refuses to listen (respond) to insincere or hypocritical prayers (see Lk.18:9-14).

Ps 66:18 ~ “If I had cherished iniquity in my heart, the Lord would not have listened.”

Isa 1:15 ~ “When you spread out your hands, I will hide my eyes from you; even though you make many prayers, I will not listen; your hands are full of blood.”

Isa 59:2 ~ “but your iniquities have made a separation between you and your God, and your sins have hidden his face from you so that he does not hear.”

➤ God will always listen to the sincere prayers of the penitent and repentant. But He will ignore the prayers of the hypocrite and unrepentant sinner. Husbands ought to be deeply sobered by this truth. For they cannot be in rebellion (disobedience) to God's commands and still expect God to respond to their prayers. When husbands refuse to listen (respond) to God's commands, God refuses to listen (respond) to their prayers.

✓ **Illust:** “The warning is clearly given that if a husband in Christ is not fulfilling his responsibilities toward his wife, God may not answer his prayers. No more serious divine threat could be given to a believer than that – the interruption of all the promises of prayers heard and answered (cf. Jn.14:13-14). That is severe, cutting off the divine blessing, which shows how critical is Christian husbands' loving care of their partners in this grace of life” (John MacArthur, *The MacArthur New Testament Commentary*; 1Pet.3:7c).

Conclusion

➤ Two closing observations:

- 1) The basic commands for husbands and wives are generally true for all Christians – all Christians are called to be submissive to one another (Eph.5:21), and all Christians are called to love one another (Jn.13:34-35). But, within marriage, they are to specific commands for husbands and wives to focus on – for the good of the marriage, and for the glory of Christ.
 - 2) Let me encourage you to focus on what the commands are, and what they are not. The commands are for wives to submit to their husbands, and for husbands to love/honor their wives. The commands not: “Husbands, make (sure) your wives submit to you” or “Wives, make (sure) your husbands love/honor you.” All too often, our focus is on what our spouse *should* be doing and not on what we are commanded to do and called to be. Husbands and wives are to focus on what God has called them to do, and to (prayerfully) trust God to work obedience into the lives of their spouse.
- There is nothing else on earth like marriage – any real comparison can only be found in heaven. In fact, the only thing that can compare to the marriage relationship is the relationship believers have with their God. Marriage is a beautiful picture of God’s love and commitment to those who believe in Him. Marriage is God’s showcase of covenant-keeping love and grace. Marriage is a union made by God, and it finds its deepest and truest meaning in God. Marriage is God’s idea, and is created to fulfill the purpose and plan that He intended. Mainly, that the marriage relationship on earth would be the human parallel to the spiritual relationship between God and believers – specifically Christ and the church.
- Marriage finds its ultimate purpose in God. This means that husbands treat their wives in a way that is honoring to God (i.e. to love them as Christ loved the church), and wives treat their husbands in a way that is honoring to God (i.e. to submit to them as to the Lord). Thus, in a very real sense, earthly marriages are meant to showcase God and His glory! Specifically, our earthly marriages are to be a picture of the heavenly relationship between Christ and His church. Christian marriages ought to be lived in such a way that the world can see a glimpse of God’s covenant (redeeming, forgiving, and loving) relationship with those He has redeemed – revealing the fingerprints of God on their marriage.
- The divine purpose of marriage is to portray and proclaim Jesus Christ! Therefore, *the ultimate goal of a Christian marriage is not to produce a happy couple, but a holy couple. The goal of a Christian marriage is not primarily for the good of the couple, but for the glory of God.* Marriage is not primarily about being/feeling “in love”, but about truly loving one another according to God’s design. Marriages are made by God, and made to last, not just because God prefers long marriages but because it is through the covenant of marriage that God desires us to proclaim and portray Christ to the world.