

DOCTRINE OF SARAH'S DAUGHTERS

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- I. The Scriptural basis for this study is found in 1Pet.3:6 "*Thus Sarah obeyed Abraham, calling him Lord, and you have become her children (i.e., daughters), doing what is right and not fearing any intimidation*".
 - A. This doctrine focuses on wives in the Royal Family (1Pet.3:1).
 - B. First Peter 3:16, 1Tim.2:9-15, and Gen.18:1-15 are the principal passages that will be referred to.
 - C. The proper understanding and eventual acclimation to the principles covered by this doctrine are the keys to a lady's maturity adjustment to the justice of God (MAJG).
 - D. The MAJG puts them in an elite company of spiritually mature ladies who are called "Sarah's children" or "*daughters*" (cp. 1Pet.3:5,6).
 - E. Only when you acclimate to the principles contained in this doctrine are you Sarah's spiritual equal.
 - F. Certain believing ladies will have the special honor of being in a circle of very prominent ladies in Ph3.
- II. Sarah's example in Gen.18:1-15 contains the elements which establish the requirements for admission to this elite society.
 - A. The setting.
 1. The Lord (and two angels) visited Abraham on a hot summer day (vv.1,2).
 2. Abraham, desiring their doctrinal fellowship, asked them to stay awhile (v.3).
 3. Abraham proceeded to show them hospitality (vv.4,5; cp. Rom.12:13).
 4. His offer being accepted, Abraham immediately went to the herd and hand picked the best baby beef (veal) and ordered his chef to prepare it quickly, which he did (vv.5,7).
 5. Before this, he commanded Sarah to prepare her famous bread recipe (v.6).
 - B. Sarah's obedience to Abraham's command demonstrates her overt acclimation to his authority (which satisfies one of the requirements to be in the society).
 1. The command to bake bread came at an inconvenient time (a hot day) and on short notice (unannounced male guests).
 2. Abraham's order contained two parts which put her STA under pressure: namely, to do it "quickly", and to follow specific directions on how much to prepare.
 3. Sarah's obedience, mentioned in 1Pet.3:6, was her execution of the order to the letter without any verbal contradiction.
 - C. Sarah's obedience to the authority of Abraham was made complete by her inner and hidden mental attitude.
 1. The Lord announced the fulfillment of the promised son to Abraham and Sarah the next year (v.10).
 2. By asking Abraham where Sarah was, the Lord had Sarah's total attention behind the tent curtain (vv.9,10b).
 3. The promise was all the more remarkable in that both Abraham and Sarah were sexually dead (v.11).
 4. Sarah's immediate reaction was to laugh in unbelief within herself (v.12).
 5. Even though she treated the word of the living God with incredulity, she referred to Abraham in her private thoughts as "*lord*".
 6. This strictly mental obedience to Abraham's authority complements the overt obedience illustrated above.
 7. Peter tells us that it is the inner submission which qualifies one for entrance into the society (1Pet.3:6).
 8. So when she called him "*lord*" without any overt pressure to do so, she obeyed him.
 9. Her complete orientation to the promise from her supreme authority, the Lord, would soon

follow.

10. A final thing to note is that she displayed "*a quiet and gentle spirit*" by not interrupting their conversation, which Peter says characterizes spiritually mature ladies (1Pet.3:4).

III. Inner obedience to right man (RM) heads the list of characteristics of ladies in Sarah's society.

A. In fact, inner obedience (calling him lord when circumstances do not compel it) is the key element, which admits a woman to the society.

1. Adjusted believing women in pre-Church Age times possessed this factor (1Pet.3:5 "*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*").

2. Overt obedience in itself is not sufficient; if there is lack of overt compliance to his wishes and commands, it is obvious the inner is also missing.

3. Peter labels obedience to RM as the main ingredient constituting the inner beauty of one of Sarah's daughters.

4. Long after Sarah's overt beauty faded (cp. Gen.12:11), she acquired this imperishable inner beauty (1Pet.3:4).

B. Other elements that make up the inner or hidden adornment (beauty) of the mature lady are gentleness (absence of a brassy, overbearing, or harsh personality) and quietness (of the sexes, she should generally let her RM do the talking; 1Pet.3:4).

1. Women who are harsh, stern, or given to violence are disqualified.

2. Women who are vocal and generally noisy lack inner beauty.

C. Women were designed to be the reflected glory of their husbands, which you cannot possibly be if you buck his authority, lack gentleness or are loud (cp. 1Cor.11:7).

D. This inner beauty brings maximum divine approbation (1Pet.3:4).

1. The Word of God tells us that overt beauty by itself tends to be deceiving (Prov.31:30).

2. This is in line with the dictum that God does not evaluate persons based on the overt.

IV. The Bible authorizes an overt decorum which must accompany the inner beauty.

A. Peter exhorts the ladies to put the emphasis on inner beauty, but not to the neglect of the overt attire. Paul exhorts them to place the emphasis on divine good instead of the female predilection for clothing (1Pet.3:3,4; cp. 1Tim.2:9,10).

B. The dress code for ladies (cf. 1Tim.2:9 "*Likewise, I want women to adorn themselves with appropriate clothing*").

1. This excludes sexually suggestive attire in public.

2. It excludes weird, attention-getting, trend-setting getups (v.9).

3. It excludes excess and extravagance (v.9 "*with elaborately braided hair, and gold or pearls or extremely expensive garments*").

4. It does include attention to grooming that satisfies the above, while being in line with one's age, build, and station in life.

5. Husbands should encourage and provide the appropriate resources for the attractive appearance of their "glory" in public, including especially Bible class. (Paul's desire for ladies' decorum is specifically dealing with women in worship.)

6. Ladies should pray about this area of glorifying God in their bodies, that they might avoid the extremes of neglect and operation "clotheshorse".

V. The decorum for ladies in Bible class includes:

A. Overt grooming compatible with 1Pet.3:3 and 1Tim.2:9.

B. The badge of submission to RM's authority: the woman's long hair attractively in place (1Cor.11:15; especially vv.10,15).

C. The absence of talking in the local church while Bible Doctrine is being taught (1Cor.14:34 "*Let the women keep silent in the churches; for they are not permitted to speak, but let them subject themselves, just as the Law also says*").

D. Not asking questions of the Pastor or others, rather than her RM at home (1Cor.14:35 "*And if*

they desire to learn anything, let them ask their own husbands at home; for it is improper for a woman to speak in church").

- E. Total prohibition of women teachers of adult males (1Tim.2:12 "*But I do not allow a woman to teach or exercise authority over a man, but to remain silent*").
- F. The above does not exclude the teaching of children, conversing before or after class, or exercising certain gifts which involve speaking.

VI. The female STA trend is the enemy of becoming one of Sarah's daughters.

- A. Eve's insubordination to the two authorities in the garden establishes the pattern for women (Gen.3:1ff).
 - 1. She rejected Adam's authority by discussing doctrine with the serpent.
 - 2. She rejected her "right Pastor's" authority by adopting the false position of Satan.
- B. Eve reversed (under grace) her own sinful trend by acclimating to the RM's authority under the curse (her RM now has an STA) and by making the maturity adjustment to the justice of God (MAJG).
- C. You, as a believing lady, will either follow the example and trend of Eve in the garden (e.g., 1Tim.5:15), or you will, via experiential sanctification, have Sarah as your example.
- D. The female STA is antagonistic to the royal imperatives of subordination to the two principle male authorities in her life, RM and right Pastor.
 - 1. Either you will be drug down by "the Eve complex",
 - 2. or you will win over the female STA and follow the decorum for ladies worthy of Sarah's company.

VII. Even if your Right Man (husband) is a reversionist (negative to the Word Of God as an unbeliever or believer), you can be a "Sarah's daughter".

- A. The Standard Operating Procedure for a woman married to a negative man.
 - 1. You are to be submissive to his wishes even if he is insensitive to the "weaker vessel" principle (1Pet.3:1; the overriding theme of First Peter is how to field undeserved suffering from authority).
 - 2. You are not to try and win him to God's plan by the verbal approach (1Pet.3:1; you are to keep quiet in his presence about Bible Doctrine, if that is his wish).
 - 3. You are to witness to him through your life, avoiding STA activities which would cause him to stumble (gossip, lying, or fear as examples) and accord him the respect his authority commands (1Pet.3:1,2).
 - 4. You are not to turn his head by overt attire, but through the inner beauty of resident Bible Doctrine (1Pet.3:4).
 - 5. You are to isolate fear when you are face to face with his moments of antagonism (1Pet.3:6 "*without being frightened by any attempt at intimidation*"). He will try various tactics to break your will [physical and mental harassment, guilt, and kindness]).
- B. There comes a point at which you must draw the line when it comes to being submissive.
 - 1. Principle among which is, if he absolutely forbids Most Pressing Responsibility (MPR; i.e. 2Pet.3:18).
 - 2. If he orders you to become involved in STA activity (drunkenness, orgies, crime, etc.).
 - 3. Or if he threatens your life.
 - 4. Otherwise you are to obey him, "*casting all your cares on the Lord*", even if he is unjust.
- C. First Corinthians 7 deals with your standard operating procedure if married to a negative spouse. (Get the tapes.)

VIII. A point for positive men married to one of Sarah's potential daughters (1Pet.3:7).

- A. Before you demand anything of her under your authority, you must apply the weaker vessel principle. (Is the demand reasonable?)
- B. If you are insensitive to her niche and do not accord her the honor she is due, God will not hear your prayers.

- C. Further, if you abuse her, you will come under divine discipline.
- D. You are to be patient with her spiritual acclimation (do not demand overnight matriculation; Col.3:19).
- E. Be an encouragement and example to her (in word and deed).

IX. Summary

- A. Even as Abraham is the father (i.e., pattern) of us all in terms of the SAJG (Rom.4:11,12,16), so royal ladies who make the MAJG become Sarah's daughters (1Pet.3:6).
- B. Sarah's daughters are a very elite group (based on positive volition) and will have special recognition and privilege forever.
- C. The key to being so recognized is spiritual growth, eventuating in the implementation of the royal imperative to obey your husbands, including mental attitude recognition of his lordship (Eph.5:22; Col.3:18; cp. 1Pet.3:6).
- D. Ladies with negative husbands also are candidates for this distinction, provided they are obedient even if RM is unfair.
- E. Other qualities distinguishing one of Sarah's daughters (i.e., besides obedience to RM) include a gentle and quiet disposition (1Pet.3:4) and a high level of divine good production (1Tim.2:10).
- F. Until a woman has these inner qualities, she is not properly dressed (i.e., in the soul) to be in Sarah's company.
- G. Coupled with the appropriate dress and grooming, these qualities all add up to a Biblical decorum for the spiritually mature lady.

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