

1 Peter 3:3

by John Gill

The sermon emphasizes the importance of inner beauty over excessive outward adornment, encouraging believers to focus on modesty and spiritual growth.

Scripture: 1 Peter 3:3

Topics: "Modesty", "Inner Beauty"

Description

John Gill emphasizes the importance of inner beauty over outward adornment in his sermon on 1 Peter 3:3. He explains that while clothing and accessories are not inherently wrong, they should not be the primary focus or used to promote pride and vanity. Gill encourages women to prioritize modesty and decency in their appearance, aligning it with their character and station in life. The sermon highlights that true adornment comes from a gentle and quiet spirit, which is precious in the sight of God.

Transcript

Ver. 3. Whose adorning, let it not be that outward adorning,.... Or that only and principally; let not that be solely or chiefly attended to, nor anxiously sought after, nor ever in order to allure and ensnare others, or to fill with pride and vanity; nor should it be indecent and luxurious, immodest and immoderate, and unsuitable to the age, character, and station of persons; otherwise clothing is both convenient and necessary; and a decent garb, neat and modest apparel, and what is suitable to the years, rank, and quality of persons, is very commendable: nor are we to suppose that the apostle forbids the use of what follows, but only when used in a luxurious and extravagant manner, and to feed pride and vanity, and encourage, lasciviousness and wantonness:

of plaiting the hair; folding it up in curls, tying it up in knots, and putting it into the form of horns and towers, made by their crimping pins, with their cauls and round tires, like the moon, as was the custom of those times, and still is. There were women among the Jews, whose business it was to plait women's hair; Mary Magdalene is thought to have her name from thence, and that to be her business. The Jews often speak of one Miriam or Mary, by whom they seem to mean the mother of our Lord, who, they say {m} was

ayyv nryv aldgm, "a plaiter of women's hair";

See Gill on "Mt 27:56".

And of wearing of gold; or "golden things"; golden ornaments, as bracelets, chains, and rings, or pieces of gold stuck in the plaitings and folds of the hair. The Jewish women used to wear a crown of gold on their head, in the form of the city of Jerusalem, called a golden city {n}; and which they wore, after its destruction, in memory of it; but with those they might not go out on a sabbath day. R. Akibah, it is said {o}, made a golden city for his wife, and the wife of Rabban Gamaliel envied her, for it seems this was reckoned a grand dress. Not that the sense is, that every thing of this kind is forbidden, but when used to excess and extravagance; otherwise the daughters of Abraham and Sarah were decked with ear rings, bracelets, and jewels of gold; see Ge 24:22.

or of putting on of apparel; that is "excellent", or precious, as the Syriac version adds; or "of great price", as the Ethiopic; that is beyond a person's ability or rank; the apostle means such apparel as is unbecoming and unsuitable, for he cannot be thought to forbid the putting on of any apparel; but his sense is, that women should not so much regard, and be so intent upon the outward adorning of their bodies, with any sort of clothing, and especially such as does not become them, as the inward adorning of their minds, next mentioned;

{m} T. Bab. Sabbat, fol. 104. 2. Chagiga, fol. 4. 2. & Sanhedrin, fol. 67. 1. {n} Misn. Sabbat, c. 6. sect. 1. {o} T. Hieros. Sabbat, fol. 7. 4.

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