

SUBMISSION - 1 PETER 3

Vs. 1-7

Likewise, wives, be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives, when they see your respectful and pure conduct. Do not let your adorning be external - the braiding of hair and the putting on of gold jewelry, or the clothing you wear - but 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. For this is how the holy women who hoped in God used to adorn themselves, by submitting to their own husbands, as Sarah obeyed Abraham, calling him lord. And you are her children, if you do good and do not fear anything that is frightening. 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.

- "Likewise", so he's not finished his comparison.
- Sisters in Christ married to nonbelievers. More than likely they were already married, but their husbands didn't get on board. It's a difficult situation, but it's not without hope.
- This isn't a passage restricting the wearing of jewelry, clothes (sure hope not!), and fixing your hair. See [1 Timothy 2:8-10](#), "*I desire then that in every place the men should pray, lifting holy hands without anger or quarreling; likewise also that women should adorn themselves in respectable apparel, with modesty and self-control, not with braided hair and gold or pearls or costly attire, but with what is proper for women who profess godliness-with good works.*"
- What's a wife to do when he won't listen to the word? Well, give him the world? No, give him the word in action. The answer is not to lock horns - the battle of the wills. Rather, she is to be gentle and have a quiet spirit.
 - Couple of observations:
 - Women get pulled into the "external" game. Culture is partly to blame, but we also enjoy looking presentable, in style, and/or attractive. It seems to be a combination. Song of Solomon will praise the look of his soon to be bride. There's no sin in it, but it can go too far. [Isaiah 3:16-24](#). Women, ultimately, need to seek the approval of God. God doesn't see them the same way mankind does - those who get this message are very precious to God. Romans appreciated the outward appearance - there art showed it as well. Women were not portrayed in a realistic way as men: "*Portraits of elite Roman women tended to be far less realistic than their male counterparts, as they were commissioned to emphasize female beauty and the latest fashions rather than veristic portrayals.*" <https://www.artsy.net/article/artsy-editorial-7-ancient-roman-sculptures>. Also see <https://www.nlefc.org/pastors-blog/2019/1/23/historical-background-on-the-treatment-of-women-in-the-1st-century-eph-522-33>. Here's a PBS article - <https://www.pbs.org/empires/romans/empire/women.html>. Finally, <http://truthmagazine.com/archives/volume44/V4405040008.htm>. The first century Jewish man thanked God that he was not born "a Gentile, a slave, or a woman." This was one element in a prayer of thanksgiving that was in the ancient Jewish prayer book.
 - Our culture does not always support the idea of women submitting, but it's nothing new. Here's an example: "*In Roman society . . . Many women did not want to have children because it ruined their bodies, and feminism became common. Desiring to do everything*

men did, some women went into wrestling, sword fighting, and various other pursuits traditionally considered to be uniquely masculine. Some liked to run bare-breasted while hunting wild pigs. Women began to lord it over men and increasingly took the initiative in getting a divorce."

- Men are addressed and it tackles what could be the other extreme in the relationship: women could struggle with submission and men in their role as leader. They were not to take advantage of it and their wives. They are the weaker vessel. I believe, in context, this refers to them being made literary weaker (generally speaking) and also in a vulnerable position because the man leads the home.
 - We sometimes joke, "Who can understand a woman!" Many times this is said lightheartedly (at least I hope so) in reference to some of the differences between man and woman. No doubt we are not the same (and there's nothing wrong about it - it's how we were created). However, we are to live with them in an understanding way. You can't do that without knowing God's word and by knowing your wife in particular. This does not happen when poor communication exists.
 - Men are to treat them as precious vessels. We do not mock or abuse what we find to be precious - we treat them with great care, honor and respect.

Vs. 8-12

Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind. Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing. For "Whoever desires to love life and see good days, let him keep his tongue from evil and his lips from speaking deceit; let him turn away from evil and do good; let him seek peace and pursue it. For the eyes of the Lord are on the righteous, and His ears are open to their prayer. But the face of the Lord is against those who do evil."

- Peter is giving instruction - such people will have success (at least on their part) in their personal lives and relationships. Churches, made up of individuals, will thrive if we can focus on these principles.
 - I'm having to hit everything rather quickly or else we'd sit on these a bit. But please take note - this is practical advice for Christians. It can be applied at home or in a local congregation. The real key is that you have to want to do what is right. You have to want to live in harmony. Husbands, for example, I don't know your wives like you do, but I'm gonna go out on a limb and say they'd appreciate a man who desires to harmony, love, is kind and humble. A man who wouldn't try to hurt you if you hurt him, but instead showed, showed you grace. I can't imagine a congregation filled with such people and a visitor leaving saying, "What a horrific experience!"
- Do want to enjoy life? Taken from [Psalm 34](#) (again - see 2:3). That passage also contains the portion referring to "not one of His bones will be broken" which was fulfilled in Jesus' death.
 - What not to do? Watch what you say and avoid falsehood. Avoid evil.
 - What do do? Desire harmony and work towards it.
 - The Lord watches us, but it's how He's seeing me that makes all the difference.
 - Pure hearts on our part means open ears on His.

Vs. 13-17

Now who is there to harm you if you are zealous for what is good? But even if you should suffer for righteousness' sake, you will be blessed. Have no fear of them, nor be troubled, but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect, having a good conscience, so that, when you are slandered, those who revile your good behavior in Christ may be put to shame. For it is better to suffer for doing good, if that should be God's will, than for doing evil.

- We want to know what is good - that's what deserves our zeal.
- Brethren long ago were serving God during difficult times. It's easier said than done, but God is to have our clean fear and reverence . . . not mankind.
- Keep Christ #1 in our life and be ready to defend your beliefs without being so defensive. Being bold doesn't equate to being a bully.
- Want to sleep well at night? Want to help with the anxiety one faces during opposition? Follow the instruction and you'll have a good conscience. You may be slandered, but you at least know you did your part. Those who are truly paying attention will see through it. You think no one noticed the godly attitudes of our brethren long ago? They were being put to death, but surely many people knew it was unjust and hateful.

Vs. 18-22

For Christ also suffered once for sins, the righteous for the unrighteous, that He might bring us to God, being put to death in the flesh but made alive in the spirit, in which He went and proclaimed to the spirits in prison, because they formerly did not obey, when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water. Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to Him.

- All eyes on Jesus again. He's been there . . . done that. He did it for us all. How bad did it get? Well, pretty bad. His faithfulness to God cost Him His life, but it didn't catch Him off guard. But, He rose from the dead - He was made alive.
- Some believe the following passage is talking about Jesus' proclaiming His victory over death to those in Hades - lost souls during the time of Noah. We need to be careful - try not to insert what the text doesn't say and also harmonize the full context. I don't know why Jesus would proclaim to a specific people alone in Hades nor why it would be relevant in this passage.
- So what is it? Well, Noah is called a preacher/herald of righteousness in [2 Peter 2:5](#). Christ is sometimes said to have preached to people who He didn't literally speak to. For example: [Ephesians 2:17](#) "And He came and preached peace to you who were far off and peace to those who were near." Yet, Christ didn't do it - it was Paul.
- What is Peter saying? He seems to be saying that Christ preached, through Noah, to those who were at the time of the writing "spirits in prison." This would more than likely refer to the world that Noah was warning while preparing the ark. Unfortunately, the world didn't listen to Noah, but God was very patient. You have those who are in prison and you have those who were brought safely through the water - those who entered the ark.

- Baptism was the point at which God, because of His love and our faith in Jesus, saved us. This leaves us with a good conscience as we serve Jesus who holds all power and authority. However, as we'll see in the passage, our baptism means something. It calls us to holy living.