

Chapter Three

The Holy Spirit began this section back in 2:11 with three powerful motivations to modify if necessary their relationships to civil government, their master / employer, their husband, wife and brethren. He added three more after speaking about the terrible circumstances of slaves who are being mistreated by evil and wicked masters:

- 1 Is what I am enduring, helping to abstaining from fleshly lusts (anger/vengeance) that war against my soul?
- 2 Will this be viewed in an honorable way among the Gentiles?
- 3 Will this decision I am making allow give opportunity speak evil about me in the future?
- 4 Will I suffer for doing good even in extreme cases?
- 5 Jesus thus suffered to saved us, is it unreasonable for me to do it in order for others to be saved?
- 6 Will we follow Jesus' example (Phil 2:1-11; Rom 5:1-11) and walk in His steps?

First, the only reason we refuse to be submissive in these relationships is a fleshly lust hindering us. Once God's will has been clearly set forth, as Peter has done, any Christian arguing against it is under the influence of fleshly lust, most often pride and rebellion.

Second, If we give in to that lust, our conduct would not longer be honorable. God wants His people to do this so His word won't be blasphemed and to adorn the gospel.

*Exhort bondservants to be obedient to their own masters, to be well pleasing in all things, not answering back, 10 not pilfering, but showing all good fidelity, **that they may adorn the doctrine of God our Savior in all things.** Titus 2:9-10*

Third, people will speak evil of us in the future, so much so that His word will be blasphemed.

*Let as many bondservants as are under the yoke count their own masters worthy of all honor, so that **the name of God and His doctrine may not be blasphemed.** 1Tim. 6:1-2*

*Older women ... encourage the young women to love their husbands, ... **being subject to their own husbands, that the word of God may not be dishonored.** Titus 2:3-5*

As a citizen, servant, wife / husband and brother / sister in Christ we must take these things to heart. God knows others are watching. This is among the most powerful things His people can do to help Him, part of the good works God afore prepared that we should walk. (Eph. 2:10). He added a **fourth** point when speaking to servants whose masters were treating them harshly. It is always commendable before God when His people suffer for doing what is right and take it patiently.

Many of the relationships spoken of here will develop circumstances where the Christian is treated unfairly and even shamefully. Shameful treatment is normal in our wicked world. If done by people in authority, God demands respect and submission.

Now therefore, it is already an utter failure for you that you go to law against one another. Why do you not rather accept wrong? Why do you not rather let yourselves be cheated? 1Cor. 6:7-8

God sees it as a wonderful thing when such people imitate His Son by taking abuse and giving love in return. This is one of the most difficult things God calls on man to do for Him. It is so important that all learn this. By beginning with likewise, all of this now applies to the wife.

1 Wives, likewise,

With the term "likewise, Peter applies everything he said from 2:11-12 about the citizen and the servant to the wife. This term "likewise" is defined:

"homoiōs ... likewise, equally, in the same way..." (Thayer, p. 445; 3668).NT:3668

homoiōs adverb from hómoios ... (3664), like, resembling.... of equal degree or manner and denoting perfect agreement, similarly, in like manner. To do likewise ..." (Complete Word Study Dictionary: NT:3668)

homoios "Of the same kind," "like"; it should be differentiated from isos ... The words are so close that they can often be used interchangeably or combined for added strength ... The word is very common in the NT in a formula which introduces images and parables (Mt., Lk., Rev.), especially in Jesus' parables of the kingdom of God. (Kittel, TDWNT, NT:3664)

The exact same concerns and responsibilities that were been given to citizens and especially the servants who have just been addressed are now given to wives. He will now explain how the wife abstains from her fleshly lusts and is to have her conduct honorable among the Gentiles, do her good works, and manifest the same Christlike demeanor which is willing to sacrifice. The

means to do it is slightly different, but the end result is the same.

be submissive to your own husbands,

Peter summed up her obligation just as he did the citizen and the servant.

Submit yourselves for the Lord's sake to every human institution, whether to a king as the one in authority, 1 Pet 2:13

*Servants, be **submissive** to your masters with all respect, not only to those who are good and gentle, but also to those who are unreasonable. 1 Pet 2:18*

The same verb (*hupotasso... to subordinate; to subject, put in subjection*) is repeated from the first two. Citizens, servants, and wives must all arrange themselves under, subject themselves to and submit to the control of those God has placed over them. The extent of the submission. This is not the first time we see this in the NT.

*and be subject to one another in the fear of Christ. 22 **Wives, be subject to your own husbands, as to the Lord.** 23 **For the husband is the head of the wife, as Christ also is the head of the church, He Himself being the Savior of the body.** 24 **But as the church is subject to Christ, so also the wives ought to be to their husbands in everything.** Eph. 5:21-24*

*Nevertheless let each individual among you also love his own wife even as himself; and **let the wife see to it that she respect her husband.** Eph 5:33*

*Wives, **be subject to your husbands,** as is fitting in the Lord. Col 3:18*

*Older women likewise are to be reverent in their behavior, not malicious gossips, nor enslaved to much wine, teaching what is good, 4 that they may encourage the young women to love their husbands, to love their children, 5 to be sensible, pure, workers at home, kind, **being subject to their own husbands, that the word of God may not be dishonored.** Titus 2:3-5*

These passages capture the essence what Scripture and the will of God mean by submission. A devout wife, seeking to abstain from her fleshly lusts, keep her conduct honorable and perform the good works God wants her to walk in, must be subject to her own husband as to the Lord and allow her husband to be her head as Christ is to the church, submit to her husband in everything just as the church submits to Christ (Eph 5). She must also respect her husband, be subject to him, and call him lord.

The wife is as bound in her domain as the citizen and servant are in theirs. If she it to measure up as a true Christian woman, she must ponder the implications of all this to her relationship with her "own" husband. This is an interesting term that one ought to ponder. When there is only one husband for each woman, why does the Spirit specify that it must be her own husband. The term is defined:

"idios... 1. pertaining to one's self, one's own; used a. univ. of what is one's own as opposed to belonging to another... to do one's own business (and not intermeddle with the affairs of others),... b. of what pertains to one's property, family, dwelling, country, etc. ... c. harmonizing with, or suitable or assigned to, one's nature, character, aims, acts; appropriate... 2. private..." (Thayer, p. 296-297; 2398)

By using this term, the Holy Spirit makes it personal and practical. Unlike the citizen or servant who may have many different rulers or masters in his lifetime, the wife has "*her own husband.*" This does two things. First, this is not a doctrinal but a practical and individual command. This is not a general command, but a specific one. Each wife has her own husband and each wife is to be in submission to her own husband. The wording demands that she apply this to her own husband and begin making it a reality in her present relationship.

that even if some do not obey the word,

With the use of the adverb "hina," which speaks of "purpose and end: to the intent that; to the end that, in order that;..." There is no way to misunderstand or misinterpret this word.

"hina... to the intent that; to the end that, in order that;... it is used 1. prop of the purpose or end;..." (Thayer, p. 302-304; 2443)

This fits closely with the statement He started this section with.

having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.

God is aware of the difficulties that can occur when a husband and wife both hear the word and she is converted while he is not. The term "not obey" makes it very clear that the husband has fully heard the word, but will not allow himself to be persuaded or comply with the gospel.

"apeitheo... not to allow one's self to be persuaded; not to comply with; a. to refuse or withhold

belief... b. *to refuse believe and obedience...*" (Thayer, p. 55; 544)
apeitheia "the condition of being unpersuadable" (a, negative, *peitho*, "to persuade"), denotes "obstinacy, obstinate rejection of the will of God"; hence, "disobedience"; Eph 2:2; 5:6; Col 3:6, and in the RV of Rom 11:30,32 and Heb 4:6,11 (for KJV, "unbelief"), speaking of Israel, past and present. (Vine's Expository Dictionary NT:544)

This is not always the case. That's why Peter used the term "if."

"ei... is first a conditional particle, *if...*; secondly, an interrogative particle, *whether...* I ei CONDITIONAL... is connected, according to the variety of conditions, with various tenses and moods; viz. 1. with the Indicative of all tenses, when anything is simply and generally assumed to be, or to be done, or to have been done, or to be about to be. ..." (Thayer, , p. 169-172; 1487).

Sometimes after a Bible class, the wife is very interesting that the husband is not. She may do all she can to teach and to get others to come in and teach. But sometimes at a certain point, the husband states, I am not interested and I am not going to obey. Paul spoke of this from a different perspective. While some might have thought when someone obeys the gospel and everything "*becomes new*," they might need to remove themselves from the evil companionship of an ungodly husband and his friends.

But to the rest I, not the Lord, say: If any brother has a wife who does not believe, and she is willing to live with him, let him not divorce her. 13 And a woman who has a husband who does not believe, if he is willing to live with her, let her not divorce him. 14 For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; otherwise your children would be unclean, but now they are holy. 1Cor/ 7:12-15

Both Paul and Peter say "no." The decision is on the part of the unbeliever, not the Christian. If the unbeliever doesn't leave, the Christian has no obligation to leave. Peter seems to carry that one step further. The wife should stay in order to seek to convert him. Not directly, but indirectly. As this wife begins changing the priorities of her life, the husband will be watching closely. God's assurance is that if she carefully ponders and practices the things revealed here toward her own husband she has the greatest possible chance of winning him.

This is illustrative of the power that letting one's light shine and having others see our good works can have. Though this husband has heard the word and rejected it, God's recourse for her is not to simply continue preaching and pleading, but to live the new abundant life God has for His people.

I have come that they may have life, and that they may have it more abundantly. Jn 10:10

As he sees her change into a better and better woman and he witnesses his life being enhanced and made more abundant, it is to be hoped that he will grow to understand that it is the gospel influencing his wife that is bringing these changes. At some point, he may give the gospel a second and less prejudiced look.

they, without a word, may be won by the conduct of their wives,

Remember, the term "*not obey*" makes it very clear that they have heard the truth. They are living in the "*condition of being unpersuadable.*" They are now "*obstinate*" in their "*rejection*" of what they have heard and "*refuse believe and obedience.*" Whatever the reason, this husband has heard enough of God's word and doesn't want to hear anymore.

In such a case, more preaching will not persuade them. They have heard it and it has not moved them. Generally in such cases, there is nothing more to be done. But with a spouse letting her light shine day by day, one last thing is available. It may be a great sacrifice if the man is difficult to work under, but this goal should be worth any price to her. Regardless of the difficulties it is the exact same motivation as the ending of the previous chapter. Christ did this for all of us, if we can do something to help with that and convert someone who might otherwise have been unreachable, it should be bought up.

This is not nagging, it is not preaching, there are no words involved. The seed has already been sown, now "*without a word*" they can still be won. It will be her conduct that will turn the tide. Thus she has two goals to become "*a worthy woman.*" First to be pleasing to God to grow as much as possible and become the best she can be. Second, to gain her husband for the Lord. As Peter continues this section, he adds that by acting in this way she will gain a heart that is precious and of great price in the sight of God. She will be following the steps of her mother Sarah, and all the godly women found in the Old Covenant. The crowning moment would be the

joy of winning her husband. The term “won” signifies “*an investment*” of time, energy and sacrifice.

kerdaino ... to gain by means of one’s activity or investment - ‘to earn, to gain, to make a profit.’ ‘we shall go into business and make a profit’ James 4:13; ... ‘he invested his money (literally ‘he did business with them’) and earned another five’ Matt 25:16; ; ‘what will a person accomplish if he gains the whole world but is himself lost or must suffer for it?’ Luke 9:25. ... ‘your mina ... has earned five minas’ Luke 19:18....” (Lou & Nida, Greek-English Lexicon NT:2770)

Twice in the Scriptures this word is used in a similar way. Once based on the initial steps of church discipline, we might gain our brother who had lost his soul. Second, Paul used it to describe his own attitudes toward evangelism. He is willing to make very difficult sacrifices (probably much more than this wife toward her husband) in order to save as many as possible.

*“Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have **gained** your brother. Mt. 18:15-16*

*For though I am free from all men, I have made myself a servant to all, that I might **win** the more; 20 and to the Jews I became as a Jew, that I might **win** Jews; to those who are under the law, as under the law, that I might **win** those who are under the law; 21 to those who are without law, as without law (not being without law toward God, but under law toward Christ), that I might **win** those who are without law; 22 to the weak I became as weak, that I might **win** the weak. I have become all things to all men, that I might by all means save some. 23 Now this I do for the gospel’s sake, that I may be partaker of it with you. 1Cor. 9:19-23*

Since she has been offered this wonderful opportunity She must carefully weigh her “*manner of life*” and “*behavior.*” This is the term used to begin this section “*having your conduct honorable.*” Peter uses this term in his letters over half of all its uses in the NT. We need to “*be holy in all our **conduct,***” (1:15) because we have been “*redeemed from our vain **manner of life***” received by tradition from our fathers” (1:18).

The power to convert a husband who has already heard the word, but refused to be persuaded, comes from the behavior and manner of life of his wife. Paul said the same thing about the entire nation of Israel. They had rejected the word, but Paul, using a passage written by Moses, was preaching to the Gentiles, hoping that his zeal, though it brought great persecution and trials to him, would result in reaching some who might otherwise never have been reached.

*But I say, did Israel not know? First Moses says: “**I will provoke you to jealousy by those who are not a nation,** I will move you to anger by a foolish nation.” Rom. 10:19*

*For I speak to you Gentiles; inasmuch as I am an apostle to the Gentiles, I magnify my ministry, 14 **if by any means I may provoke to jealousy those who are my flesh and save some of them.** Rom. 11:13-15*

Thus in exactly the same way that an evangelist seeks to influence those who are lost, this wife has the same opportunity, though on a much smaller scale. She must carefully ponder the honorable conduct here set forth, while at the same time abstaining from whatever lusts of the flesh, eyes, and pride of life that would keep her from doing everything possible to be fully submissive and compliant to him under all circumstances.

By doing all these things, the husband will see that the gospel has produced some very impressive fruits. This will cause them to take a much more careful look into what it is that has changed their wives.

2 when they observe your chaste conduct

Once again, Peter returns to the beginning of this section and repeats the word “*observe.*” Just as the Gentiles are observing the conduct of the Christian, so also are the unbelieving husbands. “*The noun etoptes has first the sense of “one who sees and notes something.” “observer,” “(attentive) spectator,” (Kittel).*

This is an attentive viewing, although they may hide it. They are watching, scrutinizing and even testing the waters to see how far this submission might go. As they watch and see its depth, they will become impressed with her “*chaste*” conduct. The term chaste is a broad term that takes in two distinctive ideas. Carefully ponder the following definitions.

“hagnos, ... 1. exciting reverence, venerable, sacred ... 2. pure ... a. pure from carnality, chaste, modest,... b. pure from every fault, immaculate ...” (Thayer, Joseph Henry, op. cit., p. 8; 53).

“hagnos... originally signifies “that which awakens religious awe”... It is the proper term for “taboo.” ... the original meaning is soon softened. It comes to be used simply for things connected with deity.

... “ritually clean”... it refers negatively to the lack of defects arising e.g. from blood guiltiness... contact with corpses, or ... sexual intercourse... this gives rise to the meaning “chaste.” the originally purely externally religious concept now acquires a more ethical and inward significance... In this sense it is much used in Hellenism. In civic life *hagnos* is a term of honor denoting the blameless discharge of office... In the NT it signifies “moral purity and sincerity,” as in relation to Christ in 1 Jn. 3:3. It demands especially of those who bear office in the community (1 Tim 5:22... Titus 2:5); of the conversation of Christian wives (1 Pt. 3:2) of the pious wisdom which avoids all self-seeking (Jm. 3:17).” (Kittel Vol 1 p. 122)

These definitions make it clear that the term used in the Bible is much broader than the English term “*chaste*.” Some of the later translations tried to improve upon it, but still couldn’t really capture its fulness.

chaste conduct accompanied by fear (NKJV) respectful and pure conduct. (ESV)

chaste and respectful behavior. (NASU) purity and reverence of your lives. (NIV)

Unfortunately, *chaste* and *pure* don’t give a full understanding. They speak of what is seen on the outside, but can’t reach inside like the original term does. It is a single term that captures the essence of the the following verses of the worthy or virtuous woman.

Who can find a virtuous wife? 11 The heart of her husband safely trusts her; So he will have no lack of gain. 12 She does him good and not evil All the days of her life. 26 She opens her mouth with wisdom, And on her tongue is the law of kindness. Pr. 31:10-12; 26

Thus the inner attitude leads to the outward conduct. She respects and reverences him. Her words and conduct, in his presence, and at all times manifests this “*awe*” and “*reverence*” that she has created within her heart toward him, in submission to God. As he watches, he learns that he can trust her. She will never betray or gossip about him. She will never do anything to embarrass or bring harm to him. She gains an honor in his eyes through “the blameless discharge her office” of being a wife. Her inward attitude of awe, reverence and sincerity is seen by the husband in the way she conducts her conduct in every realm of life.

This submission carries her into every realm of life. As this unbelieving husband tests her in various circumstances, he finds her thoroughly submissive to the degree that she is also *chaste*. She is submissive in her relationship with her husband to the degree that she is modest, pure, and clean. A mature Christian woman reaches the highest possible degree of modesty and decorum. It is seen in her dress, speech, and demeanor. She never crosses lines that cause her husband to doubt her loyalty and devotion to him. She is “*one flesh*” with him and the unity is complete and full.

accompanied by fear.

In the original Greek, the verse reads “*in fear, chaste*.” Hence the submission manifested in chastity, comes from the source of fear. The fear will be the basis upon which the chastity and purity can reach its fulness. This is the preposition, “*in*” and it refers to things both physical and ethical that are “in the interior of some whole.” In this case, her chastity and purity is within the interior of fear and reverence. It is the means by which this the submission and chastity are seen. Fear has two basic meanings, just as it does in English.

“*phobos* first had the meaning of flight, that which is caused by being scared; then, that which may cause flight, (a) fear, dread, terror, always with the significance in the four Gospels; ... (b) reverential fear, (I) of God, as a controlling motive of the life, in matters spiritual and moral, not a mere fear of His power and righteous retribution, but a wholesome dread of displeasing Him, a fear which banishes the terror that shrinks from His presence, Rom. 8:15 and which influences the disposition and attitude of one who circumstances are guided by trust in God... “ (Vine Vol 2, p 84)

It can mean terror and dread if one is in danger, but in normal activities where there is no danger it means reverence and respect. When a tornado, hurricane or thunder storm is seen in the distance, it provokes awe, reverence and respect which would become terror if it strikes us. This is the term used for the fear of God, the fear of the king, and the fear of a slave for his master. It refers to the attitude of respect and reverence for the rank God has and has given to various institutions and individuals. The husband is one of these. God wants the wife to give the husband the same quality of reverence and respect that she gives to Him. Paul stresses this also:

and be subject to one another in the FEAR of Christ. 22 Wives, be subject to your own husbands, as to the Lord. 23 For the husband is the head of the wife, as Christ also is the head of

the church, He Himself being the Savior of the body. 24 But as the church is subject to Christ, so also the wives ought to be to their husbands in everything. Eph 5:21-24

The term "fear" is the same one used here. The wife is to give her husband the same fear she gives to Christ. She is to submit to him in the same manner as she does to Christ because the husband has been made the head over the wife just as Christ has been made head over the church. So when a husband asks for something to be done, it is done. When he comes home, he is treated with respect. This may sound like a tough duty, and for some wives it is much more difficult than others, but for the woman who wants to win her husband or please God, it is done with zeal and diligence.

3 Do not let your adornment be merely outward-- arranging the hair, wearing gold, or putting on fine apparel--

The Spirit now moves to the practical side of this awe, reverence and respect. He commands the women not to let their adornment be outward. Spirit compares two different "adornments" one is outer and the other is within the heart. Since adornment is true for both inner and outer, it is important to get a true sense of this term.

"kosmos... 1... an apt and harmonious arrangement or constitution, order... 2. ornament, decoration, adornment... 3. the world, i.e. the universe... 4. the circle of the earth, the earth... 5. the inhabitants of the world... particularly the inhabitants of the earth, men, the human race... 6. the ungodly multitude; the whole mass of men alienated from God, and therefore hostile to the cause of Christ... 7. worldly affairs; the aggregate of things earthly; the whole circle of earthly goods, endowments, riches, advantages, pleasures, etc., which, although hollow and frail and fleeting, stir desire, seduce from God and are obstacles to the cause of Christ..." (Thayer p 356-357; 2889)

kosmeo ,, primarily "to arrange, to put in order" (Eng., "cosmetic"), is used of furnishing a room, Matt 12:44; Luke 11:25, and of trimming lamps, Matt 25:7. Hence, "to adorn, to ornament," as of garnishing tombs, Matt 23:29; buildings, Luke 21:5; Rev 21:19; one's person, 1 Tim 2:9; 1 Peter 3:5; Rev 21:2; metaphorically, of "adorning a doctrine, Titus 2:10. (Vine's Expository Dictionary NT:2885)

This is the term for putting things in order. The "kosmos" is a term used for the entire universe that God created in the beginning.

2 The earth was without form, and void; and darkness was on the face of the deep. 26 Then God saw everything that He had made, and indeed it was very good. So the evening and the morning were the sixth day. Gen. 1:2, 31

God started with something that was "waste and void," but by the time He finished adorning, it was "all very good." The Holy Spirit speaks to those of us created in His image and likeness. We too like to make order out of disorder.

When we arise in the morning, our hair is in disarray, our body needs cleansing, our clothing need to be arranged. It varies from person to person, but at the least we take a few minutes in front of mirror to arrange ourselves. We want to leave home with an apt and harmonious arrangement, properly adorned. In our culture, women are especially concerned about this adorning. It is one of the best means they have of looking as good as possible. When they look good, their self-esteem and confidence is enhanced. God used this feeling to make His powerful point. You already have great concern for the way you look! Everyone wants to adorn themselves as nicely as they possibly can. God does not want this to be "outward." This term is defined:

"exother... c: the outside surface of an object - 'on the outside, outside of.' ... 'whitewashed tombs which look fine on the outside' Matt 23:27; ... 'you clean the outside of your cup and plate' Matt 23:25. ... 'then the outside of the (cup will be) clean' Matt 23:26. 'a scroll written on the inside and on the outside' Rev 5:1. (Lou & Nida, Greek-English Lexicon NT:1855)

This is an important contrast that Jesus made in speaking of the Pharisees. They were concerned about the outside, but Jesus warned them that if you focus only on the outside the inside will become corrupt and evil. Yet if you focus on the inside, beautifying and cleansing, then the outside will take care of itself.

"Woe to you, scribes and Pharisees, hypocrites! For you cleanse the OUTSIDE of the cup and dish, but INSIDE they are full of extortion and self-indulgence. 26 Blind Pharisee, first cleanse the INSIDE of the cup and dish, that the OUTSIDE of them may be clean also. 27 "Woe to you, scribes and Pharisees, hypocrites! For you are like whitewashed tombs which indeed appear beautiful OUTWARDLY, but INSIDE are full of dead men's bones and all uncleanness. 28 Even

so you also **OUTWARDLY** appear righteous to men, but **INSIDE** you are full of hypocrisy and lawlessness. Matt 23:25-28

There is **nothing that enters a man from OUTSIDE which can defile him**; but **the things which COME OUT of him**, those are the things that defile a man. 16 If anyone has ears to hear, let him hear!" Mark 7:15-16

Clearly this beauty that the husband is to see is not outward. This beauty is not just "skin deep." It begins on the inside, and what comes out is from the inside.

Thus there is an adorning that is purely outside. We focus on what others can see. Jesus warned against this in our worship to God just as the Holy Spirit does here for wives. When practicing righteousness as the wives are doing here, they must be certain they are not doing it simply to be "seen of men," or in this case only to be seen by her husband.

"Beware of practicing your righteousness before men to be noticed by them; otherwise you have no reward with your Father who is in heaven. 2 So when you give to the poor, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be honored by men. Truly I say to you, they have their reward in full. 3 But when you give to the poor, do not let your left hand know what your right hand is doing, 4 so that your giving will be in secret; and your Father who sees what is done in secret will reward you. Mt. 6:1-4

Jesus is not forbidding others seeing us do righteousness. He wants us to let our light shine and let our good deeds be seen.

Let your light so shine before men, that they may see your good works and glorify your Father in heaven. Mt. 5:16

So what is the answer to this riddle? Jesus caught it when he said if you wash the inside, the outside also gets washed. If you do this for God, men will see, but it is not for men, it is deeper than that and is for God.

I think we should see this as a parable. The three things he lists are purely and completely outside. They have nothing to do with character or reputation. They are only things that strike the eye. The first is hair. Like all these things it is here today only to be redone tomorrow. There is nothing lasting about any of them.

The arranging of the hair obviously changes from society to society and culture to culture. In the first century, these women were accustomed to weaving, braiding and elaborate designs. While many women spend time on these things, they should not be the main emphasis.

"emploke... an inter-weaving, braiding, a knot... an elaborate gathering of the hair into knots..."

(Thayer, p. 208; 1708)

Women who seek to influence their husbands by the beautiful arranging of their hair are using a natural ability wisely, but Peter is not even discussing this type of adornment. The second term is "wearing" gold. The definition of wearing means to put it around, like necklace or bracelet: which means to put gold around themselves.

"perithesis... , fem. noun from (4060), to set about, which is from perí (4012), around, and tithemi (5087), to place. Wearing, adorning. In 1 Peter 3:3, ... [5553], gold, gold ornaments), "putting on of gold ornaments" (a.t.). (Complete Word Study Dictionary: NT:4025)

Isaiah gives us some idea of what women in Israel wore. God was preparing Israel for the coming judgment when all these things would be torn from them.

*In that day the Lord will take away the finery: The **jingling anklets**, the scarves, and the **crescents**; 19 The **pendants**, the **bracelets**, and the veils; 20 The headdresses, the **leg ornaments**, and the **headbands**; The perfume boxes, the **charms**, 21 and the **rings**; The **nose jewels**, 22 the festal apparel, and the mantles; The outer garments, the purses, 23 and the mirrors; The fine linen, the turbans, and the robes. Isa. 3:18-23*

The third option that women must make in their outer adornment is their choice of clothing. While the clothing can be elaborate, the Holy Spirit here does not use that term. He uses two simple Greek words. The first is "putting on:" which is just the general word for putting on clothing.

éndusis; to put on. The putting on or wearing of clothes (1 Peter 3:3). (Complete Word Study Dictionary: NT:1745)

The second term the Holy Spirit used is the simple word clothes. They can be fancy, but most of the time they are just regular clothing.

himation... an outer garment, a cloak or mantle worn above the chiton ... the Roman toga,

2. generally, clothes, ..." (Liddell and Scott Abridged Greek Lexicon. NT:2440)
himation... (l) Generally any garment (Matt 9:16; 11:8; Mark 2:21; Luke 5:36; 7:25; Heb 1:11). , garments, clothing, raiment including the outer and inner garment, cape and shirt or coat (Matt 17:2; 24:18; 27:31,35; Mark 15:24; John 13:4,12; James 5:2; Rev 4:4); "to rend the clothes" (Word Study Dictionary: NT:2440)

himation appears 60 times in the NT ... is used of both garments in general (pl. clothing) and specifically the outer garment, i.e., the mantle or cloak with openings for the arms. Outer garment and undergarment are explicitly contrasted in Matt 5:40 par. Luke 6:29. ... The NT most often speaks of the *himation* in a routine way. It is either itself the subject or is used as a point of comparison: In the first case direct reports are given of what happens with garments: they are made (Acts 9:39), taken (Mark 13:16 par.), put on (Mark 15:20 par. Matt 27:31; Luke 8:27; John 13:12; Acts 12:8; 1 Peter 3:3), taken off (Mark 10:50; Acts 16:22), relinquished (Matt 5:40), taken away (Luke 6:29), inscribed with a name (Rev 19:16), guarded (16:15; Acts 7:58; 22:20), divided (Mark 15:24 par. Matt 27:35/Luke 23:34/John 19:23,24), and sold for money (Luke 22:36). ..." (Exegetical Dictionary of NT:2440).

This term is important because there are some who interpret this passage and the parallel in Timothy in a more stringent way than the context will allow.

in like manner also, that the women adorn themselves in modest apparel, with propriety and moderation, not with braided hair or gold or pearls or costly clothing, 10 but, which is proper for women professing godliness, with good works. 1Tim. 2:9-11

Do not let your adorning be external—the braiding of hair, the wearing of gold, or the putting on of clothing— 4 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. 1 Pet. 3:3-4 (ESV)

Some would teach it is wrong for a Christian to do any of these things. There should be nothing done to the hair, no jewelry or costly clothing and one should not braid their hair or wear gold. But the whole thing breaks down with the last part of the command. Is Peter commanding Christians not to wear clothing? Obviously not. So some of the translations make it clear that this is a common construction in Greek. When two things are contrasted, but one cannot be completely eliminated, they use "not only ... but also."

Your adornment must not be merely external—braiding the hair, and wearing gold jewelry, or putting on dresses; 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. 1 Peter 3:3-5 (NASU)

Do not let your adornment be merely outward—arranging the hair, wearing gold, or putting on fine apparel— 4 rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle and quiet spirit, which is very precious in the sight of God. (NKJV)

Peter's point is very clear. Women tend to use their physical appearance as a means of pleasing and influencing her husband. This is not removed by Peter. There is no condemnation, only an addition. They should not just do the outward. There is also a hidden side to a woman.

4 rather let it be the hidden person of the heart,

The term "rather" is often translated "but," since is the strongest adversative conjunction often used to make contrasts. Yet it can also mean "other things" in the sense of additional things Often understood "not only ... but also" because it is not denying completely, but changing the emphasis.

"alla... an adversative particle... hence properly, other things sc. than those just mentioned. I But. So related to the preceding words that it serves to introduce 1. an opposition to concessions; nevertheless, notwithstanding:... 2. an objection... 3. an exception... 4. a restriction... 5. an ascensive transition or gradation, nay rather, yea moreover..." (Thayer, p. 27-28; 235)

This is a term that tells the reader that the Holy Spirit is now going to give a comprehensive overview of the true purpose of "adornment." As noted above, the term "kosmos" was used of the entire creation after God took something that was formless and void and adorned it during the six days of creation. It is a natural part of the image of God to want to take any disorder and adorn it. But when a Christian woman uses this emotion, it must not be exclusively for the outside. In this case, since it is a part of the self-esteem and self-worth we all feel when presenting ourselves. Those who don't care look slovenly and unkempt. Those who seek to

present themselves as someone who cares always put things in order before leaving home. The problem is not with the outer adornment. The problem, like those who allow the things of this life to take too high a priority. As Jesus said there,

But seek first the kingdom of God and His righteousness, and all these things shall be added to you. Mt. 6:33

So also here. Take care of the inward adornment and the outside will be done as a matter of course. When a woman puts all her focus on outward beauty and has little time for inner beauty she is squandering a very important emotion God gave to us.

So while a woman can put some time into outward adornment, it must not be the main focus. It is not to be outward *“but rather and moreover”* the inward. The proper concern and adornment for the Christian woman should primarily center on the hidden person of the heart. The term “hidden” is defined:

kruptos ..., adj. from *krúptōe* (2928), to keep secret. Hidden, concealed, and thus secret (Matt 10:26; Mark 4:22; Luke 8:17; 12:2). In secret where one cannot be seen by others (Matt 6:4,6,18). In secret privately (John 7:4,10; 18:20 [cf. Luke 11:33 (1519), in, and a hiding place], in a secret place where it cannot be seen, a cellar {1 Cor 4:5, “secret things of darkness” (a.t.)}). “The hidden things of shame” (a.t. [2 Cor 4:2]) (Complete Word Study Dictionary: NT: 2927)

The hidden secret person of the heart is the true essence of what we are. Jesus also used this word to describe what only God can see.

*Therefore, when you do a charitable deed, do not sound a trumpet before you as the hypocrites do in the synagogues and in the streets, that they may have glory from men. Assuredly, I say to you, they have their reward. 3 But when you do a charitable deed, do not let your left hand know what your right hand is doing, 4 that **your charitable deed may be in secret; and your Father who sees in secret will Himself reward you openly.** Mt. 6:2-4*

*Therefore judge nothing before the time, until the Lord comes, **who will both bring to light the hidden things of darkness and reveal the counsels of the hearts. Then each one’s praise will come from God.** 1Cor. 4:5*

Think about it! After this life is over, the outer body’s decay will be past, and the only thing left will be the hidden secret person of the heart. What a blessing if at that time, our life has been lived to bring praise from God. Since all outer things will be dissolved, the time we spend on it will dissolve with it. It is much more precious and much more important to beautify and adorn than the physical body. It is what we will take with us when we die and stand before Our God. There are things that both men and women can do to beautify this part of our being. The Spirit of God here warned that all should pay special attention to this. Most people fashioned to this world look at the outside and have no concern for the inside. God wants Christian women working on the heart. It is the most beautiful thing she has:

But the LORD said to Samuel, “Do not look at his appearance or at the height of his stature, because I have rejected him; for God sees not as man sees, for man looks at the outward appearance, but the LORD looks at the heart.” 1Sam. 16:7

Man is not the only one assessing our efforts at adorning. God is also the greatest part of our lives and He is deeply concerned about the condition of our heart. To be beautiful in the sight of the Lord, each woman must be adorning this hidden person of the heart. The Scriptures use the term heart which is the organ that brings life to our body as the center of our being. Along with heart come soul and spirit.

“kardia,... fr a root signifying to quiver or palpitate;... prop. that organ in the animal body which is the centre of the circulation of the blood, and hence was regarded as the seat of physical life:... 2. univ. kardia denotes the seat and centre of all physical and spiritual life; and a. the vigor and seat of physical life... b. the centre and seat of spiritual life, the soul or mind, as it is the fountain and seat of the thoughts, passions, desires, appetites, affection, purposes, endeavors [so in Eng. heart, inner man, etc.]... of things done from the heart i.e. cordially or sincerely, truly (without simulation or pretense... BB spec. of the understanding, the faculty and seat of intelligence... GG of the will and character... DD of the soul so far forth as it is affected and stirred in a bad way or good, or of the soul as the seat of the sensibilities, affections, emotions, desires, appetites, passions... 3. used of the middle or central or inmost part of anything, even though inanimate...” (Thayer, p. 325-326; 2588).

The heart and soul are all part of the eternal spirit that makes us in God’s image. It will go with us into eternity and God will make an assessment if our inner adornment is what it should have

been. He will speak next how we are to adorn the heart. Since this is what is going with us into eternity, it should take first priority. Without discretion, wisdom and inner beauty, the outward beauty is worthless.

As a ring of gold in a swine's snout, so is a beautiful woman who lacks discretion. Prov 11:22
While the outward man is adorned with braided hair, golden ornaments and clothing, the inner man is also either adorned or unadorned, depending on the time and effort we put forth.

with the incorruptible beauty of

The term “with” is the same term “en” - the means or instrument” Thus it is the incorruptible beauty that becomes the means or instrument by which the inner man is adorned. A gentle and quiet spirit is based on that incorruptible beauty that surrounds, equips and assists the hidden person of the heart to be beautiful. The term “incorruptible” is defined:

“aphthartos... uncorrupted, not liable to corruption or decay, imperishable... immortal: of the risen dead...” (Thayer, P. 349; 2817)

aphthartos “not liable to corruption or decay, incorruptible” (a, negative, and A, No. 2*), is used of (a) God, Rom 1:23; 1 Tim 1:17 (KJV, “immortal”); (b) the raised dead, 1 Cor 15:52; © rewards given to the saints hereafter, metaphorically described as a “crown,” 1 Cor 9:25; (d) the eternal inheritance of the saints, 1 Peter 1:4; (e) the Word of God, as incorruptible” seed, 1 Peter 1:23; (f) a meek and quiet spirit, metaphorically spoken of as “incorruptible” apparel, 1 Peter 3:4. (Vine’s Expository Dictionary NT:862)

* *diaphthora* an intensified form of No. 1, “utter or thorough corruption,” referring in the NT to physical decomposition and decay, is used six times, five of which refer, negatively, to the body of God’s “Holy One,” after His death, which body, by reason of His absolute holiness, could not see “corruption,” Acts 2:27,31; 13:34-35,37; (Vine’s Expository Dictionary NT:1312),

This is the one reason that rises above all the others. The time and effort one puts into this will never corrupt or decay. The sad reality Peter infers, Paul actually states clearly.

Even though our outward man is perishing, yet the inward man is being renewed day by day. 2Cor. 4:16-17

The inner man is not liable to greying, wrinkling, frailty and loss of youth. Yet this beauty, clearly seen even by an unbelieving husband. Yet God is the spectator Peter will now focus on. It becomes evident only to those who can see the unseen.

16 Therefore we do not lose heart. Even though our outward man is perishing, yet the inward man is being renewed day by day. ... 18 while we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal, but the things which are not seen are eternal. 2 Cor 4:16, 18

Once our spirit leaves this body, all the time spent on adorning it will be gone forever. Thus the real problem with braiding the hair, wearing gold and putting on clothing is only temporary. While the inner beauty of the hidden person of the heart is eternal and imperishable. By the time spent on the former and latter, we know where our heart lies just as we do with all the other things we treasure.

For where your treasure is, there your heart will be also. Mt. 6:21

a gentle and quiet spirit,

The term “gentle” is a very complicated and many layered term. While its basic definition is:

“prautes... gentle, mild, meek ...” (Thayer, p. 534)

This is only a small portion of such a grand concept. To consider how broad it is look at a few other uses in the NT.

Blessed are the meek, For they shall inherit the earth. Mt. 5:5

Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls. Mt. 11:29-30

Tell the daughter of Zion, ‘Behold, your King is coming to you, Lowly, and sitting on a donkey, A colt, the foal of a donkey.’” Mt. 21:5

But you, O man of God, flee these things and pursue righteousness, godliness, faith, love, patience, gentleness. 1Tim. 6:11-12

Since the meek “inherit the earth,” and our Savior is “gentle” and “lowly,” there are other reasons to add this quality and it is clearly not a quality exclusive to women, it is very important that we consider it from all sides and layers in order to grasp it and assess our possession of it. It doesn’t matter what we think of the word. What truly matters is what God thinks of it! I have

placed a lot of definitions because I want those who are reading to see what has to be considered in the use of this term.

“prautes The meaning of *“prautes”* “is **not readily expressed in English**, for the terms **meekness, mildness,** commonly used, **suggest weakness and pusillanimity** to a greater or less extent, whereas **prautes does nothing of the kind**. Nevertheless, it is difficult to find a rendering less open to objection than ‘meekness.’ ‘Gentleness’ has been suggested, but as **prautes** describes a condition of mind and heart, and as ‘gentleness’ is appropriate rather to actions, this word is no better than that used in both English Versions. **It must be clearly understood**, therefore, that the **meekness manifested by the Lord and commended to the believer is the fruit of power**. The common assumption is that when a man is meek it is because he cannot help himself; but **the Lord was ‘meek’ because he had the infinite resources of God at His command**. Described negatively, **meekness is the opposite to self-assertiveness and self-interest**; it is equanimity of spirit that is neither elated nor cast down, simply because **it is not occupied with self at all**. (Vine’s Expository Dictionary, NT: 4236)

“prautes *“prautes... “mild and gentle friendliness,” is the opposite of roughness... of bad temper, or sudden anger... and brusqueness ...* It is close to the *epieikeia* which tempers stern law... Among the Greeks gentle friendliness is highly prized as a social virtue ... The systematic thinker Aristotle places *prautes* as... a mean between *orgilotes* (“anger,” “bad temper”) and the spineless incompetence of *aorgesia*... Since he sets a positive value on justifiable and moderate anger, mildness is for him, with *euorgeton*, the laudable mean between the extremes of anger and indifference...” (Kittel, Vol 6 p 645-646; 4236)

prautes ... The work for which Christ’s Gospel came into the world was no less than to put down the mighty from their seat, and to exalt the humble and meek. ... **It is that temper of spirit in which we accept his dealings with us as good, and therefore without disputing or resisting**; ... This meekness, however, being first of all a meekness before God, is also such in the face of men, even of evil men, out of a sense that these, **with the insults and injuries which they may inflict, are remitted and employed by Him for the chastening and purifying of his elect**. This was the root of David’s *prautes*, when Shimei cursed and flung stones at him—the consideration, namely, that the Lord had bidden him (2 Sam 16:11), that it was just for him to suffer these things, however unjustly the other might inflict them; and out of like convictions all true Christian ...” (Trench’s Synonyms of the NT 4236)

After spending a few hours looking at these types of comments, both in commentaries and lexicons, I could see that it would be very difficult for a woman to find within those definitions an exact template to follow. There isn’t a really good and practical definition because it is a very complicated emotion. Lenski gave a very helpful observation when he noted that we must look at these two words in the context of a submission that is both reverent and respectful. are both under the heading of submission. When we see both “meekness” and “quietness as an elaboration and explanation of a reverent and respectful heart will are better prepared to assess the definitions and gain understanding.

A composite of all the definitions of meekness is now more helpful. Meekness is a “mild and gentle friendliness” that insulates us from external events. Regardless of the ups and downs of a husband / wife relationship, as a “fruit of power,” meekness will always allow us to “turn the other cheek” and “go the second mile.” As an excellent example, Jesus’ meekness made Him the perfect person to shoulder our yoke with. Regardless of our weaknesses and inconsistency,

Submission = Reverence with Respect



Within the
Incorruptible
beauty of a
Meek and
Quiet Spirit

He will always respond with gentleness and a desire to help. This was evident when He told Peter he would deny him three times and yet listened quietly as Peter arrogantly boasted that he would never do such a thing. Ending the conversation with:

I have prayed for you, that your faith may not fail; and you, when once you have turned again, strengthen your brothers.” (Lk. 22:32).

While our English “meekness” is often a “fruit of weakness” scorned and mocked, this “meekness” revealed in the Scriptures is the “fruit of power” to be respected and held in honor. It stands with humility instead of pride and mercy instead of vengeance. It is true strength subdued and harnessed.

Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. 4 Let each of you look out not only for his own interests, but also for the interests of others. Phil. 2:3-4

“You know that those who are recognized as rulers of the Gentiles lord it over them; and their great men exercise authority over them. 43 But it is not this way among you, but whoever wishes to become great among you shall be your servant; 44 and whoever wishes to be first among you shall be slave of all. 45 For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many.” Mk. 10:42-45

If we look at the various uses of this term, not only as an adjective, but as a verb and a noun, we can see how the term moves seamlessly through all relationships.

Blessed are the meek for they shall inherit the earth. Mt. 5:5

Brethren, if a man is overtaken in any trespass, you who are spiritual restore such a one in a spirit of gentleness (prautes), considering yourself lest you also be tempted. Gal. 6:1-2

I, therefore, the prisoner of the Lord, beseech you to walk worthy of the calling with which you were called, 2 with all lowliness and gentleness (prautes), with longsuffering, bearing with one another in love, 3 endeavoring to keep the unity of the Spirit in the bond of peace. Eph. 4:1-4

And a servant of the Lord must not quarrel but be gentle (prautes) to all, able to teach, patient, 25 in humility correcting those who are in opposition, if God perhaps will grant them repentance, so that they may know the truth, 2Tim. 2:24-26

Who is wise and understanding among you? Let him show by good conduct that his works are done in the meekness (prautes) of wisdom. 14 But if you have bitter envy and self-seeking in your hearts, do not boast and lie against the truth. 15 This wisdom does not descend from above, but is earthly, sensual, demonic. 16 For where envy and self-seeking exist, confusion and every evil thing are there. 17 But the wisdom that is from above is first pure, then peaceable, gentle, willing to yield, full of mercy and good fruits, without partiality and without hypocrisy. Jas. 3:13-18

But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness (prautes) and fear; 16 having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed. 1Pet. 3:15-17

Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness (prautes), longsuffering; 13 bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. Col 3:12-14

This term is deeply tied to the ability of a Christian to be a servant. A wife is to manifest this mild, soothing disposition that would always lead her to calm those who are irritated, and to keep a quiet and friendly composure never becoming embittered or angry at what is unpleasant.

A soft answer turns away wrath, But a harsh word stirs up anger. Pr. 15:1

To all this the Spirit adds the term “quiet.” It is defined:

“hesuchios... but indicates tranquility arising from within, causing no disturbance to others. It is translated “quiet” in I Tim. 2:2.” (Vine, W. E. Expository Dictionary. Vol 3 p 242)”

hesuchia (noun - NT:2271) rest, stillness, silence; hesuchazo (verb - NT:2270) conduct oneself quietly, be silent; “hesuchios... (adjective - NT:2272) quiet, tranquil The noun occurs 4 times in the NT, the verb 5 times, the adjective twice. ... The primary meanings in Greek literature, “rest, peace, tranquility,” are those present in the NT. ... The word group is always used of people, ...”(Exegetical Dictionary of the NT:2271)

Tranquility generally starts outside of ourselves. Peace, prosperity, security, and strength, in a home, church, or nation are generally the raw materials from which tranquility can arise. When there are no outer conflicts, one feels peace and quiet in their heart.

The incorruptible beauty being described here, stems from the woman who has the ability to

have tranquility in her own heart without any outside help. While others are tranquil only when things are wonderful on the outside, and anxious, stressed and frustrated when things are not, the woman of true beauty always has tranquility in her heart regardless of what is happening outside. Her deep faith in God, and her submission to her husband remove the frustrations and anxieties of life and replace them with this quiet tranquil spirit that gives and loves and cares for the needs of others.

When we compare this with the condemnation of the contentious woman that God bids us leave behind to take on the adornment of a meek and quiet spirit.

Better to dwell in a corner of a housetop, Than in a house shared with a contentious woman. Pr. 21:9

Better to dwell in the wilderness, Than with a contentious and angry woman. Pr. 21:19

A continual dripping on a very rainy day And a contentious woman are alike; 16 Whoever restrains her restrains the wind, And grasps oil with his right hand. Pr. 27:15-16

And behold, a woman comes to meet him, Dressed as a harlot and cunning of heart. 11 She is boisterous and rebellious, Her feet do not remain at home; Pr. 7:10-11

A foolish woman is clamorous; She is simple, and knows nothing. Pr. 9:13

The wise woman builds her house, But the foolish pulls it down with her hands. Pr. 14:1

God wants women to adorn themselves with this calm, collected and serene spirit. Her main business is the care of her husband, children and home. Who does not allow the cares of this world to destroy her inner quiet tranquility.

train the young women to love their husbands, to love their children, 5 (to be) sober-minded, chaste, workers at home, kind, being in subjection to their own husbands, that the word of God be not blasphemed: (ASV) Titus 2:4-6

which is very precious in the sight of God.

Such a spirit is now given God's divine stamp of approval. This is the pinnacle of what God created a woman to be. This is what He wants to see in all women, and considers it to be "very precious."

"poluteles... (polus, and telos cost)... precious... a. requiring great outlay, very costly... b. excellent, of surpassing value, [A. V. of great price] ..." (Thayer, p. 530; 4185)

"poluteles ... primarily, "the very end or limit" (from polus, "much," telos, "revenue"), with reference to price, of highest "cost," very expensive, is said of spikenard, Mark 14:3; raiment, 1 Tim 2:9; metaphorically, of a meek and quiet spirit, 1 Peter 3:4, "of great price"; cf. No. 1 and A, No. 2, above. (Vine's Expository Dictionary NT:4185)

God sees such a spirit as something excellent, of surpassing value. It is a very costly and precious thing, and worth all the effort a woman can put forth to gain it. All women are offered this wonderful opportunity to develop in this area God so highly prizes and extols. Those women who take this to heart and do something about it will find a wonderful beauty coming forth from within and having high praise and esteem from God. A meek and quiet spirit is a difficult adornment to put on. It takes effort and control, but it is a thing of surpassing beauty and loveliness, both in the sight of God and man.

5 For in this manner, in former times, the holy women who trusted in God

The term "for" is the Greek word "gar" which expresses the "reason and cause of a foregoing statement" in order to "explain, make clear," or "illustrate a preceding thought". All that Peter has said about the wife being in submission with reverence and respect for her husband. All that he has said about the meek and quiet spirit being of great price is now illustrated and made clear by the "holy women in former times." This is a Scripture that forces us to go back and reevaluate our understanding. Through inspiration, the Spirit has now revealed that this has always been the mark of a holy woman. This is not something new or even a further tightening of previous commands. Yet a search of the Scriptures finds very few examples. This is one of those passages where something unknown has now been made known.

Women who sought to be holy to their Lord have understood from God's revelation in the beginning of creation and from other statements from God and His prophets that it was their role to be submissive to their own husbands, to be modest and chaste, to respectfully fear their husbands, and to adorn the hidden person of the heart with a gentle and quiet spirit. This is a universal command. It passes through all cultures, all dispensations, all times. This is the "manner" that holy women of old went about adorning themselves.

“houto... in this manner, thus, so; 1. by virtue of its native demonstrative force it refers to what preceded; in the manner spoken of; in the way described; in the way it was once; in this manner; in such a manner; thus so... (Thayer, p. 468-469; 3779)

Everything Peter has commanded of the wives is summed up and made the *“manner”* in which previous holy women have acted toward their husbands. All women have adorned their hearts with a meek and quiet spirit, as manifested by their reverent and respectful attitude toward their husbands. This is the eighth time Peter has used this term in his letter. Most notable is:

but as He who called you is holy, you also be holy in all your conduct, 16 because it is written, “Be holy, for I am holy.” 1Pet. 1:15-16

What the Holy Spirit has just revealed is how these women in former times became holy as God is holy. They sanctified and set themselves apart for God’s own special use in this manner. Thus the Spirit equates holiness with this submission. The more submissive the more holy. He goes one step further, not only was holiness part of this submission, but so also was their hope. Those women who hoped in God did all of this. This should be mentally added to Hebrews eleven, making them part of the great cloud of witnesses.

By faith, the holy women of former times adorned themselves with submission to their own husbands.

The Spirit also adds hope. Those who trust and hope in God will make the sacrifices He asked us to make to the furthest degree their hope will take them. Though it hurts and feels unfair here, God has promised that it brings great blessings and blessings from Him.

“elpizo... Sept for ... to trust; ... to flee for refuge... to wait, to hope; to hope (in a religious sense, to wait for salvation with joy and full of confidence)... hopefully to trust in... to direct hope unto one ...” (Thayer, p. 205; 1679)

Though cultures and countries have come and gone, and man’s ideas about the husband wife relationship along with it, God has never wavered. To be a godly women who fully trusts and hopes in God they must be doing these things.

also adorned themselves, being submissive to their own husbands,

While the adorning above was a noun, this is the verb. There a description and finished product of the adornment, but here it is the verb referring to the effort put forth to be adorned.

“kosmeo... 1. to put in order, arrange, make ready, prepare... 2. to ornament, adorn... metaph. I. q. to embellish with honor, gain honor,...” (Thayer, p. 356; 2885)

kosmeo ... to cause something to be beautiful by decorating - ‘to beautify, to adorn, to decorate, adornment, adorning.’ ‘it was decorated with beautiful stones and offerings’ Luke 21:5; ... ‘for the devout women of the past ... used to adorn themselves in this way’ 1 Peter 3:5. (Lou & Nida Greek-English Lexicon, NT:2885).

Those holy women in former times who wanted to be pleasing to God put themselves in order, arranged themselves and gained honor not simply by their physical beauty and ability to adorn their outer body. They did exactly what was explained in verse four. Their ornaments and adornments were not just makeup, hairstyles, jewelry or clothing that accentuated their beauty. They sought something much higher and greater than this. The adornment that really mattered to them was their submission to their own husbands.

Once again the term *“own”* emphasizes the practical nature of this submission. It was not a general understanding of submission, but a specific act of being obedient to the husband they married. This was the universal attribute of all godly women. Which makes the powerful point that if they did not do this they were disqualified from the category of being a holy woman who hoped in God. It is the submission that makes them truly beautiful to God. No matter how outwardly beautiful any woman can make herself, anything less than full submission, chaste and modest behavior and a meek and quiet spirit is like putting a beautiful gold ring into the nose of a pig.

Peter uses a present passive participle to emphasize the continued nature of this submission. It was one of the characteristics that had become to important that she personified submission.

6 as Sarah obeyed Abraham, calling him lord,

With the term *“as”* The Holy Spirit offers one final example for women to ponder. All of Christian women are here asked to compare themselves to Sarah as their mother.

“hos... an adverbial form of the relative pronoun hos, he, ho, which is used in comparison, as, like as, even as, according as, in the same manner as, etc. I. hos as an adverb of comparison;...”

(Thayer, p. 680-682; 5613)

This is a comparison of two things that are exactly alike. Sarah adorned herself exactly as all the other holy women who hoped in God did. All holy women who hope in God placed themselves in exactly the submission to their own husbands as Peter has now asked Christian women to do. They are not being singled out. They are being added in. Sarah also did exactly this. When she obeyed Abraham and called him lord, she was doing exactly what the Holy Spirit has just finished demanding of all Christian women. Sarah's obedience to Abraham is now set forth as the example for all devout women to strive for.

"hupakouo... to listen, hearken; 1. prop: of one who on a knock at the door comes to listen who it is, (the duty of the porter)... 2. to hearken to a command, i.e. to obey, be obedient unto, submit to..."

(Thayer, p. 638; 5219)

Sarah listened to Abraham, she obeyed and submitted to all that he asked of her. This is what made her one of the holy women Peter described above. Of interest is the fact that this is the same word used above to describe the husband that would not obey the word of God. While the husband is being disobedient to the Lord, the wife is to manifest her obedience to the Lord by being obedient to him. The more obedient and submissive she is, the more godly, devout and holy she will become. Sarah not only manifested this by her demeanor, but she also expressed it in words. The term "lord" is defined:

"kurios... having power or authority... he to whom a person or thing belongs, about which he has the power of deciding; master, lord; used a... of the possessor and disposer of a thing, the owner... one who has control of the person, the master... b. kurios is a title of honor, expressive of respect and reverence with which servants salute their master... c. this title is given a. to GOD, the ruler of the universe... B to the MESSIAH; ... to JESUS as the Messiah, since by his death he acquired a special ownership of mankind, and after his resurrection was exalted to a partnership in the divine administration..." (Thayer, p. 365-366; 2962)

The root meaning of the term centers on power and authority. The person who is called by this name is recognized as the one who has the power of deciding. It can be translated "master" or "lord." It is a title given to Jesus and to God in its superlative sense. But it is also a title given to the ruler of a household and is a title of honor expressive of respect and reverence. In this sense it perfectly suits the husband wife relationship if the wife sees things properly.

The truly worthy woman is going to be devoted and submissive to her husband. She is going to cultivate a meek, gentle, kind and quiet spirit and offer her husband the submission and honor that the godly women of old gave to their husbands. In this way she will be like them.

whose daughters you are if you do good

When properly understood, this is a deep and wonderful motivation. Paul explained very clearly what God meant when He promised that through Abraham all nations of the earth would be blessed and He would become the father of many nations.

Therefore it is of faith that it might be according to grace, so that the promise might be sure to all the seed, not only to those who are of the law, but also to those who are of the faith of Abraham, who is the father of us all 17 (as it is written, "I have made you a father of many nations") in the presence of Him whom he believed — God, who gives life to the dead and calls those things which do not exist as though they did; 18 who, contrary to hope, in hope believed, so that he became the father of many nations, according to what was spoken, "So shall your descendants be." Rom. 4:16-18 just as Abraham "believed God, and it was accounted to him for righteousness." 7 Therefore know that only those who are of faith are sons of Abraham. 8 And the Scripture, foreseeing that God would justify the Gentiles by faith, preached the gospel to Abraham beforehand, saying, "In you all the nations shall be blessed." 9 So then those who are of faith are blessed with believing Abraham. Gal 3:6-9

For you are all sons of God through faith in Christ Jesus. 27 For as many of you as were baptized into Christ have put on Christ. 28 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. 29 And if you are Christ's, then you are Abraham's seed, and heirs according to the promise. Gal. 3:26-29

Every baptized believer, regardless of their cultural heritage becomes a child of promise like Isaac.

Now we, brethren, as Isaac was, are children of promise. Gal. 4:28

Since we are all children of Abraham and receive the blessings of the promise through him

when we act like him. Peter now adds to this. Just as Abraham is the father of us all, so also Sarah is the mother of all women. Just as all faithful Christians are sons of Abraham, all women (and probably men) can have Sarah as their mother. But they can only be daughters of Sarah if they do “good.”

“agathopoeio... 1. To do good, do something which profits others... to show one’s self beneficent... to do some one a favor, to benefit... 2. To do well, do right...” (Thayer, p. 2; 15)

If they grow up to be like her, doing the good things outlined above then she will be one of the children of Sarah. A great honor will be bestowed upon her. But only those women who do well can attain this blessed state. She must do “something that profits others,” she must show herself “beneficent” and “do well and right” in this realm. This can only be accomplished by her submission to her own husband, and her successful attempts to adorn herself in a meek and quiet spirit.

and are not afraid with any terror.

The term fear was used above to describe the reverence one was to have toward God and toward her husband. Now it is used in it’s primary meaning:

“phobeo... to terrify, frighten..., to put to flight by terrifying (to scare away). 1. to be put to flight, to flee, ... 2. to fear, be afraid; ... to be struck with fear, to be seized with alarm: of those who fear harm or injury... of those startled by strange sights or occurrences...3. to reverence, venerate, to treat with deference or reverential obedience...” (Thayer, p. 655-656; 5399).

A woman can be terrified and frightened and in this way motivated to disobey what has here been commanded. This would include the displeasure of a husband who does not desire such a wife, or of her friends and family who persecute her because she seeks to do God’s will. In the term terror, Peter captures every possible adversity or trouble that could be brought upon her by obeying God.

“ptoesis... terror... to be afraid with terror... To be put in fear by any terror...” (Thayer, p. 556; 4423)
ptoesis ... (derivative of ptoemai, ‘to be terrified,’) an object, event, or condition that causes terror or alarm - ‘something fearful, something alarming, something that causes one to be afraid.’ ... ‘don’t be frightened by anything alarming’ 1 Peter 3:6. (Lou & Nida, Greek-English Lexicon, NT: 4423)
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This has become an issue of great importance as Satan has made a great attack upon it in recent years. The society in which we live disdains such a woman. Professional worldly women hold in contempt the entire Christian ideal of a woman.

A woman with intelligence, charm and wisdom will hold herself back from honor by her peers by seeking the things that God reveals as the most precious of all. If a woman wants to be viewed as being of great price to God and gain an eternal beauty that like her hope is not liable to corruption or decay, then she cannot be swayed by what man can do. All women must carefully ponder the words of the Lord.

“And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do. 5 “But I will show you whom you should fear: Fear Him who, after He has killed, has power to cast into hell; yes, I say to you, fear Him! Lk. 12:4-5

A holy woman, wife and mother who is portraying the demeanor described above is one of the greatest gifts a Christian woman can give to all around her. She is one of the most beautiful of all God’s acts of creation. The value of such a good woman to God, her husband, her children, and the church is vast. But Satan has created a climate that makes his victory over most women very easy. The very things God desires are things that the wisdom of this age have rejected as foolish and demeaning.

For a woman to stay home and take care of her children and feel completely submissive to her husband is tantamount to slavery and a waste of one’s life. To be “just a housewife” is considered almost meaningless in the world, but not to God. A real woman is one who does what God asks her to do and does not worry about society. Her self-esteem comes exclusively from God’s promises. asks for here make a woman who is listening to the wisdom of this age feel demeaned, weak and foolish. When true Christians meet such a woman, she is such a joy to be around and so wonderful and refreshing to speak with. Such a woman possesses an inward beauty that grows and supersedes all that make up her outward appearance. Women

must never forget that to attain to such beauty she must abstain from the fleshly lusts of worldly pride and acceptance that war against her soul, and instead be seeking to have an honorable conduct as defined by God and good works that let her light truly shine to a lost and dying world. Remember that it is no harder to accept and act on this than it was for Sarah to conceive a child at 90 years of age when her womb was dead. All great challenges lead to greatness. It is no more difficult for a "liberated" women to accept the servitude that Christ offers than it was for Christ to leave heaven and became a servant to save mankind.

7 Husbands, likewise,

With the term “*likewise*,” once again the Holy Spirit tied this command back to the section that started back in 2:11-12.

homoiōs adverb from *hómoios* ... (3664), like, resembling... of equal degree or manner and denoting perfect agreement, similarly, in like manner. To do likewise ...” (Complete Word Study Dictionary: NT:3668)

With this definition, it is evident we cannot understand the context and depth of this passage without remembering exactly what the “*equal degree or manner*” the husbands are commanded to fulfill. There must be perfect agreement just as there was for the citizen, servant, and wife.

Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, 12 having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.

1Pet. 2:11-12

1. Abstain from fleshly lusts which war against our soul. 2:11

2. Have our conduct honorable among the Gentiles. 2:12

3. They must see our good works. 2:12

Every decision a husband makes in regard to the commands in this passage must be understood in the context of these three things. There are three questions therefore that we must consider before we make any decisions in our daily life about how we will respond.

- 1 Are any of my own fleshly lusts hindering me from accepting and obeying these things?
- 2 Will this properly reflect the glory of God to the Gentiles?

3 Am I forcing myself to keep these commands so no one will be able speak evil about me in the future? The relationship between a husband and wife was first learned from our own parents and the parents of our friends and other family members. As we watched how they treated each other we learned their ways and they become the natural way that we understand how love and marriage should be lived. Yet, there is a terrible flaw in this thinking. As Peter reminded us in the first chapter, our fathers have many “*vain traditions*” because since the beginning “*man has sought our many schemes.*”

your aimless conduct received by tradition from your fathers, 1Pet. 1:18-19

Truly, this only I have found: That God made man upright, But they have sought out many schemes.” Eccl 7:29

As is always the case, there are some things that husbands are doing along with their fathers that are right and true. The only way to know for certain it to test it in the Scriptures.

And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God. Rom. 12:2

Test all things; hold fast what is good. 22 Abstain from every form of evil. 1Th. 5:21-22

dwelt with them with understanding,

The term “*dwelt with*” is only used here in the NT, and simply means to live with or dwell with or together.

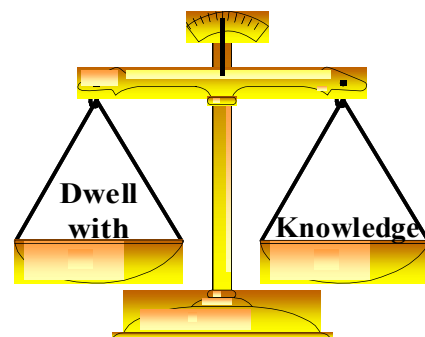
“*sunoikeo... to dwell together, (Thayer, P. 605; 4924)*

Since it is such a general term, it takes in everything involved in living in the same home together. All the interactions must be assessed. Everything involved in a husband and wife living in the same home. Must be done “*with.*”

“*kata,...* II with the Accusative... 3. it denotes reference, relation, proportion, of various sorts; a. distributively, indicating a succession of things following one another... b... *as respects; with regard to; in reference to; so far as relates to; as concerning;...c. according to, agreeably to; in reference to agreement or conformity to a standard, in various ways (aa) according to anything as a standard, agreeably to...(bb) in proportion to, according to the measure of...*” (Thayer, p. 328; 2596)

The dwelling must be done with *reference* and in *proportion* to their knowledge, Hence ever element of the manner a husband treats his wife must be in harmony what and how much he has

“*kata*”– in proportion,
according to the measure of



learned as a Christian.

ginoskō ... appears a total of 222 times in the NT, **gnōsis** appears 29 times... One learns or comes to know a fact from information; it becomes (is) known (Mt 6:3; 12:15; ... ["he knew" = "he learned/perceived"; Lk. 1:4; 7:37; 24:18; ... "that you may know," i.e., see]; Phil 4:5 ... The information comes through letters (2 Cor 2:4 ["I wrote . . . to let you know"]; Phil 1:12 ["I want you to know" = "I want to communicate to you"; ... Heb 13:23 [imv. "you should understand"; but indicative is also possible: "as you know"]; ... (Exegetical Dictionary NT:1097; 1108)

ginosko... the intelligent comprehension of an object or matter, whether this comes for the first time, or comes afresh, into the consideration of the one who grasps it ("to come to know," "to experience," "to perceive [again]") or whether it is already present ("to perceive"). (Kittel NT 1097)

gnōsis ... the content of what is known - 'knowledge, what is known.' (Lou & Nida, Greek-English Lexicon, NT 1108)

This is the most basic and comprehensive of all the synonyms for knowledge in the Greek language. It's scope takes in knowledge that "*comes for the first time*" or knowledge that "*comes afresh*." As information is imparted, it must become known, and becomes "*the content of what is known*." There are at least three different ways of understanding what the Holy Spirit is demands here.

- (1) Knowledge contained in this single passage about how to treat his wife.
- (2) Knowledge of all Scripture regarding the husband/wife relationship.
- (3) Knowledge of all Scripture regarding anything that could impact his relationship to his wife.

While the first two could be all that the Spirit intended, we can't be certain. The fact that a husband should be treating his wife as he would treat all others should be obvious. The wife should be receiving the first fruits of all that good things a husband is learning. Whatever spiritual knowledge and maturity he reaches, he should be treating and dwelling with his wife to the same degree. As the knowledge grow on the one side of the balance how he treats his wife ought to grow on the other side. It seems obvious that the one person he is to cherish and treat as Christ did His church should be abstaining from all fleshly lusts and have his conduct honorable not only out in public, but also in his home. It is a sign of hypocrisy if his conduct honorable among the Gentiles, and his fellow brethren but still worldly and harsh in his own home. Clearly if he mistreats his wife, he could be spoken evil of any time she chooses.

All the responsibilities and obligations of Christianity must be practiced toward his wife. As Paul speaks of the qualifications of the elders, he makes this point clearly.

one who rules his own house well, having his children in submission with all reverence 5 (for if a man does not know how to rule his own house, how will he take care of the church of God?); 1Tim. 3:4-5

How can any man rule his own his well if he doesn't practice all of his knowledge as a Christian in his own house toward his wife? As he grows and matures the wife should have the expectation that his treatment of his wife will also grow and mature. As his understanding of *agape-love*, and the fairness and equity of righteousness take deeper and deeper root in his heart, his wife should be receiving the first fruits as well as the full harvest. All practical applications of how Christians are to treat one another should be practiced in the home.

Repentance and confession must be practiced in the home. Every time a husband sins against his wife, she has the right to expect him to repent and come confessing his sin and apologizing for his conduct just as he would do to any other Christian. Even as much as seven times in a day.

Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him. 4 And if he sins against you seven times in a day, and seven times in a day returns to you, saying, 'I repent,' you shall forgive him." Lk. 17:3-4

It would appear that a wife could rebuke her husband with the same gentleness that Paul told Titus to exhort as a father, brother, mother and sister.

Do not rebuke an older man, but exhort him as a father, younger men as brothers, 2 older women as mothers, younger women as sisters, with all purity. 1Tim. 5:1-2

She would also have the right to follow Jesus' words about sin if he refused to repent.

"Moreover if your brother sins against you, go and tell him his fault between you and him alone. If he hears you, you have gained your brother. 16 But if he will not hear, take with you one or two more, that 'by the mouth of two or three witnesses every word may be established.' 17 And if he

refuses to hear them, tell it to the church. But if he refuses even to hear the church, let him be to you like a heathen and a tax collector. Mt. 18:15-17

All the commands of Jesus in the sermon on the Mount and elsewhere regarding anger, retaliation and love must be applied in the home just as they are in the church, workplace and ever where else. He must turn the other cheek and go the second mile for his wife, just as he does all others. She deserves the same application of the golden rule as anyone else:

And just as you want men to do to you, you also do to them likewise. Lk 6:31

Many a home would be greatly enhanced if husbands would apply the same Scriptures to their wives as they do to all other Christians. Other Scriptures along the same line would be:

Therefore, putting away lying, "Let each one of you speak truth with his neighbor," for we are members of one another. 26 "Be angry, and do not sin": do not let the sun go down on your wrath, Eph 4:25-27

Therefore, as the elect of God, holy and beloved, put on tender mercies, kindness, humility, meekness, longsuffering; 13 bearing with one another, and forgiving one another, if anyone has a complaint against another; even as Christ forgave you, so you also must do. 14 But above all these things put on love, which is the bond of perfection. Col. 3:12-14

Only when a husband is treating his own wife to the same level of maturity that all others receive, is he is fulfilling this responsibility. All wives should be receiving all the first fruits of whatever her husbands learns as a Christian. The home is the best place to perfect our Christian walk and service to God.

When we add to this all the specific commands God has given to the husband, we become even more convinced that this is the true interpretation.

25 Husbands, love your wives, just as Christ also loved the church and gave Himself for her, ... 28 So husbands ought to love their own wives as their own bodies; he who loves his wife loves himself. 29 For no one ever hated his own flesh, but nourishes and cherishes it, just as the Lord does the church. Eph. 5:25-30

Nevertheless let each one of you in particular so love his own wife as himself, and let the wife see that she respects her husband. Eph. 5:33

What is made abundantly clear in this passage is that our own mother and father are no longer the role models for being a husband or wife. All human role models have been supplanted and Jesus Christ's treatment of the church and the churches submission to Christ have replaced it. As Lord, there is no one higher than Jesus. Yet while on earth, He used His power and authority to serve. After His example of agape love, we learn that leadership and service are not on opposite sides at all.

Jesus, knowing the position the apostles would hold in the church, spent a lot of time teaching and training them about this. It had started after a squabble or good natured debate about who would take the greatest role in the future kingdom Jesus was going to rule over. He warned them that in His kingdom, those in positions of authority would use that position to serve and bless those who were working under them would be the greatest.

on the road they had disputed among themselves who would be the greatest. 35 And He sat down, called the twelve, and said to them, "If anyone desires to be first, he shall be last of all and servant of all." Mk. 9:34-36

They did not understand this throughout Jesus time on earth. They returned to it again and again and Jesus always gave them the same answer. James and John tried to enhance their own positions by asking Jesus to make them great. He again warned His apostles that they were thinking that the spiritual kingdom of Jesus would work as the Gentile kingdoms. Jesus revealed that it would never be this way. Those who were appointed to positions of authority in His kingdom would not lord it over or exercise authority over those entrusted to them. Instead the great ones in His kingdom would be the ones who learned to use their positions of authority, given to them by God as the basis of serving and helping those whom God put them over.

But Jesus called them to Himself and said to them, "You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them. 43 Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. 44 And whoever of you desires to be first shall be slave of all. 45 For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." Mk. 10:42-45

Immediately after Jesus revealed the Lord's supper to them, they were still under this false

understanding, once again arguing about being the greatest, along with the perks that would come to them if they were. Jesus again warned them that this would never be. Anyone with that attitude would never be following the example of their Lord. The greatest in His kingdom, whether apostles or elders, or husbands and masters would be revealed by their service. They would always act like the younger and the servant even in positions of authority.

Now there was also a dispute among them, as to which of them should be considered the greatest. 25 And He said to them, "The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called 'benefactors.' 26 But not so among you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves. 27 For who is greater, he who sits at the table, or he who serves? Is it not he who sits at the table? Yet I am among you as the One who serves. Lk. 22:24-27

Jesus washed the disciples feet as a clear illustration and example of how authority and Lordship would operate in His kingdom. He stated that what they (and we) should learn from this example is an obligation to follow it. Washing feet was a menial task which the apostles thought was beneath them. Jesus revealed that if it was not beneath Him, how anything be beneath them. Yet, Jesus forced them to understand that knowing these things was not enough. They would only be blessed if after knowing them, they began to do them.

So when He had washed their feet, taken His garments, and sat down again, He said to them, "Do you know what I have done to you? 13 You call Me Teacher and Lord, and you say well, for so I am. 14 If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another's feet. 15 For I have given you an example, that you should do as I have done to you. 16 Most assuredly, I say to you, a servant is not greater than his master; nor is he who is sent greater than he who sent him. 17 If you know these things, blessed are you if you do them. Jn. 13:12-17

When the Holy Spirit spoke of the love of a husband for his wife, He used Jesus' example of loving and dying for the church: "*Husbands, love your wives, just as Christ also loved the church and gave Himself for her,*" It is impossible after reading that and applying the words that we dwell with our wives according to knowledge to miss this point. There is no question that God placed the husband as a leader over their wives:

The wife has been commanded to "*submit to your own husbands, as to the Lord,*" because God has made each husband "*the head of the wife, as also Christ is head of the church.*" (Eph. 5:22-24). But now that we understand the position of authority as a position of service, it changes everything for the husband who is a Christian and is obeying and dwelling with his wife according to this knowledge.

As another illustration, the husbands are commanded to "*to love their own wives as their own bodies.*" By using *agape-love*, the Spirit is speaking of the best interests that we always seek for our bodies. When we are cold, we always stop and do something to warm ourselves. When hungry, thirsty or tired we do the same. Our love for our own bodies must become our love for our wives. Now, when our wife is cold, hungry, thirsty or tired we will treat them exactly the same way we do our own bodies. As Paul described the church as a body, he explained exactly how everyone should feel toward one another and clearly as the husband ought to feel toward his wife.

so that there may be no division in the body, but that the members may have the same care for one another. 26 And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it. 1Cor. 12:25-26

This is the real point Paul makes when he tells us to love our wives as our own bodies. The final thing Paul told husbands is to directly apply the golden rule to their wives.

Nevertheless let each one of you in particular so love his own wife as himself, Eph. 5:33

giving honor to the wife,

The term "giving" is defined:

"aponemo... (nemo to dispense a portion, to distribute), to assign, portion out..." (Thayer, NT: 632) aponemo ... a marker of a causative relation, with the implication of something deserved - 'to cause, to show, to assign to.' ... 'showing (them) respect, since they received jointly with you the gift of life' 1 Peter 3:7. (Lou & Nida, Greek-English Lexicon NT 632).

aponemo ... a Prefect is praised as rendering to all their due ... pasi ta idai aponemis the

“assigning” of appeals to the strategi.... (Moulton & Milligan, Vocabulary of the Greek NT 632). Although the husband has been placed over the wife by God, he is to “*apportion to her what she deserves.*” He is to “*assign*” her and “*render*” to her what is “*due*” to her as an obligation laid upon him by God. All his dealings with her must be characterized and clearly seen to apportion out the honor that is due to her. Since “*honor*” refers to the worth he ascribes to her, the way he treats her shows the worth he has deemed to the gift God gave him when He made two one.

timé, timáo ... 1. The “worth” one ascribes to a person, i.e. “satisfaction,” “compensation,” “evaluation,” “honour”... 2. “Value,” “honour,” usually ascribed to an exalted personage, “regard” or “respect” paid to another, similarly *timáo* means a. active “to value,” “to show honour,”... b. passive “to be deemed worthy of an honour.” ...” (Kittel Vol 8 p. 169 NT:5091-5092)

timé ... honor as an element in the assignment of status to a person - 'honor, respect, status.' ... 'a prophet has no honor in his own country' John 4:44. 'this will bring you honor in the presence of all the other guests' Luke 14:10. ...” (Lou & Nida, Greek-English Lexicon NT 5092)

Honor also is used of how one is treated depending upon how they are viewed. If they are considered an exalted person because of money, craftsmanship, fame or position they are given honor and if they are considered lowly, they are treated with contempt. This is exactly what this word infers here. Husbands treat their wives with honor because they have valued them based on God’s word here and the treat them with the respect and care that such a position brings.

An excellent wife, who can find? For her worth is far above jewels. 11 The heart of her husband trusts in her, and he will have no lack of gain. 12 She does him good and not evil all the days of her life. Pr 31:10-12

He who finds a wife finds a good thing, and obtains favor from the LORD. Pr 18:22

House and wealth are an inheritance from fathers, but a prudent wife is from the LORD. Pr 19:14

She should be given the greatest honor by her husband. She is a precious gift from the Lord, and “*worth far above jewels*”, as “*a good thing*” given by God in the garden of Eden when He saw that it was not good for man to be alone.

And the Lord God said, "It is not good that man should be alone; I will make him a helper comparable to him." ... 21 And the Lord God caused a deep sleep to fall on Adam, and he slept; and He took one of his ribs, and closed up the flesh in its place. 22 Then the rib which the Lord God had taken from man He made into a woman, and He brought her to the man. Gen. 2:18, 21-22

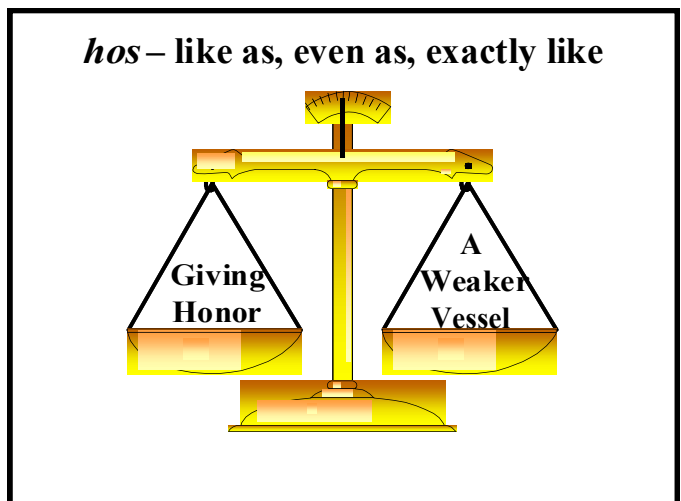
It is God’s will that all husbands manifest this reality in the way they treat their wives. He wants great honor and preciousness to be shown. She is special, precious and to be given the honor of one who outranks. She outranks all other women and all other things. She is to be given the pre-eminence and deference.

as to the weaker vessel,

In it’s adverbial form, the term “as” here is placed as a comparison between the honor given and the manner and method that the honor is given.

“*hos*... an adverbial form of the relative pronoun *hos, he, ho*, which is used in comparison, *as, like as, even as, according as, in the same manner as*, etc. ... When thus used *hos* refers a. to the manner (‘form’) of the action expressed by the finite verb, and is equiv. *to in the same manner as, after the fashion of;* ...c. *hos* makes reference to a similarity or equality... d. *hos* so makes reference to the quality of a person, thing, or action, *as to be equiv. to such as, exactly like, as it were*” (Thayer, p. 680-682; 5613)

The Holy Spirit is comparing the honor we give our wives with the honor we give to a weaker vessel. A weaker vessel would be something that one has to take good care of because it can be broken. The real issue centers on whether this is only a comparison with no reality, or whether this is a comparison that is exact and identical. In short, we must determine whether the woman is a weaker vessel, or whether she should only be treated as a weaker vessel. It is important to see that many times in the Scriptures “*just as,*”



“as,” or “like” is used as a comparison as it is here.

Therefore you shall be **perfect, JUST AS** your Father in heaven is perfect. Mt. 5:48

And forgive us our debts, **AS** we forgive our debtors. Mt. 6:12

I send you out **AS** sheep in the midst of wolves. Mt. 10:16

Therefore be **wise AS** serpents and harmless **AS** doves. Mt. 10:16

the **righteous will shine forth AS** the sun in the kingdom of their Father Mt. 13:43

You shall love your neighbor **AS** yourself." Mt. 19:19

His countenance was **LIKE** lightning, and his clothing **AS** white as snow. Mt. 28:3-4

the Holy Spirit descended in bodily form **LIKE** a dove upon Him Lk. 3:22

I saw Satan fall **LIKE** lightning from heaven. Lk. 10:18

If you have faith **AS** a mustard seed Lk. 17:6

could not speak to you **AS** to spiritual people but **AS** to carnal, **AS** to babes in Christ. 1Cor. 3:1-2

It is fairly evident that many times it is used figuratively and sometimes it is used figuratively.

Let's begin our examination with the term “vessel.”

skeuos ... is used (a) of "a vessel or implement" of various kinds, (a sail);... (b) of "goods or household stuff," ... (c) of "persons," (1) for the service of God, Acts 9:15, "a (chosen) vessel"; 2 Tim 2:21, "a vessel (unto honor)"; (2) the "subjects (vessels) of divine wrath, Rom 9:22; (3) the "subjects - vessels" of divine mercy, Rom 9:23; (4) the human frame, 2 Cor 4:7;... (5) a husband and wife, 1 Peter 3:7; (Vine's Expository Dictionary NT:4632)

skeuos ... the word is used for the most varied things. a. **Any vessel that can be carried: "And would not suffer that any man should carry any vessel (anything) through the temple,"** Mark 11:16. **Vessels of ivory, costly wood, brass, iron and marble are mentioned** in Rev 18:12. b.

Household utensils of all kinds. ... At the foot of the cross there is a "jug" with vinegar, John 19:29. In the saying about **the light under a vessel** Luke 8:16 ...” (Kittel, TDWNT; NT:4632)

As noted in these definitions, this is a broad term used in literal and figurative ways. A vessel is essentially something that is used to accomplish something. It can be a vessel used for honor, for dishonor, for mercy or for wrath. It can also be a household utensil, or the tackle used for ships that go to sea or a jug. Every Christian needs to know how to possess his vessel in sanctification and honor speaks of the body.

that each of you know how to possess his own vessel in sanctification and honor, 1Thes 4:4

The term “weaker” is defined:

“*asthenes... weak, infirm, feeble...* b. contextually, unable to achieve anything great... destitute of power among men... used of the religious systems anterior to Christ, as having no power to promote piety and salvation...” (Thayer, p. 80; 772).

“*asthenes... strengthless* (see impotent), is translated “weak,” (a) of physical weakness... I Pet 3:7...” (Vine Vol 4 p 204)

“*asthenes... formed with a privativum from sthenos* and ... signifies “weakness” or “impotence”...

The first meaning is “weak” or “weakness,” or “to be weak,” originally in the physical sense... In the NT the words are hardly ever used of purely physical weakness, but frequently a. In the comprehensive sense of the whole man, e.g. the “weaker sex” in I pet 3:7...” Kittel Vol 1 p. 490-491)

From the above definitions, it is evident that the term refers to something that is weaker or of less strength or holding some form of impotence. When faced with applying this to the wife as being weaker, the general consensus stresses the physical weakness of wives when compared to their husbands.

The wife is the weaker vessel. Paganism always tends to abuse her on this account. Her rights are reduced, often greatly. Her status is lowered, often shamefully. Heavy loads are put upon her. She is made man's plaything or man's slave. The fact that she is weaker is always exploited. (NT Commentaries, R. C. H. Lenski)

Things haven't changed much if we see the physical body of the woman as weaker than the physical body of the man. A look at how women are treated in Africa (ancestral worship), India (Hinduism) and the Middle Eastern countries (Islam) reveals the truth of what Lenski says. Peter limits this to the body, because the soul is equal and the reward the same.

How do we normally treat weaker vessels? Anything made of glass, electronics, or anything we fear to drop because in it's weak state it will break. When flasks were sealed with thermally sealed glass, one always had to treat them with honor, carefully placing them where they could not be knocked off onto the ground where they would be ruined. We treat our phones, computers, camera's with the same honor. They are fragile but precious. Most things that are

fragile are precious. They must be given greater care, and everyone is willing to do that because of their preciousness.

God wants women to be treated the same way we treat all precious, but weaker vessels. Stronger vessels can be abused and mistreated. An ax can be swung violently against a tree, a pick can be swung with all our strength into the earth, and a sledge hammer can be slammed into concrete to break it up with very little damage to itself. We don't treat them with honor because they are not fragile and they don't have great value.

The physical strength of a husband should be used to shield and protect his wife. Even if as is sometimes the case, the woman is stronger than the man, she should still be treated in this manner.

It is interesting to leave our culture of Western civilization and enter a culture that has not had a Christian influence. Our attitude toward women is far higher than that of those cultures where Christ's teachings have not gone. It used to be natural for a man to open the door for a woman, carry heavy things and take heavier burdens. Yet the idea of weakness must not be carried too far. The Holy Spirit adds the next phrase to limit it.

and as being heirs together

This is the second reason why husbands are to dwell with their wives according to knowledge and give them honor as to a weaker vessel.

Peer repeats the term "as" to once again emphasize that both the husband and the wife are equal in their soul and in their inheritance. They are heirs together of the grace of life. The term "heirs together" is defined:

"*sunkleronomos* "a joint-heir, co-inheritor" (*sun*, "with," and No. 1), "is used of Isaac and Jacob as participants with Abraham in the promises of God, Heb 11:9; of husband and wife who are also united in Christ, 1 Peter 3:7; of Gentiles who believe, as participants in the gospel with Jews who believe, Eph 3:6; and of all believers as prospective participants with Christ in His glory, as recompense for their participation in His sufferings, Rom 8:17." (Vine's Expository Dictionary NT:4789)

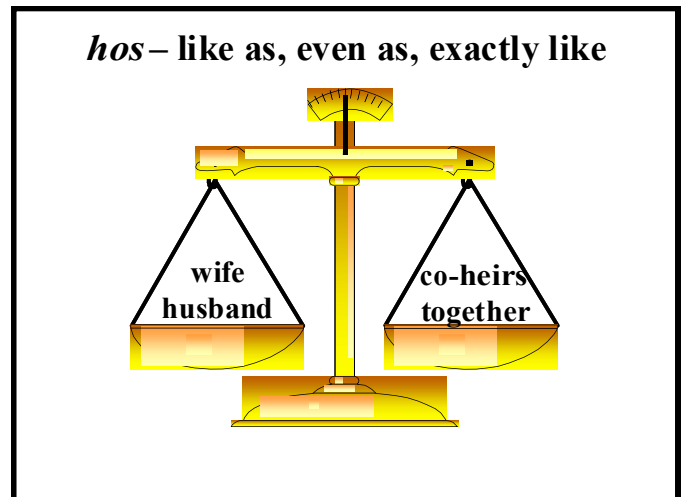
Just as Abraham Isaac and Jacob were joint heirs in the promised land (Heb. 11:9), and Jews and Gentiles are fellow heirs in the gospel, so also Christian husbands and their wives are fellow and equal heirs of the grace of life. This should not be surprising since as far as redeemed souls are concerned there is no Jew or Greek, male or female, or slave and freeman. All are one and the same in Christ.

For all of you who were baptized into Christ have clothed yourselves with Christ. 28 There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. 29 And if you belong to Christ, then you are Abraham's offspring, heirs according to promise. Gal 3:27-29

Though the roles are different, and the expectations of the Creator differ with those roles, the faithfulness manifested by doing what God created each to do will bring the same reward and ultimate equality to both man and woman. No husband is doing more for the Lord if he is being faithful, than any wife is if she is doing what God asked of her. God has asked women to stay home and rear the family. Those women who give 100% to this God-given task will be rewarded as greatly as Moses who threw himself 100% into his. It is not the task, but the faithfulness and obedience that God seeks for.

No husband should ever lose sight that to God, the wife is equally as important as he is and should be treated with very special care. God placed her for a time under his guidance and authority, but he must dwell with her in harmony with the knowledge God has given about how she should be treated for she is equal to him in spiritual value to God.

of the grace of life,



The “*grace of life*” is an interesting combination of ideas. Generally it is “*words of life*” or “*gospel of grace*,” grace of life refers to the kindness and wonderful mercy and compassion of God who allowed Jesus to die for us. Those who submit to Him(both male and female) will inherit eternal life. Those who have studied this are divided on whether this is the gift of life that our Creator gave to both men and women and that we both have the right to live the lives our Creator by grace has given to us. Others see the grace of life as the eternal life God will bring to us at the end of this age. It strikes me that the idea of our eternal life that implies the judgment to come would have far greater power, the the gift of life we now possess. When the husband and wife stand before God as equals and the husband has mistreated her and treated her as an inferior, it will be a sad and fearful day. That needs to be taken into consideration now. Not when it is too late.

How should a husband treat his wife in regard to being a joint heir. We cannot lose sight here of how Greek grammar has tied the sentence together. It is because she is a joint heir, that she is to be assigned honor. Just because God has placed the husband over the wife does not mean that she is a second class citizen.

The reasons for a wife’s submission and the husband’s ruling have nothing to do with the relationship that they have in Christ. It has to do with things that occurred in the Garden, along with other reasons as well. A husband must see clearly that to God the wife is a fellow-heir. Spiritually they stand equal. Only for the short time here will he lead, guide, and rule over her. This ruling should force him to treat her as a precious vessel of honor who is in every way his spiritual equal.

that your prayers may not be hindered.

“*eis*,... a Prep. governing the Accusative, and denoting entrance into, or direction and limit: *into, to, towards, for, among*. It is used II. EIS after words indicating motion or direction or end; 3. it denotes the end; and a. the end to which a thing reaches or extends, i.e. measure or degree... b. the end which a thing is adapted to attain... c. the end which one has in view, i.e. object, purpose;... d. the end by which a thing is completed, i.e. the result or effect... (Thayer, p. 183-186; 1519).

God puts some strong teeth into this command.

If one does not do the above, what will follow and be the end result is that the prayers of this man will be hindered. God expects husbands to listen carefully to His commands and not to allow fleshly lusts to hinder them from fulfilling them. Pride, anger, jealousy or other emotions cannot cloud the mind of a husband who then misuses his position to shamefully mistreat his precious companion. Any husband who does not dwell with his wife according to knowledge and give her honor as a weaker vessel and joint- heir will have his prayers “hindered:”

“*egkopto*... to cut into, to impede one’s course by cutting off his way; hence univ. to hinder... “ (Thayer, p. 166; 1465)

“*egkopto*... (en and *dkopto*) pr. *To cut or strike in; hence, to impede, interrupt, hinder...*” Harpers Analytical ... p 113;

“*egkopto*... lit to cut into(en, in and *kopto*, to cut), was used of impeding persons by breaking up the road, or by placing an obstacle sharply in the path; hence, metaphorically, or detaining a person unnecessarily, Acts 24:2; of hindrances in the way of reaching others, Rom 15:22...” Vine Vol 2 p 221)

When we compare how this word is used in other passages we see how strong it is here. Paul told the Galatians that there was someone who had hindered them and that person was accursed. They were accursed because they were cut off by God as they hindered them and led them to a different gospel.

I marvel that you are turning away so soon from Him who called you in the grace of Christ, to a different gospel, 7 which is not another; but there are some who trouble you and want

to pervert the gospel of Christ. 8 But even if we, or an angel from heaven, preach any other gospel to you than what we have preached to you, let him be accursed. 9 As we have said before, so now I say again, if anyone preaches any other gospel to you than what you have received, let him be accursed. Gal 1:6-9

The one hindering Paul was Satan.

The prayers of a husband will be cut into or even cut off, by God. Like the breaking up of a road, or a hindrance placed in a path, the husband who has mistreated his wife is here told that God will not respect His prayers. This forces husbands to assess their relationship with their wives before they begin to pray.

Behold, the Lord's hand is not shortened, that it cannot save, or his ear dull, that it cannot hear; 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. Isa 59:1-2

you have wrapped yourself with a cloud so that no prayer can pass through. Lam 3:43

They have no hope of the prayer even being heard if their relationship is not in harmony with this verse. It is much like Jesus described in the sermon on the mount, but now applied to the wife and to prayer.

"If therefore you are presenting your offering at the altar, and there remember that your brother has something against you, 24 leave your offering there before the altar, and go your way; first be reconciled to your brother, and then come and present your offering. Mt 5:23-24

Hence when beginning a prayer, we must first be assured that we have not had any problems that have not yet been repented of. If there are any, you must fix them before you pray, or not pray. This is how serious God wants to make this. This is how broad the consequences to the husband/wife spats and squabbles.

This is why when a husband had a fight with his wife on the way to services, and has not yet cleared it up should not agree to lead at the table, or in public prayer. God is not going to hear that prayer and it is unfair for him to lift up hands that are not holy because he is not treating his wife properly.

I Pet 3:8-12

We have now reached the end of the groups Peter has addressed with the admonition:

Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, 12 having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.
2:11-12

Since the most obvious place where people are going to be able to watch us is in our relationships with others, Peter starts there. The four broad areas He selected take in most of our life: Our relationships toward various elements of institutions created to govern and direct us, employment, family, and church. Every interaction with these things must be characterized by carefully controlling our fleshly lusts in order that our conduct is always honorable among them.

- | | |
|---|----------------|
| 1. We must abstain from fleshly lusts which war against our soul. | <u>2:11</u> |
| 2. We must keep our conduct honorable among the Gentiles. | <u>2:12</u> |
| 3. They must see our good works. | <u>2:12</u> |
| i. We must submit to every human institution. | <u>2:13-17</u> |
| ii. Servants must submit to their masters. | <u>2:18-25</u> |
| iii. Wives must submit to their husbands. | <u>3:1-6</u> |
| iv. Husbands must live with their wives according to knowledge. | <u>3:7</u> |
| v. Christians must be of one mind, etc. | <u>3:8-12</u> |

Since this is the last realm of concern Peter starts with:

8 Finally,

This is the only time in the NT that this term is used in this way, but it is difficult to see any real difference since it is simply a synonym, emphasizing more the end or completion of something. Peter uses it three other times in its normal use.

*receiving the **end** of your faith — the salvation of your souls. 1:9*

*But the **end** of all things is at hand; 4:7*

*judgment to begin ... if it begins with us first, what will be the **end** of those who do not obey the gospel of God? 4:17-18*

telos... occurs 40 times in the NT, ... telos a word with uncertain etymology (see Frisk, Wörterbuch II, 872 f.), manifests a wide range of meaning both in classical Greek and in the LXX and NT, ranging from completion, conclusion, goal to end, end of the world, death. ... refers to conclusion, goal in 1 Tim 1:5 ("the goal of our proclamation is love") and 1 Peter 1:9 ("the goal [RSV outcome] of faith [is] the salvation of your souls"). In Rom 6:21 f. (For the end of those things is death) telos intends neither finality nor simply the ascertainment of an end; rather, it expresses a consecutive line of thinking, i.e., the result emerging necessarily from a certain manner of existence: death and eternal life as the ultimate destiny following existence under sin or under righteousness; see also 2 Cor 11:15 and Phil 3:19... (Exegetical Dictionary NT:5056)

This is the last in this succession of things and also the end and closing of this section. These things, and everything that started back then all tie together and apply equally to all. Hence we are to do these things to keep abstaining from fleshing lusts, we are to do them to have our conduct seemly among the Gentiles, we are to do them to be as evangelistically oriented as possible. But with the use of the term "all" we can go the other way too. Citizens, slaves, wives and husbands should have these same attitudes toward each other in the way that they deal with those God asks them to deal with.

all of you

"All" is "*pas* — "*any and every, of every class or kind.*" Since we are in the midst of relationships, it could be referring to all Christians in every relationship and interaction. Not only citizens, servants, husbands and wives, but "*ALL OF YOU*" as you relate to others. This could be the nominative as it is translated here, or it could also be the vocative "*O you all.*" There is clearly a reciprocity of me to you and you to me here. Not in the sense of I do to you what you do to me, but exactly the opposite, regardless of how we are treated by others, our response must be exactly as Peter outlines here.

We have a lot of vocabulary words here that must be fully understood if we are to do this as God wants it done. The Holy Spirit selected this terms in the original language to perfectly express the emotions, responses and attitudes Christians ought to use always if they desire:

- (1) To abstain from a fleshly lust that might seek to move them in exactly the opposite direction,
- (2) To have an honorable conduct that all, both Christian and worldly can see,
- (3) If we don't want to leave a bad savor they can later use to gossip, revile or destroy our reputation.

In order to see the depth of meaning in these terms, consider how differently the NKJV, (NASB), and [ESV] translate them:

of one mind, (<i>harmonious</i>) [unity of mind]	having compassion (<i>sympathetic</i>) [sympathy]
love as brothers, (<i>brotherly</i>) [brotherly love]	be tenderhearted, (<i>kindhearted</i>) [a tender heart]
courteous; (<i>humble in spirit</i>) [a humble mind]	not returning evil for evil or reviling for reviling,

be of one mind,

This is one of those circumstances where we will have to rely more on the Scriptures for an understanding and not the Greek definition alone. This term is only used here in the NT and it means exactly the same thing in Greek as it does in English.

"homóphrōn ... adj. from homós [3673]), one and the same, and phron (5424), mind, understanding. Of the same mind, like-minded (1 Peter 3:8) (Complete Word Study Dictionary: NT 3675)

How do God's people become of one mind? The Scriptures do not leave us with any doubt as there is a great deal written on this subject.

make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. 3 Do nothing from selfishness or empty conceit, but with humility of mind let each of you regard one another as more important than himself; 4 do not merely look out for your own personal interests, but also for the interests of others. Phil. 2:2-4

Rejoice with those who rejoice, and weep with those who weep. 16 Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation. Rom 12:15-16

Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree, and there be no divisions among you, but you be made complete in the same mind and in the same judgment. 1Cor. 1:10

I, therefore, the prisoner of the Lord, entreat you to walk in a manner worthy of the calling with which you have been called, 2 with all humility and gentleness, with patience, showing forbearance to one another in love, 3 being diligent to preserve the unity of the Spirit in the bond of peace. Eph. 4:1-3

In doctrine, in love, in value and importance, all Christians should be of the same mind. There must be a unity among God's people that transcends doctrine and morality. We need to love one another fervently from the heart. We need to be a family and have close relationships with each other. We need to feel like we can open up to one another and draw close. Each of the words that follow build on this thought.

There is one other aspect of being one minded and it goes beyond the brotherhood. It is a one mindedness with the Lord that transcends reciprocity. We are going to be of one mind with the Lord, regardless of the response of the wicked.

having compassion for one another;

"sumpathes... suffering or feeling the like with another, sympathetic... (Thayer, p. 596; 4835)

The adjective *sumpathes*, formed from *sun* and *pathos* is from the time of Aristot. used first for him "who has the same *pathos*," "who is affected like another by the same sufferings, impressions, emotions," or "who suffers, experiences etc. the same as another," later one "who has fellow-feeling, sympathy with another." From *sumpathes*, *sumpatheo* "to suffer with, alongside, the same as" ... occurs only in the short list of virtues in 1 Peter 3:8. Since *eusplagchoi* follows, *sumpathes* it does not denote active sympathy with those in distress, but understanding and sympathetic participation in the destiny of others in all situations. (Kittel, TDWNT NT:4835).

Since a *pathos* is a powerful emotion, and grief and bitterness among the most powerful, sympathy generally is used to describe our ability to empathize and sympathize with those suffering grief. This was Job's complaint against his three friends. He expected sympathy and compassion but received condemnation and contempt.

"To him who is afflicted, kindness should be shown by his friend, Even though he forsakes the fear of the Almighty. 15 My brothers have dealt deceitfully like a brook, Like the streams of the brooks that pass away, Job 6:14-15

"I have heard many such things; Miserable comforters are you all! 3 Shall words of wind have an

end? Or what provokes you that you answer? 4 I also could speak as you do, If your soul were in my soul's place. **I could heap up words against you, And shake my head at you; 5 But I would strengthen you with my mouth, And the comfort of my lips would relieve your grief.** Job 16:2-5

"Have pity on me, have pity on me, O you my friends, For the hand of God has struck me! 22 Why do you persecute me as God does, And are not satisfied with my flesh? Job 19:21-22

But in the Greek, sympathy can also mean to feel with others in a way similar to Paul's words to the Corinthians about the mutual care and concern of all the parts of the body when a single member suffers or is honored.

*No, much rather, those members of the body which **seem to be weaker are necessary.** 23 And those members of the body which we think to be less honorable, on these we **bestow greater honor;** and our unpresentable parts have greater modesty, 24 but our presentable parts have no need. But God composed the body, having given greater honor to that part which lacks it, 25 that there should be **no schism in the body,** but that the **members should have the same care for one another.** 26 And if **one member suffers, all the members suffer with it; or if one member is honored, all the members rejoice with it.** 1Cor. 12:22-26*

This is also true in the spiritual realm. When others sin, we need to try to suffer with and help them through their trials and tribulations:

Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness; each one looking to yourself, lest you too be tempted. 2 bear one another's burdens, and thus fulfill the law of Christ. Gal 6:1-2

As we get to know one another, we are not as harsh in our judgment. A clear illustration is easily understood. When members of our fleshly family are over taken in a fault, misfortune, or blessing, the rest of the family immediately responds appropriately. If it is sin, the son is forgiven, if it is honor, the daughter praised, if it is tragedy, the parents are sympathized with. This is how it ought to be in the church and as we grow, with everyone. There shouldn't by any difference in how one treats fleshly family and their spiritual family.

love as brothers,

This is similar to the term Peter used in 1:22. It is defined:

"philadelphos... loving brother or sister... In a broader sense, loving one like a brother,... loving one's fellow-country men, of an Israelite,... of a Christian loving Christians..." (Thayer, p. 653; 5361)

Loving one another as brothers and sisters, having feelings of affection and warmth. This flows from his thoughts in 1:22 & 2:9-10. We are all begotten by the same word, we are all strangers and pilgrims, we have the same hopes, the same fears, the same trials, the same temptations, the same father and the same mutual adversary and destiny. We should be able to have these feelings of natural affection one to another. When we become like-minded and know one another we become compassionate and share one another's feelings.

be tenderhearted,

While English speaking people use the heart as the seat of the tender affections, the Greeks and Hebrews were more anatomically correct. They spoke of their feelings being in their bowels:

"splanchnon,... bowels, intestines(the heart, lungs, liver etc.... b. in the Grk. poets fr. Aescchyl. down the bowels were regarded as the seat of the more violent passions, such as anger and love; but by the Hebrews as the seat of the tenderer affections, esp. kindness, benevolence,

compassion....hence l. q. our heart [tender mercies, affections, etc...]" (Thayer p 584-585; 4698)

"eusplanchnos... (eu and splanchnon, q.v.)... prop. Having strong bowels... compassionate, tenderhearted..." Eph 4:32; I Pet 3:8..." (Thayer, p. 262; 2155)

splanchnon splanchnizomai, eusplanchnon The verb occupies a central place in three parables of Jesus and here it quite definitely denotes a specific attitude on the part of men. In the parable of the wicked servant (Matt 18:23-35) the servant prays *makrothumeson* (v. 26) and in answer we read in v. 27: *splanchnistheis de ho kurios ...* This gives the term *splanchnizomai* a certain precedence over *makrothumeo* ... and *eleeo*, which are also used in this parable (v. 26, 29, 33). ... the second parable, that of the prodigal son in Luke 15:11-32, cf. v. 20: ... In these parables of Jesus human emotions are described in the strongest of terms in order to bring out the totality of mercy or wrath with which God claims man in His saving acts. In the third passage taken from the oldest stratum of the Synoptic tradition, the illustrative parable of the good Samaritan, *splanchnizomai* is shown to be the basic and decisive attitude in human and hence in Christian acts: (Kittel, TDWNT NT 2155)

Though somewhat complicated, I include Kittel here so we can see that when man uses

longsuffering, God uses this term. When man uses mercy God uses this term. It was this term that led the good Samaritan to stop and help. It is deeper and richer than mercy and longsuffering and contains an emotional element the others do not have. Each Christian must have a heart that is capable of being touched. Capable of feeling pity or the warmth of affection. No one should be hardened through cynicism, exalted through pride, covered with suspicion and doubt of another's motives, or hardened with previous hurt from betrayal.

And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you. Eph 4:32

God wants His people to be able to put themselves into the shoes of others, to see things as they see them, to see what they endure and try to understand why they do what they do.

be courteous;

The reason for the stark difference in the translations "*courteous*," KJV/NKJV and "*humble in spirit*," NASB. "*humbleminded*" ASV, "*a humble mind*" ESV centers on the word used in the Textus Receptus and that of Nestle-Aland:

Instead of *tapeinophrones*, the Textus Receptus, following later manuscripts, reads *philophrones* ("courteous"). In a few witnesses (including L and some editions of the Vulgate) both words stand side by side — obviously a growing text. (Textual Commentary on the Greek NT)

Because there are two different words, it is best to look at both of them and incorporate them both in our conduct. The first, used in the NKJV for courteous is a term that means "*kindly minded, friendly*," and "*affable*."

philophron ... kindly minded, kindly, friendly, affable, Pind., Aesch., etc.: Adv., to greet kindly, ... to be kindly minded towards one..." (Liddell and Scott Abridged Greek Lexicon. NT:5391)

philóphronos from *philos* (5384), a friend, and *phronéō* (5426), to think, have a mindset.

Friendly, courteous, benign (1 Peter 3:8)..." (Complete Word Study Dictionary: NT:5391)

The second word is the general word for humility. Referring to a low and humble condition. Since the adjective used here is not well-defined in the older lexicons, the verb and noun are very helpful to grasp it's meaning. It began as a geographic term for "*low regions*" of terrain or for the someone's or something's height or a position in society as "*one of low rank*." But it also became a human emotion and character trait. Those who willingly lower themselves before others are humble, modest and lowly. Thus our Saviour humbled Himself, making Himself of no reputation.

tapeinos... to live in low regions, Pind.; of stature or size, low, ... 2. of the condition of persons, brought down, humbled, submissive, ... of low rank, lowly, mean, ... small, poor, weak, ... to be poorly off, ..." (from Liddell and Scott Abridged Greek Lexicon. NT:5011)

tapeinoo... to make low, bring low... a. to level, reduce to a plain... b. metaph. to bring into a humble condition, reduce to meaner circumstances; i.e. a. to assign a lower rank or place to; to abase... c. to lower, depress, [Eng. humble]:... one's soul, bring down one's pride... to have a modest opinion of one's self, to behave in an unassuming manner devoid of all haughtiness..." (Thayer p 614; 5013)

As one writer noted, they are part of the same emotion and mind set. Those who lower themselves in the presence of others are both humble and courteous.

9 not returning evil for evil

After revealing all the things that when returned in reciprocity are always honorable and never under the influence of worldly lusts. Now the Spirit speaks of some things that must never be returned. Of the 48 times this term is used, by far the vast majority center on "*give back, repay, recompense*." It might be a positive recompense as a "*reward*" or a negative recompense of "*punishment*."

apodidomi.. The 48 NT occurrences of the verb are distributed among nearly all of the NT writings. ... The compound of *didomi* formed with *apo* means give away, give out, yield, and give back, repay, recompense..." (Exegetical Dictionary NT:591)

apodidomi... 1. a. "To give or do something which one should in fulfilment of an obligation or expectation." Mt 20:8; 2 Tim 4:8 (a reward); Mt 21:41 (fruits of the leased vineyard); Mark 12:17 (Mt 22:21; Luke 20:25) (taxes); Mt 27:58 (the requested body of Jesus); ...More particularly "to repay in the form of reward or punishment": of the divine retribution, Mt 6:4,6,18; to each according to his works, Rom 2:6; 2 Tim 4:14; Rev 22:12; cf. 61:12 ; Prov 24:12; according to his action, Mt 16:27 ... evil with evil (cf. Prov 17:13), Rom 12:17; 1 Thess 5:15; 1 Peter 3:9. ..." The thought of twofold

retribution according to works in the last judgment is presupposed in the proclamation of the NT, even in that of Jesus. One of the main purposes of this proclamation is to set men as impressively as possible under the threat and promise which it holds out. In the NT retribution belongs essentially to the future world rather than to the present. The thought of retribution is not a key to the understanding of the experiences of life, but a rule for the expectation of eternity. (Kittel, TDWNT NT:591)

The clearest use of this term is seen in the final judgment when God “*pays back by recompensing and rendering to each one according to his deeds.*”

who “will render to each one according to his deeds”: 7 eternal life to those who by patient continuance in doing good seek for glory, honor, and immortality; 8 but to those who are self-seeking and do not obey the truth, but obey unrighteousness — indignation and wrath, 9 tribulation and anguish, on every soul of man who does evil, of the Jew first and also of the Greek; 10 but glory, honor, and peace to everyone who works what is good, to the Jew first and also to the Greek. 11 For there is no partiality with God. Rom. 2:6-11

While God can do this, it is forbidden to us. Regardless of what has been done to us, our mandate is to respond with good. This is honorable in the eyes of God and necessary for any other response is a “*fleshly lust that wars against the soul.*”

Repay no one evil for evil. *Have regard for good things in the sight of all men. 18 If it is possible, as much as depends on you, live peaceably with all men. 19 Beloved, do not avenge yourselves, but rather give place to wrath; for it is written, “Vengeance is Mine, I will repay,” says the Lord. Rom. 12:17-19*

Now we exhort you, brethren, warn those who are unruly, comfort the fainthearted, uphold the weak, be patient with all. 15 See that no one renders evil for evil to anyone, but always pursue what is good both for yourselves and for all. 1Th. 5:14-15

There is a lot of “evil” in this world. This is a much broader term in the Scriptures and in the *koine* Greek. At its root is something is lacking. Anything becomes evil, if it loses a quality that once made it good. Garments that are tattered are evil because they have lost the goodness of being whole. Occupations are made up of good and evil based on the qualities of the one who holds the position. An unskilled physician or judge is evil, because we are counting on them to do good and they are not capable of doing it.

kakos, the constant antithesis to *agathos* ... (Deut 30:14; Ps 33:14 ; Rom 12:21; 2 Cor 5:10; cf. Plato , Rep. x. 608 e), and though not quite so frequently to *kalos* (Gen 24:50; 44:4; Heb 5:14; ... **affirms of that which it characterizes that qualities and conditions are wanting there which would constitute it worthy of the name which it bears. This first in a physical sense; thus ... mean or tattered garments; ... a physician wanting in the skill which physicians should possess; ... an unskillful judge.** So, too, in the Scripture it is often used without any ethical intention (Prov 20:17; Luke 16:25; Acts 28:5; Rev 16:2). Often, however, it assumes one; thus *kakos doulos* ... (Matt 24:48) is a servant wanting in that fidelity and diligence which are properly due from such; cf. Prov 12:12; Jer 7:24; 1 Cor 15:33; Col 3:5; Phil 3:2. (Trench's NT Synonyms; NT:2556)

Since “*agathos*” is something that is what it ought to be, good, wholesome to the senses, “*kakos*” is its antithesis. It lacks something, if it doesn’t look right, smell right, sound right, feel right or taste right it is an evil because it doesn’t measure up to what it ought to be.

The word *kakos*, already considered in relation to *agathos*, expresses the presence of a lack. It is not positive; it is an incapacity or weakness. Like “evil,” it has more than purely moral significance. ... Thus *kakos* means a. “mean,” “unserviceable,” “incapable,” “poor of its kind,” ... (Kittel, TDWNT: NT:2556)

In every relationship with others, there are circumstances where everything is as it ought to be. Fairness and goodness have met their threshold, and we are happy. When something is lacking that leaves us feeling uncomfortable then something evil occurred. When we feel slighted or demeaned, when there is a rude comment or some form of mistreatment, we have a general feeling that something is not right. When children scream out “that’s not fair,” they perceive that something evil occurred, because they sense that they did not receive what they ought to have received. It may be perception or it may be reality, but we believe we were treated evil if something occurred that was less or more than it ought to have been.

Things that are contrary to law, things that are wrong, wicked and evil. Things that are harmful. When someone has been rude, dishonest, or unkind, it can “*fleshly lusts that war against the*

soul:”

19 Now the works of the flesh are evident, which are: ... 20 ... hatred, contentions, jealousies, outbursts of wrath, selfish ambitions, dissensions, heresies, 21 envy, murders,... Gal. 5:20-21
Let all bitterness, wrath, anger, clamor, and evil speaking be put away from you, with all malice.
Eph. 4:31

God forbids us to respond with less than someone else deserves regardless of what they have done to us. The heart of righteousness is fairness and equity. We always give what is good. Exactly what is expected regardless of what they have done.

or reviling for reviling,

Deeds are not the only problem. Words can also be hurtful. We used to quote the worldly proverb, “sticks and stones may break my bones, but words can never hurt me.” But they do hurt. They are just as evil and lacking goodness as deeds. Although these are “evil” words that lack fairness and kindness, Peter chooses a specific word which means “to reproach,” “insult,” “revile,” even “blaspheme,” “calumny”

loidoreo; loidoria; loidoros antiloidoreo ... A common Greek word group... with the unanimous sense “to reproach,” “insult,” “revile,” even “blaspheme,” though it is not a religious term. In public life in Greece insult and calumny played a considerable part... In the NT we find the verb 4 times, the noun twice, and the adjective twice, in the usual Greek sense. One may group the passages under the following heads. 1. *loidorein* is an unchristian trait in those guilty of it. Thus ... is twice found in lists of vices (1 Cor 5:11; 6:10). ... On the OT view it is especially forbidden in relation to superiors. Thus Paul is asked in Acts 23:4: Do you revile God’s high priest; In his reply (v. 5) he says that he would have abstained from this intentional calumny had he recognized the high priest. For it is written “you shall not speak evil (*kakos*) of a ruler. ... 2. Several passages deal with the way in which the Christian is to comport himself when he is the object of *loidorein* or stands under *loidoria* ... The Christian, too, does not revile again when reviled. He does not answer railing with railing 1 Peter 3:9... But he does not remain wholly silent when he suffers abuse, ... On the contrary, the Christian overcomes railing by repaying it with blessing: 1 Peter 3:9: This leads to the pregnant formula of 1 Cor 4:12: ... “being reviled, we bless” (i.e., for Christ’s sake, v. 10). ... (Kittel TDWNT #3058)

No one can deny that the rude, sharp, cutting, antagonistic and bitter things that others can say when angry can create the same emotions in the heart of the one receiving them. When they feel jealous, angry or malicious, people can say the most terrible things that ought never to be said. When such animosity is directed toward us in word or deed, we must not “return” it: We have no control over the evil and insulting words that others pour out, but we have complete control over our own emotional response to it. God demands that we never give it back. We may feel the need to restore in kind, but God forbids it. No matter what the provocation, we are not to requite or recompense it.

but on the contrary blessing,

While the natural response of worldly men is to reproach those who reproach them, the Holy Spirit demands the opposite. The term “contrary” is used as “an emphatic contrast.” This is the classic white on a black background that gives the strongest of contrasts. When a curse is appropriate, the genuine Christian will give a blessing. It is exactly the opposite of what would be expected or what would be desired.

tounantion; from *tó* (3588), the neuter definite article and *enantion* (1726), the opposite. In the NT, as an adv., on the contrary, to act contrary to, ...” (2 Cor 2:7; Gal 2:7; 1 Peter 3:9). (Complete Word Study Dictionary: NT:5121)

“*tounantion*... a marker of an alternative serving as an emphatic contrast - 'on the contrary, rather, instead.' (Lou & Nida, Greek-English Lexicon NT:5121)

He will here reveal the exact opposite of the natural inclination. Everyone blesses those who bless them and curses those who curse them. This is an enigma to all Christians when they first hear these words. How can this become the natural response?

Let’s begin with the word “blessing” which is a very different concept than we might normally expect. It is not blessing in the sense of words that are spoken kindly and nicely. In the natural setting of the Greek and English, “*eulogia* - good words” means only “to speak well of someone.” But as Kittel points out, the meaning of the term is found in how this word was used over 400 times in the Greek translation of the original Hebrew (Septuagint). This was the word

used when those Jews who only spoke Greek used for the Hebrew word “*blessing*.” For example Mt Gerazim was the mountain of blessing and all the blessings spoken from it used this same Greek word. Mt Ebal was the mountain of cursing. The contrast was not words, but actions from God. The blessings and cursings of God are not words He speaks to us, but the natural unfolding of our lives either in good things coming from God or evil things coming from Him.

Of few words in the NT is it so plain as of *eulogeo* and *eulogia* that they do not take their meaning from secular Greek but from the fact that they are the renderings of Hebrew words which acquired their religious significance in the OT and other Jewish writings. ... Literally *eulegein* means (both in form and content) “to speak well,” either in the sense of “to speak finely” or “to speak well of someone.” ... The concept of blessing adopted in the NT is most important in the oriental world and takes on a particular significance in Judaism. This may be seen from the fact that the word *eulogeo* occurs more than 400 times in the LXX. ... In the dramatic events on mounts Ebal and Gerizim (Deut 27:9 ff.) the people is shown that its whole history stands under the operation of blessing and cursing (Deut 11:26 ff.; 30:1 ff., 15 ff.; cf. also Lev 26:3 ff.). God has left the choice between the two to the people. It is a choice between the wrath of God and the grace of God, between life and death, faith and unbelief, obedience and disobedience.... The NT takes over much of the OT concept of blessing. Heb 7:1 tells us that Melchisedek blessed Abraham (Gen 14:19 f.) and it deduces from this (7:6 f.) his great dignity. since it is incontrovertible that the greater blesses the less. ... A new law applies to those who are blessed. Cf. Heb 6:7 Called to inherit the earth (1 Peter 3:9), they are not to repay evil with evil. The natural man finds it just as easy to curse as to bless (James 3:9 f.).

The righteous of the OT had a natural fear of cursing like the Greeks. (Kittel, TDWNT: 2129) When faced with antagonism, hatred, or persecution, either in words or actions, a devout Christian is asked to be a blessing to them. They are to seek their salvation, want God’s blessings to be given to them by leading them to repentance. Leading to repentance will never happen if we are speaking evil and acting evilly. We can never return in kind, but to do just the opposite, if we expect to be part of God’s blessing them.

There are several important principles that make Peter’s words here clearer:

1. Christians are never to take vengeance on those who hurt them.

Never pay back evil for evil to anyone. Respect what is right in the sight of all men. 18 If possible, so far as it depends on you, be at peace with all men. 19 Never take your own revenge, beloved, but leave room for the wrath of God, for it is written, “Vengeance is Mine, I will repay,” says the Lord. 20 “But if your enemy is hungry, feed him, and if he is thirsty, give him a drink; for in so doing you will heap burning coals upon his head.” 21 Do not be overcome by evil, but overcome evil with good. Rom 12:17-21

2. Christians are to be like the Heavenly Father and love the evil as well as the good.

*“You have heard that it was said, ‘You shall love your neighbor, and hate your enemy.’ 44 “But I say to you, **love your enemies, and pray for those who persecute you** 45 in order **that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.** 46 “For if you love those who love you, what reward have you? Do not even the tax-gatherers do the same? 47 “And if you greet your brothers only, what do you do more than others? Do not even the Gentiles do the same? 48 “Therefore you are to be perfect, as your heavenly Father is perfect. Matt 5:43-48*

3. Jesus holds His disciples to a higher standard of conduct:

*“You have heard that it was said, ‘An eye for an eye, and a tooth for a tooth.’ 39 “But I say to you, **do not resist him who is evil; but whoever slaps you on your right cheek, turn to him the other also.** 40 “And **if anyone wants to sue you, and take your shirt, let him have your coat also.** 41 “And **whoever shall force you to go one mile, go with him two.** 42 “Give to him who asks of you, and do not turn away from him who wants to borrow from you. Matt 5:38-42*

The key to all of this is the desire to be a part of God’s desire to bless all men with salvation. We can be a help or a hindrance depending upon how we respond to the worldly. If we give in to fleshly lusts and have a dishonorable conduct, we will destroy and influence for good we might have. If we seek to be one with God we need to act like Him.

for you were called for this very purpose, that you may inherit a blessing (NASB).

The purpose of our calling is now revealed with a conjunction that bridges two thoughts giving gives a purpose or reason. It is generally translated: “*because, since, for that, for,*” because it is a causal conjunction. Revealing cause and reason.

hoti... I. the substance or contents (of a statement), *that*; 1. joined to verbs of saying and declaring... II the reason why anything is said to be or to be done, *because, since, for that, for*, (a causal conjunct. ...)... a. it is added to a speaker's words to show what ground he gives for his opinion;... b. *hoti* makes reference to some word or words that precede or immediately follow it..." (Thayer, 458-460; 3754).

God "called" us with this very purpose in mind. This is the fourth time this term has been used in the book. God *called* us to be holy as He is holy (1:9), He *called* us out of darkness into His light (2:9), He *called* us to follow in the steps of Christ(2:21), and He *called* us to inherit a blessing. Peter uses "*eis*" to stress purpose. "*...it denotes the end; and a. the end to which a thing reaches or extends...*" The end and result God was seeking when He called us was to allow us to inherit a blessing. Therefore, He wants us to manifest that this is the type of person we are. To nail this purpose further, the term "that" is used:

hina... II a final conjunction(for from local direction, indicated by the adverb, the transition was easy to mental direction or intention) denoting purpose and end: *to the intent that; to the end that, in order that;*... it is used 1. prop of the purpose or end;... " (Thayer, 302-304; 2443)

God called us to inherit a blessings therefore we must **be** a blessing. God gave us something we did not deserve, we had done evil to God and He blessed us in return by calling us out. Therefore we are to be like God to others bless them in spite of how they treat us. He told Abraham about the same thing:

*Now the LORD had said to Abram: "Get out of your country, from your family and from your father's house, to a land that I will show you. 2 I will make you a great nation; I will bless you and make your name great; and **you shall be a blessing**. 3 I will bless those who bless you, and I will curse him who curses you; and in you all the families of the earth shall be blessed."* Gen 12:1-3

Because God called His people to inherit a blessing they did not deserve, He expects them to be a blessing. and to exemplify His own attitude and conduct. Thus reinforcing His own feelings to them. The term "*inherit*" is defined:

kleronomeo... to receive a lot, receive by lot; esp. to receive a part of an inheritance, receive as an inheritance, obtain by right of inheritance... 2. univ. to receive the portion assigned to one, receive an allotted portion, receive as one's own or as a possession; to become partaker of, to obtain..." (Thayer, 348-349; 2816).

The first one who is said to inherit from God is Noah. What he inherited is what we all still wish to inherit.

*By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became **heir** of the righteousness which is by faith. Heb 11:7*

This is the "blessing" God has called all of Abraham's offspring to inherit. We must never forget the point of Jesus parable:

*Therefore **the kingdom of heaven is like a certain king who wanted to settle accounts with his servants**. 24 And when he had begun to settle accounts, **one was brought to him who owed him ten thousand talents**. 25 But as he was not able to pay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made. 26 **The servant therefore fell down before him, saying, 'Master, have patience with me, and I will pay you all.'** 27 **Then the master of that servant was moved with compassion, released him, and forgave him the debt**. 28 "But that servant went out and **found one of his fellow servants who owed him a hundred denarii**; and he laid hands on him and **took him by the throat, saying, 'Pay me what you owe!'** 29 **So his fellow servant fell down at his feet and begged him, saying, 'Have patience with me, and I will pay you all.'** 30 And he would not, but went and threw him into prison till he should pay the debt. 31 So when his fellow servants saw what had been done, they were very grieved, and came and told their master all that had been done. 32 Then his master, after he had called him, said to him, 'You wicked servant! I forgave you all that debt because you begged me. 33 **Should you not also have had compassion on your fellow servant, just as I had pity on you?'** 34 And his master was angry, and delivered him to the torturers until he should pay all that was due to him. Mt. 18:23-34*

Even though these worldly sinners will not ask for forgiveness, God has commanded us to show the same mercy upon them as He did upon us, when while we were still enemies, Christ died for us.

*For **when we were still without strength, in due time Christ died for the ungodly**. 7 For scarcely*

for a righteous man will one die; yet perhaps for a good man someone would even dare to die. 8 But **God demonstrates His own love toward us, in that while we were still sinners, Christ died for us.** 9 Much more then, having now been justified by His blood, we shall be saved from wrath through Him. 10 For if **when we were enemies we were reconciled to God through the death of His Son**, much more, having been reconciled, we shall be saved by His life. Rom. 5:6-11

10 For

To continue the purpose and flow of the statement, Peter used “*gar* — the reason and cause of a foregoing statement is added.” God wanted this point made as powerfully as possible, so the Holy Spirit quoted from the 34th Psalm. In the preface leading up to these words, it is clear that deliverance from the Lord is based on those who “*fear*,” “*trust*,” and “*seek*.” The “*fear of the Lord*” is contained in this passage.

The angel of the LORD encamps all around those who fear Him, And delivers them. 8 Oh, taste and see that the LORD is good; **Blessed is the man who trusts in Him!** 9 Oh, fear the LORD, you His saints! **There is no want to those who fear Him.** 10 **The young lions lack and suffer hunger; But those who seek the LORD shall not lack any good thing.** 11 Come, you children, listen to me; **I will teach you the fear of the LORD.** 12 Who is the man who desires life, And loves many days, that he may see good? 13 Keep your tongue from evil, And your lips from speaking deceit. 14 Depart from evil and do good; Seek peace and pursue it. Ps 34:7-14

After explaining in the verse here quoted by Peter what one needs to do to be righteous and manifest fear, trust and seeking, The Spirit continues by continuing to describe all the blessings God has reserved for those who do the things quoted in this passage. His eyes and ears are upon them, he will deliver them from all their troubles, all the afflictions of the righteous will be many, but God will deliver them from it all.

The eyes of the LORD are on the righteous, And His ears are open to their cry. 16 **The face of the LORD is against those who do evil, To cut off the remembrance of them from the earth.** 17 **The righteous cry out, and the LORD hears, And delivers them out of all their troubles.** 18 **The LORD is near to those who have a broken heart, And saves such as have a contrite spirit.** 19 **Many are the afflictions of the righteous, But the LORD delivers him out of them all.** Ps. 34:15-19

Thus those who do as Peter has revealed here will be doing the Lord’s will. He does not want us making excuses. He wants us to see clearly what is at stake in this command. Whether it is other members of the church, or non-members who mistreat us because we are Christians, God’s called out children must never return evil for evil. They must always be a blessing.

“He who would love life and see good days,

The person who wants to have a life he loves to live, a life full of enjoyment and happiness, a life full of purpose and hope, a life with a future, a life where no matter what the outward circumstances, he loves to live, needs to listen carefully to the admonitions and instructions that follow. The main thrust of the Psalm is that those who listen to God are blessed with His protection and blessings.

Those who would love life and see good days are those who seek for the providential care of the LORD. When we know God is with us because we are listening to Him, we can love life and see good days. There are a few simple rules to have God providentially caring for us. These are things that work at all times, and they are exactly what Peter has just revealed in a different way here.

Let him refrain his tongue from evil,

Anyone who seeks good days and a good life to love must keep his tongue from evil. The term “refrain” is defined:

“*pauo*,... to make to cease or desist:... to restrain [A. V. refrain] a thing or a person from something... to cease, leave off,... the action or state desisted from is indicated by the addition of a present participle...” (Thayer, 496-497; 3973)

We must make our tongue to cease and desist, we must restrain it from doing it. Few things can get one into as much trouble as the tongue, An uncontrolled tongue makes for a bitter and unhappy life. The term “evil” is *kakos*, exactly the same one Peter used “*not rendering evil for evil*.” The tongue can be used for evil. When tempted to an angry outburst, or passing on gossip, or reviling cease from it. Such things bring only sorrow and heartache for those who fall into the temptation. Many people have brought terrible consequences upon themselves

because they could not control their tongue in a moment of anger. Depending upon the relationship, the physical consequences can be enormous:

To the police or government we lose our liberty
to an employer we lose our job.

To a husbands/wives, we can lose a chance for a wonderful relationship.

In the church, we can destroy all possibility of unity.

To evil people we can be beaten, shot or even killed

By keeping our tongues from evil, not only are we helping God to save souls and being obedient to God, but we are also much more likely see good days and love life. James spoke very strongly about the tongue and our need to be cautious with it for its awesome power to do evil in James 3:2-6. It can make a life so miserable, it can destroy our power to do anything to show forth God's excellency in our personal lives. Mind your tongue if you want to be happy and see good days.

and his lips from speaking deceit.

"dolos... (fr delo to catch with a bait... prop. bait... a lure, snare; hence craft, deceit, guile..." (Thayer, 155; 1388)

dolos ... properly, a bait for fish, ... then, any cunning contrivance for deceiving or catching, as the Trojan horse, the robe of Penelopé ... generally, any trick or stratagem, II.; wiles, 2. guile, craft, cunning, treachery, (Liddell & Scott Abridged Greek Lexicon, NT 1388)

No Christian who wants to see love life and see good days will ever seek to deceive others. When speaking to others leads them to a wrong conclusion about something, we have violated this command and need to fix it immediately. Children of God do not desire to be deceptive and feel uncomfortable when they have. Deceit is a grave evil that always leads to unhappiness. It is a characteristic of Satan, but never of God. Sooner or later people stop trusting when they find out they have been deceived by a brother. NEVER USE GUILE!!! No matter what trouble you seek to flee, it will not work. It only leads to deeper holes. It is a fleshly lust that wars against the soul.

11 Let him turn away from evil and do good;

"Turn away" is defined:

ekklínœ; ... from ek (1537), out, and klínœ (2827), to incline, bend, turn aside or away, recline. To avoid, used metaphorically of those who turn away or swerve from piety and virtue (Rom 3:12 quoted from Ps 14:3; Rom 16:17; 1 Peter 3:11; Sept.: Ps 37:27; Prov 3:7). (Complete Word Study Dictionary: NT 1578)

When a Christian sees evil, he turns aside, deviates and bends himself out of the way, keeping aloof from it. Evil companionship corrupts good morals so evil must be shunned. Here we have both "*kakos*" and "*agathos*." Evil is the exact opposite of what is good and wholesome. Thus evil ultimately will destroy happiness and contentment. We cannot tolerate sin and be truly happy. To be truly happy we must shun evil and seek for that which is good. Not only however are we to shun evil, we are to actively seek out good works. Human nature and character are such that unless we are actively pursuing good, we are still not truly happy. We have to be able to look at our lives and feel they mean something both to us and to God.

let him seek peace and pursue it.

While shunning evil, those who wish to love life and see good days must "seek" for peace:

"zeteo... 1. To seek in order to find; ... b. to seek [i.e. in order to find out] by thinking, meditating, reasoning; to inquire into;... c. to seek after, seek for, aim at, strive after... to seek i.e. desire, endeavor;... 2. To seek i.e. require, demand..." (Thayer, 272; 2212)

They are to seek, desire and attempt to find it in all possible ways. Seeking peace is exactly what Peter has revealed since 2:11. His words will bring peace in our relationships to to civil government, employment, home and church and world. It should be of intense interest to us, and because of that we will also "*pursue it*:"

"dioko... 1. to make to run or flee, put to flight, drive away... 2. to run swiftly in order to catch some person or thing, to run after... to press on: fig. of one who in a race runs swiftly to reach the goal, 3. in any way whatever to harass, trouble, molest one; ... Pass. with a dat. denoting the cause, to be maltreated, suffer persecution on account of something ... 4. without the idea of hostility, to run after, follow after... 5. metaph. with acc. of thing, to pursue I. e. to seek after eagerly, earnestly endeavor to acquire..." (Thayer, 153; 1377).

This term has both a strong positive and negative direction. Positively it refers to someone who is running swiftly in order to catch someone or something, hence to seek it eagerly and earnestly. This is the attitude we should have toward peace. We should run swiftly in order to catch it, eagerly and earnestly seek it. We should be going to the greatest lengths to pursue peace with others.

If possible, so far as it depends on you, be at peace with all men. Rom 12:18

Conflicts with others need to be resolved as quickly as possible. We seek happiness and good days we ought to zealously pursue peace.

12 For the eyes of the Lord are on the righteous, and His ears are open to their prayers; Again Peter again used the causal conjunction *hoti* to emphasize reason and purpose it should be done “because” and “since” it will bring blessings. Once again, God is watching over and caring everything. But for those who are doing the above, He is watching with care and concern as the rest of Psalm 34 emphasized. Thus when we abstain from fleshly lusts and seek to have our conduct honorable among the Gentiles, and in every realm of our life seek to fulfill the requirements and obligations that Lord has laid upon us (righteousness), we will find that we have a life to love. God will take care of us. He will watch over us and see that all things work to the good. Neither the Psalmist nor Peter are promising a trouble free life, but they are promising that God will never forsake us.

Let your character be free from the love of money, being content with what you have; for He Himself has said, “I will never desert you, nor will I ever forsake you,” 6 so that we confidently say, “The Lord is my helper, I will not be afraid. What shall man do to me?” Heb. 13:5.

God watches over His righteous ones who control their hearts and bring their lives into harmony with His will. Those who refrain their tongues and watch their lives that they please God will find that God takes care of all needs. God offers prayer to His people, He offers to remove our anxiety, He offers to have all things work for our good, He promises a home in heaven and multitudes of other things. There are some things though which God in his wisdom has determined that his children must pass through. When these occur, as they will from time to time, let us trust God and know that he is watching and cares, and his ears are always open to the prayers of those who follow the advice given above.

but the face of the Lord is against those who do evil.”

When we do not do the above, do not abstain from fleshly lusts, do not have our conduct honorable, are not good citizens, servants, wives, husbands and brethren, when we refuse to submit to God’s laws and are unrighteous, none of the above applies to us.

God is not going to help us practice evil. Those who do evil cannot expect God to bless them in this activity. He cannot bless those who are practicing evil. He can only bless them when they repent and turn away from that evil. God is opposed to and against those not living the way He asks people to live. All that is spoken of above is lost to those who practice evil. Who can be happy and see good days when they know they are not right with their Creator?

1 Peter 3:13-17

13 And who is he who will harm you if you become followers (zealous) of what is good? Zealous of what is good sums up all the commands the Holy Spirit has revealed since this section began in 2:11.

zealotes ... **one who is deeply committed to something and therefore zealous** - 'enthusiast, zealous person.' (Lou & Nida Greek-English Lexicon NT:2207)

zelotes is **used adjectivally, of "being zealous"** (a) "of the Law," Acts 21:20; (b) "toward God," lit., "of God," 22:3, ... (c) "of spiritual gifts," 1 Cor 14:12, ... (d) "for the traditions of my fathers," Gal 1:14, (e) "of good works," Titus 2:14. The word is, lit., (Vine's Expository Dictionary NT:2207)

All that Peter has just revealed since 2:11 are not just suggestions, they are things we should be zealous, enthusiastic and deeply committed to doing. It reveals many of the characteristics of those who are "*abstaining from fleshly lusts which war against the soul*" in regard to most human relationships. If we always act as we are commanded, who would harm us?

Having Your Conduct Honorable = Seeing Good Days

Your Good Works Which They Observe:

Be subject to every institution of Man

Honor all, Love brotherhood

Fear God. Honor the king.

Servants be submissive to your masters

Do good and suffer

Wives in submission to own husbands

Husbands treat wives up to your knowledge

Give her honor as to a weaker vessel

Be of one mind and
compassionate,

Tenderhearted and courteous

Don't return evil for evil

Bless under all circumstances

Refrain tongue from evil and deceit

Turn from evil and do good

Seek peace and pursue it

Be righteous — (be fair and just)

A man or woman who is doing everything above is not going to have many problems. Such exemplary conduct will keep them from the vast majority of problems that confront people. Most people bring their own troubles upon themselves by violating any one of these things. One who is full of integrity, never speaks evil or guile, always does good works, continues to seek peace and soothes those who are angry, are not going to have many personal enemies.

This is exactly what God revealed to us. If we carefully read all of Psalms 34, where this quotation about "*loving life*" came from, we will see that not only does the natural responses of men bring about these "*good days*," but God's providence and even intervention is also involved.

The angel of the LORD encamps all around those who fear Him, And delivers them.

Blessed is the man who trusts in Him!

*those who seek the LORD shall not lack any good thing.
ears are open to their cry.*

The righteous cry out, and the LORD hears,

The LORD is near to those who have a broken heart,

Many are the afflictions of the righteous,

There is no want to those who fear Him.

*The eyes of the LORD are on the righteous,
Face of the LORD is against those who do evil,
delivers them out of all their troubles.*

saves such as have a contrite spirit.

But the LORD delivers him out of them all.

Thus no one will "*harm*" those who follow these commands in their lives.

kakoo... : to **cause harm or injury to someone** or something (a highly generic meaning involving a wide range of harm and injury) - 'to harm, to hurt, to injure.' ... 'he deceived our people and did harm to our ancestors' Acts 7:19. ... 'I have seen the harming of my people in Egypt' Acts 7:34. (Lou & Nida from Greek-English Lexicon NT:2559)

All the problems of "*suffering as an evil doer*" are removed. There are only two things that could arise that would bring trouble to the righteous. The harm that comes from "*time and chance*" (Ecc. 9:11), and the harm that comes from persecution (*Mt. 5:10-12*).

Christians may be harmed for what they stand for, or because they teach the will of God and live the will of God, but they will not be harmed personally. No one will hate or desire to harm us because of what we are. This is an important key to know whether or not we are suffering for the right reasons. If we are suffering in spite of all the good and kind and loving things we have done, then we are suffering for righteousness sake and "*when you do good and suffer, if you take it patiently, this is commendable before God.*" (1Pet. 2:20).

14 But even if you should suffer for righteousness' sake,

Although it is clear that those who fulfill all of the above do not deserve to be harmed, there is one great exception. Peter returns to the very beginning of his letter.

In this you greatly rejoice, though now for a little while, if need be, you have been grieved by various trials, 1Pet. 1:6

These “various trials” must not arise because of violations of the above, “*but*,” arise they will. Peter re-introduces this thought with an adversative conjunction, which prepared a Greek mind for something *different* than what was described above.

“*alla* ... The adversative particle *alla* is etymologically derived from *allos*. ...Therefore it actually means differently and refers to that which is different, to contrasts, separations, and new beginnings. a) In most cases *alla* means but ... or **b)** following (sometimes implicit) negations: on the contrary, rather, no ... **c)** Following negations in which *allos* (or *heteros*) occurs or is to be understood, *alla* has the sense of “*ei me*,” other than, except ... **d)** Following conditional clauses with *ei kai* (*eiper*) or *ean*, *alla* means certainly... **e)** When used for rhetorical intensification *alla* means indeed or “so indeed, and what is more” ...” (Exegetical Dictionary of the NT: 235)

Some will “suffer” for the sake of righteousness.

pascho ... is found 42 times in the NT. Most of the refs. are to the sufferings of Christ Himself ... and to the sufferings of Christians for His sake...” (Kittel, TDWNT; NT:3958)

Suffering for the sake of righteousness is a common theme throughout the NT. Jesus spoke of it in the Sermon on the Mount, and in His warnings concerning what faith and commitment will cost a disciple in his family relationships.

17 But beware of men, for they will deliver you up to councils and scourge you in their synagogues.

21 “Now brother will deliver up brother to death, and a father his child; and children will rise up against parents and cause them to be put to death. 22 And you will be hated by all for My name’s sake. Mt. 10:17, 21-22

It is one of the greatest paradoxes of serving Jesus. The gospel we preach is the good news to many, but it is a “*fragrance of death*” to others, because when evil deeds are exposed in those who have not intention of changing, they become angry at those who proclaim their deeds are evil.

For we are to God the fragrance of Christ among those who are being saved and among those who are perishing. 16 To the one we are the aroma of death leading to death, and to the other the aroma of life leading to life. And who is sufficient for these things? 2Cor. 2:15-17

“For everyone who does evil hates the light, and does not come to the light, lest his deeds should be exposed. Jn. 3:20

There is no way to escape this except to not live godly and not do the things listed above.

And indeed, all who desire to live godly in Christ Jesus will be persecuted. 2Tim. 3:12

The hatred of Jesus has been transferred to His disciples who are following Him. Because the world hates the light and does not want to come to the light, and Jesus is the light of the world and we reflect that light, we are going to be hated.

“If the world hates you, you know that it has hated Me before it hated you. 19 “If you were of the world, the world would love its own; but because you are not of the world, but I chose you out of the world, therefore the world hates you. 20 “Remember the word that I said to you, ‘A slave is not greater than his master.’ If they persecuted Me, they will also persecute you; if they kept My word, they will keep yours also. Jn. 15:17-20

“I have given them Your word; and the world has hated them, because they are not of the world, even as I am not of the world. Jn. 17:14

you are blessed.

With proper teaching and understanding, such persecution can become a means of feeling blessed. What the Olympic winner feels when he receives the gold medal is what Christians should feel when they are persecuted for righteousness. Jesus had already made that a part of the 8 beatitudes. They are called “*beatitudes*” not because they are “*beautiful attitudes*,” but because the Latin word “*beātītūdo*” means “*the state of blessedness*” and simply found it’s way intact into our language.

“Blessed are those who have been persecuted for the sake of righteousness, for theirs is the kingdom of heaven. 11 “Blessed are you when men cast insults at you, and persecute you, and say all kinds of evil against you falsely, on account of Me. 12 “Rejoice, and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you. Mt. 5:10-12

It is used when someone has been “*supremely blessed*,” because of their good fortune. “*Success*” and “*winning*” in any endeavor brings this blessedness. A combination of that sense of well being we feel with a job well done and the feeling that we have fought hard and won in a difficult battle or task.

makarios (mak-ar'-ee-os); *makarios...supremely blest... fortunate well off ...*(Strong p. 46)... *blessed, happy: ...In congratulations, the reason why one is... blessed..*”(Thayer, p. 386; NT:3107) *makarios ...* In content beatitudes, which are common in both poetry and prose throughout the centuries, reflect the sorrows and afflictions, the aspirations and ideals, of the Greeks. Practical Greek philosophy breathes in them. Orientated to earth, **the Greek mind first draws its happiness from earthly goods and values.** Thus **parents are extolled for fine children**, mothers for admirable sons (cf. Luke 11:27), the **bridegroom for winning an excellent bride.** ... **Praise is naturally accorded to** those who have found the great happiness of love. It is accorded also to the wealthy whose possessions give them a good position in life, but even more so to those who also have a good understanding or who are free from tribulations. If regard is had for inner values, he is extolled who has attained to fame, honor and manly virtue. (Kittel; TDWNT NT:3107)

Because of the great reward and the great value of these possessions, suffering for them does not bring shame or remorse, but further strengthens the resolve and commitment. God sent Jesus to save as many as possible. By taking persecution and tribulation, and by always being kind, courteous and never returning evil for evil, we have become an excellent example. This should bring happiness and a sense of privilege and honor.

“And do not be afraid of their threats, nor be troubled.”

The sense of blessedness from the realization that we are doing God’s will and are thus pleasing to Him should lead us to comfort. Paul also spoke of this. We know “*God is for us.*” He is on our side, ready to protect and care for. Paul then reminds us that God did not spare His own Son to save us. Thus proving His intent to save, what conclusions follow? First, there is no power on earth who can harm our relationship with Him. No one can separate us from His love and mercy, nor from His salvation. Throughout history, God’s people have been considered sheep for the slaughter. But we are still more than conquerors.

What then shall we say to these things? If God is for us, who can be against us? 32 He who did not spare His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things? 33 Who shall bring a charge against God’s elect? It is God who justifies. 34 Who is he who condemns? It is Christ who died, and furthermore is also risen, who is even at the right hand of God, who also makes intercession for us. 35 Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? 36 As it is written: “For Your sake we are killed all day long; We are accounted as sheep for the slaughter.” 37 Yet in all these things we are more than conquerors through Him who loved us. 38 For I am persuaded that neither death nor life, nor angels nor principalities nor powers, nor things present nor things to come, 39 nor height nor depth, nor any other created thing, shall be able to separate us from the love of God which is in Christ Jesus our Lord. Rom. 8:31-39

This is something that needs a lot of effort to hold on to. It is natural to be “*afraid*” when men are threatening to harm us. They seek to instil fear and intimidation, hoping to discourage and lead us to stop.

“*phobeo... to terrify, frighten..., to put to flight by terrifying* (to **scare away**). 1. *to be put to flight, to flee, ...* 2. *to fear, be afraid; ... to be struck with fear, to be seized with alarm:* of those who fear harm or injury... of those startled by strange sights or occurrences...3. *to reverence, venerate, to treat with deference or reverential obedience...*” (Thayer, 655-656; 5399).

The goal of this fear is to lead us to want to flee and cower. But like Shadrach, Mescach and Abednego, we don’t have to be afraid. God will deliver us too.

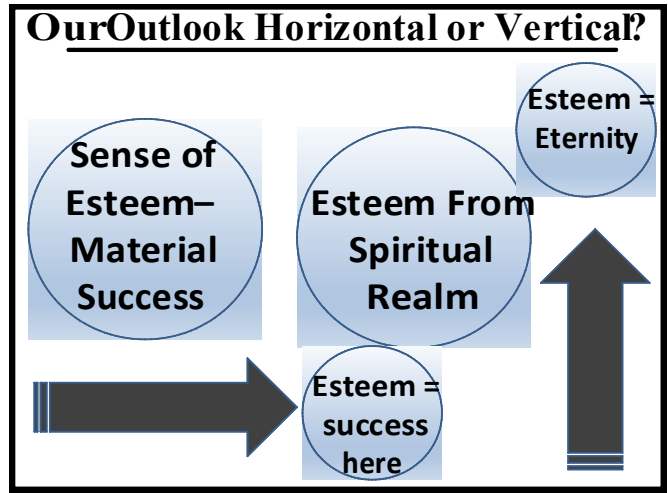
Shadrach, Meshach, and Abed-Nego answered and said to the king, “O Nebuchadnezzar, we have no need to answer you in this matter. 17 If that is the case, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us from your hand, O king. 18 But if not, let it be known to you, O king, that we do not serve your gods, nor will we worship the gold image which you have set up.” Dan. 3:16-18

We do not have to be struck with fear or seized with alarm, we do not have to feel terror or feel the need to flee. God is our Lord and we are doing His will. There is none greater than He and ultimately we will be victorious.

Peter adds the noun to the verb. We must not be afraid (our action), or be influenced by their

conduct and words that seek to instill this “*fear, dread and terror*” within us (their action).
 “*phobos*, ... 1. **fear, dread, terror**; in a subjective sense... In an objective sense, *that which strikes terror* ... 2. reverence, respect (for authority, rank, dignity)...” (Thayer, p. 656; 5401)
 “*phobos* first had the meaning of flight, that which is caused by being scared; then, that which may cause flight, (a) fear, dread, terror, always with the significance in the four Gospels; ... (b) reverential fear ...” (Vine’s Expository Dictionary NT: 5401)

Their goal is to bring about trouble and agitation which will disturb, disquiet and take away calmness. They hope to break our habits and change our attitudes. They try to muddy the water. If they can destroy our peace and replace it with agitation leading to inaction, they consider that a victory. Christians must change their focus from horizontal to vertical. Looking to God and the spiritual blessings which can never be taken from us, instead of the liberty and comfort of this life which they can take away from us.



“*tarasso*... **To agitate, trouble** (a thing by movement of its parts to and fro);... a. Prop... b. Trop. **To cause one inward commotion, take away his calmness of mind, disturb his equanimity; to disquiet, make restless**,... b. **To trouble**: TINA to strike one’s spirit with fear or dread... g. *to render anxious or distressed, to perplex the mind of one by suggesting scruples or doubts*...” (Thayer, 615; 5015)
tarasso ... To stir, stir up, trouble, in a physical sense, ... of a speaker, to jumble up, ... 2. **to trouble the mind, confound, agitate, disturb, disquiet**, Trag., Plat., etc.: absol. to cause confusion, ... 3. of an army, to throw into disorder, Hdt., Xen., etc.: Pass. to be in disorder, ... 4. of political matters, to agitate, distract, ... to be in a state of disorder or anarchy, ... II. to stir up mud, raise by stirring up, ... to be in disorder or confusion, be in an uproar, (Liddell and Scott, Greek Lexicon. NT:5015)

This phrase is actually part of a warning to Isaiah in His days and partly a Messianic prophecy of ours.

“Do not say, ‘A conspiracy,’ Concerning all that this people call a conspiracy, **Nor be afraid of their threats, nor be troubled.** 13 The Lord of hosts, Him you shall hallow; Let Him be your fear, And let Him be your dread. 14 He will be as a sanctuary, But a stone of stumbling and a rock of offense To both the houses of Israel, Isa 8:12-14

The Jews spoke of a conspiracy, seeking to make the prophet fear and flee. Isaiah is warned that He must not take up that term, or be afraid of their threats and persecutions against him. He must not “be afraid of their threats, nor be troubled.” The way to stop this is to hallow the Lord. The same Lord by the way who would become a “stone of stumbling” and “rock of offense.” By sanctifying Him, the threats of others has no power.

This is exactly what they had done to Amos, and Amos had dealt with the problem exactly the way God had advised Isaiah above and us today:

Then **Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, “Amos has conspired against you in the midst of the house of Israel. The land is not able to bear all his words.** 11 For thus Amos has said: ‘Jeroboam shall die by the sword, And Israel shall surely be led away captive From their own land.’” 12 **Then Amaziah said to Amos: “Go, you seer! Flee to the land of Judah. There eat bread, And there prophesy.** 13 **But never again prophesy at Bethel, For it is the king’s sanctuary, And it is the royal residence.”** Then **Amos answered, and said to Amaziah: “I was no prophet, Nor was I a son of a prophet, But I was a sheepbreeder And a tender of sycamore fruit.** 15 **Then the Lord took me as I followed the flock, And the Lord said to me, ‘Go, prophesy to My people Israel.’** 16 **Now therefore, hear the word of the Lord: You say, ‘Do not prophesy against Israel, And do not spout against the house of Isaac.’** Amos 7:10-16

When tribulation and persecution arise, we have to change our focus to if we want to continue to think clearly. Whatever attempts they use, we must be prepared for them so they do not cause

any fear, dread or terror to enter our hearts. We can rise above all this with proper thinking and a proper attitude.

*Let your **conduct be without covetousness; be content with such things as you have.** For He Himself has said, "I will never leave you nor forsake you." 6 So we may boldly say: "The Lord is my helper; I will not fear. What can man do to me?"* Heb. 13:5-6

Covetousness is a very elastic term. Although we tend to think of wanting something that belongs to our neighbor, it can consist of wanting anything unattainable to us. God rebuked Baruch for it.

"Thus says the Lord, the God of Israel, to you, O Baruch: 3 'You said, "Woe is me now! For the Lord has added grief to my sorrow. I fainted in my sighing, and I find no rest." 4 "Thus you shall say to him, 'Thus says the Lord: "Behold, what I have built I will break down, and what I have planted I will pluck up, that is, this whole land. 5 And do you seek great things for yourself? Do not seek them; for behold, I will bring adversity on all flesh," says the Lord. "But I will give your life to you as a prize in all places, wherever you go."'" Jer 45:2-5

We must choose how we deal with and react to the things other people or even circumstances place upon us. We do not have to fear or be troubled. It can all be replaced with blessedness and the peace of God that passes all understanding. It begins when we sanctify God in our hearts.

**15 But sanctify the Lord God in your hearts,
15 But sanctify Christ as Lord in your hearts,**

There is a textual issue with this passage. As noted above the Textus Receptus has Lord God and the Nestle-Aland has Christ as Lord.

sanctify the Lord God in your hearts (NKJV)

sanctify in your hearts Christ as Lord (ASV)

sanctify Christ as Lord in your hearts, (NASU)

in your hearts regard Christ the Lord as holy, (ESV)

in your hearts set Christ apart as holy [and acknowledge Him] as Lord. (AMP)

With the term "and" – "de and or but," it is still tied to the previous verse. After looking at Isa 8:12-14, it seems very clear that the subject there was the same "stone of stumbling" and "rock of offense" Peter described in Chapter Two. The evidence is overwhelming toward the later reading. Since there are many passages in the Scriptures exhorting us to sanctify God as holy, and Christ also has been sanctified as holy, there is no doctrinal issue here. Both are Scriptural and would fit here. Since most of the older texts have Christ, it seems preferable to go with that reading.

We are to "sanctify" the Christ as Lord in our hearts. "Sanctify" is a very common word in the Old Covenant. They had the Holy anointing oil to "sanctify" the temple and priests. Everything that was connected to God was "sanctified."

*"hagiazō... to make hagian, **render or declare sacred or holy, consecrate.** Hence it denotes 1. to render or acknowledge to be venerable, to **hallow**... 2. to separate from things profane and dedicate to God, to consecrate and so render inviolable... 3. to purify... a. to cleanse externally... to purify leuitically... b. to purify by expiation, free from the guilt of sin... c. to purify internally be reformation of soul..." (Thayer, p. 6; 37)*

The verb **hagiazō belongs almost exclusively to biblical Greek or Greek influenced by the Bible ...** (Kittel, TDWNT, NT:37)

hagios (NT:40): holy, pure; hagiazō (NT:37): make holy, consecrate; hagioσmos (NT:38)

consecration; hagiotes; (NT:41) holiness; hagioσune (NT:42) holiness; ... This word group occurs with relative frequency in the NT: hagioσ occurs 230 times ... 90 of 230 cases in the combination

pneuma hagian, The verb hagiazō is used 17 times in the passive and 11 times in the active. The following are made holy or are holy (passive): the name of God (Matt 6:9 ...); those who believe (John 17:19; Acts 20:32;...) who are all consecrated through the one Son (Heb 2:11 ...) everything which God has created (1Tim 4:5); and, finally, Christ himself, who is consecrated through the blood of the covenant (Heb 10:29 [referring to Ex 24:8]). ..." (Greek-English Lexicon NT:37)

Christ must be sanctified, made holy and sacred in our hearts. We must take the Jesus as the Christ and sanctify and hallow Him as our Lord. This is a command since it is in the imperative mode. Jesus is "Lord" (*kurios*... having power or authority... *he to whom a person or thing belongs, about which he has the power of deciding; master, lord.*) He is to be the only exclusive Lord, ruling and directing our hearts and we must make that happen.

"Whatever I tell you in the dark, speak in the light; and what you hear in the ear, preach on the housetops. 28 And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell. Mt. 10:27-29

Since the heart is the fountain and seat of spiritual, emotional, and physical life. It is the place where all thoughts, passions, desires, appetites, affections, purposes and endeavors occur. All decisions and all conduct, all thoughts and all words pass through it. It is the very essence of our being. When Christ is sanctified as Lord in our heart, He is looked to before any activity the heart can do is done. He must first approve.

This is part of our good confession, but it must be developed and strengthened until it permeates every facet of our being.

*that if you **confess with your mouth the Jesus as Lord** and believe in your heart that God has raised Him from the dead, you will be saved. Rom. 10:9-10*

*"But **why do you call Me 'Lord, Lord,' and not do the things which I say?** Lk. 6:46*

We know that we have sanctified Christ in our hearts as Lord when there is only one Lord and everything else has been conquered and set aside. It is the absolute truth that Jesus is Lord, but it is a different matter to sanctify Him as Lord so that His every command is obeyed and we are focused entirely upon Him.

*"Therefore let all the house of Israel know assuredly that **God has made this Jesus, whom you crucified, both Lord and Christ.**" Acts 2:36*

for us there is one God, the Father, of whom are all things, and we for Him; and one Lord Jesus Christ, through whom are all things, and through whom we live. 1Cor. 8:6

*There is one body and one Spirit, just as you were called in one hope of your calling; 5 **one Lord, one faith, one baptism; 6 one God and Father of all, who is above all, and through all, and in you all. Eph. 4:4-6***

He must be set apart in our heart as the one who has power and authority. We belong to Him He has the power of deciding, He is the Master and the Lord. But we must sanctify Him as such in our heart and give all power of deciding into His hands. We do this when we listen to His will and make it our own. Every Christian must so consecrate, hallow and set apart Jesus Christ in their own heart as Lord and master. All thoughts emotions, desires, purposes and endeavors must first go through Him. He must receive the right from us of final decisions on thoughts, words and deeds. God declared the reason for this

always be ready to give a defense to everyone who asks you a reason

We will know that we have fulfilled the above command to sanctify Jesus as Lord, when we are "always ready" to give a defense. When a Christian has sanctified Christ as Lord in their heart, they must take this next step. The purpose of Jesus' death on the cross was to save as many people as possible. After His resurrection, the great commission made clear His great desire for the disciples. God desires all men to be saved and come to a knowledge of the truth, if we are to make His will our own, then we too will want all men to be saved. When entering the level of daily life, this is the most practical side of evangelism. Not many will do what Paul or Peter did, but all Christians can do this. This is the cup of cold water side of evangelism. One of the small things that we all can do. In days of hardened hearts and little interest, as well as the times of great interest and harvest, this is a great key to determining our own faithfulness and whether or not we have truly sanctified Jesus as Lord.

"Readiness" centers on preparation. We are both "making ready" and after proper "preparation, we are "ready in ability and resolution."

*"hetoimos... hetoimazo, hetoimasia, proetoimazo ... The clear meaning of this word group is **preparation both in the active sense of "making ready" and in the passive of "readiness," "ability" or "resolution."** The group takes on religious significance only in biblical Gk., ... In the NT **readiness is demanded in three respects: readiness for good works:** ... *Remind them to be subject to rulers and authorities, to obey, to be ready for every good work, Titus 3:1; cf. 2 Tim 2:21; readiness to bear witness to the Gospel:* ... *having shod your feet with the preparation of the gospel of peace; 1 Peter 3:15; ... Eph 6:15; and readiness for the return of the Lord.* The last requirement Jesus put to His disciples with particular urgency: *Therefore you also be ready, for the Son of Man is coming at an hour you do not expect. Mt 24:44; Luke 12:40.* It is illustrated in the parable of the Ten Virgins. In virtue of it the life of Christians becomes a life of conscious and vigilant expectation of a goal which brings salvation and of openness to the possibilities of action*

determined by this goal. This readiness gives the Christian life a distinctive dynamic character. (Kittel, TDWNT, NT:2092)

There is an important thing described in this definition. *“In the NT readiness is demanded in three respects:”*

(1) **readiness for good works:** ... *Remind them to be subject to rulers and authorities, to obey, to be ready for every good work,* Titus 3:1; cf. 2 Tim 2:21;

(2) **readiness to bear witness to the Gospel:** ... *“always be ready to give a defense to everyone who asks you”* (1Pet. 3:15); *having shod your feet with the preparation of the gospel of peace;* (Eph 6:15)

(3) **readiness for the return of the Lord.** *Therefore you also be ready, for the Son of Man is coming at an hour you do not expect.* Mt 24:44;

Peter gives special emphasis to the readiness that is part of the command to *“sanctify Christ as Lord.”* There is no time when this is not to be a part of our attitude. No matter what else is happening in our lives, this one needs to be first. It is one of the prerequisites of not being afraid or troubled. We must *“always”* be ready.

aei has **two meanings:** (a) **“perpetually, incessantly,”** Acts 7:51; 2 Cor 4:11; 6:10; Titus 1:12; Heb 3:10; (b) **“invariably, at any and every time,” of successive occurrences, when some thing is to be repeated, according to the circumstances,** 1 Peter 3:15; 2 Peter 1:12. (Vine's Expository Dictionary NT:104)

There are two meanings to this *“always.”* We are incessantly doing it, and there is no variation and always repeated. Being always ready requires two things. First, it requires that we have made the necessary efforts so we are capable of doing it, and second, that we have a mind set that when opportunities arise, they will be taken advantage of. We speak of someone being ready, willing, and able. God wants us to be ready willing and able to give a *“defense”* or *“answer.”*

“apologeia... verbal defense, speech in defense...” (Thayer, 65; 627)

“apologeomai (NT:626) defend oneself *apologia*, (NT:627); defense ... The verb occurs 10 times, the substantive 8, of which a total of 10 occurrences are in Luke-Acts. ... Both substantive and verb occur esp. ... **in the language of the trial court.** The context presupposes hostility or imprisonment for the sake of the Christian witness. **In the course of interrogation and judicial process the defense becomes an unexpected opportunity for missionary proclamation:** Phil 1:7,16; 2 Tim 4:16 (Paul's judicial hearing); 1 Peter 3:15 (the missionary's explanation of hope — the heart of Christian faith — in court or in private conversation). (Exegetical Dictionary NT: 626 & 627).

The term has found its way into our language in the term apology. But though the term apology now primarily refers to saying we are sorry, it originally referred to the ability to defend a position or belief that someone held. It's primary meaning is a verbal defense or speech made in defense of something. When those who are curious about Christianity ask questions, those who have sanctified the Lord in their heart are incessantly prepared to give them reasons.

for the hope that is in you,

The term *“for,”* shows that the topic of conversation should center on their hope. This is the preposition *“peri... — Lat. circum, circa; around, about... around which an act or state revolves; about, concerning, as touching.”* If we draw a circle, hope is at the center of our defense. It is the greatest reason for it. The hope God has given to those in the gospel is a very wonderful and convincing doctrine. Hope is made of two things. Desire and expectation. What we hope for and why we hope for it. We have a joyful expectation of eternal life in a beautiful home. We expect it because we believe God and His promises and knowing the conditions, we have fulfilled them. We must become prepared to share our own excitement and our reasons to others.

with meekness and fear;

The relationship between defense and meekness and fear is set forth by the preposition *“meta... in the midst of, amid.”* No defense should ever be given that is not connected to these two qualities. Any defense must be in association, union and accompaniment with meekness and fear. These two emotions must be cultivated and mastered by those who have sanctified Jesus as Lord.

Meekness has the same basic idea in the Greek as in English, but the motivation is different. In English, it is weakness that gives up, while in Greek it is a choice resulting from power. used in

a very different way in the Greek language than it is in English. In English meekness comes because we have no choice. We have to be meek or we will be harmed in some way or another. In Greek, the meek have power and control. There is no force or compulsion. We choose to give meekness because it is the best response, not because we are afraid. This is especially true of Jesus who was *meek* and *lowly* by choice and not by compulsion.

The meaning of "*prautes*" is **not readily expressed in English**, for the terms **meekness, mildness**, commonly used, **suggest weakness** to a greater or less extent, whereas "*prautes*" **does nothing of the kind. It must be clearly understood**, therefore, that the common assumption is that when a man is meek it is because he cannot help himself; but **the Lord was 'meek' because he had the infinite resources of God at His command** Described negatively, **meekness is the opposite to self-assertiveness and self-interest**; it is equanimity of spirit that is neither elated nor cast down, simply because **it is not occupied with self at all**. (Vine's Expository Dictionary)

"*prautes*... "**mild and gentle friendliness**,"... the **opposite of roughness ...bad temper, or sudden anger/brusqueness**... Among the Greeks "gentle friendliness" is highly prized as a social virtue in human relationships... The systematic thinker Aristotle places *praotes* as... a mean between "*orgilotes*" ("anger," "bad temper") and the spineless incompetence of "*aorgesia*" ... (Kittel, Vol 6 p 645-646)

Kittel captures that choice of being meek. It is the choice to be mild and gentle, when we could be rough or brusque. In giving a defense for our hope, there is only room for gentleness and love.

speaking the truth in love, may grow up in all things into Him who is the head — Christ — Eph. 4:15
So often defenses over convictions can turn harsh. That is because convictions are deeply held and when being defended to one who rejects them it is easy to become frustrated and therefore angry. The Jews often wanted to stone or murmur angrily at those who were not taking their defense in the manner they expected. Christians often find people not accepting their explanations and defense in the manner in which they expected. When such occurs, they are to remain mild, gentle, and meek. It is not their battle, it is between the individual and the word of God. Our only duty is to give them the defense in a gentle way, not to become angry or frustrated when they do not accept it.

This is a critical point. **IT IS NOT OUR BATTLE!!!** We cannot get in the way. They need to leave angry, but having nothing to be angry about in us, either in our words or especially in our demeanor.

in all things showing yourself to be a pattern of good works; in doctrine showing integrity, reverence, incorruptibility, 8 sound speech that cannot be condemned, that one who is an opponent may be ashamed, having nothing evil to say of you. Titus 2:7-8

If someone rejects rudely or violently our defense, it is not us they are rejecting, it is God and Christ. We must learn not to take that personally. We are allied with God and certainly are vexed when the wicked blaspheme and reject. But in meekness we leave it to God to deal with. This is the way to "*heap coals of fire upon their head*."

There is also to be "*fear*." This is the same word used in the previous verse. Whereas there he said, "*fear not their fear, neither be troubled*." While we do not fear any fear of them that would impact how we give our defense, we do have fear in the manner in which we respond. This is the paradox of the dual meaning of fear in the Scriptures. While we do not fear their threats and ability to harm us, we do respect their need to hear the gospel and we do fear and respect Christ.

This is a fear of reverence, respect, and honor, not terror. When speaking of our hope, we are to keep the conversation on this level. It is never to degenerate into anything less than reverence, respect and honor. This reverence should be directed toward God and to a lesser degree to those who are created in God's image and likeness. Again, not dread or terror, but respect, honor and deference.

16 having a good conscience,

God has revealed several times the importance of a good conscience.

Then Paul, looking earnestly at the council, said, "Men and brethren, I have lived in all good conscience before God until this day." Acts 23:1

Now the purpose of the commandment is love from a pure heart, from a good conscience, and

from sincere faith, 1Tim., 1:5

having faith and a good conscience, which some having rejected, concerning the faith have suffered shipwreck, 1Tim. 1:19

Pray for us; for **we are confident that we have a good conscience**, in all things desiring to live honorably. Heb. 13:18

There is also an antitype which now saves us — baptism (not the removal of the filth of the flesh, but **the answer of a good conscience toward God**), through the resurrection of Jesus Christ, 1Pet.r. 3:21

There are some very important conclusions we can make about this good conscience. This has nothing to do with failure. It also has nothing to do with guilt and godly sorrow. A good conscience has to do with motive and intent. We want to please God, we want to be right with God, we truly believe what we preach and say. There is no guile or deceit.

Paul spoke of this in a slightly different way about himself and his fellow inspired preachers.

For we are to God the fragrance of Christ among those who are being saved and among those who are perishing. 16 *To the one we are the aroma of death leading to death, and to the other the aroma of life leading to life. And who is sufficient for these things?* 17 **For we are not, as so many, peddling the word of God; but as of sincerity, but as from God, we speak in the sight of God in Christ.** 2Cor. 2:15-17

That is the foundation of a good conscience. We don't peddle the word of God! We have no other motive than the salvation of their souls. We must do all in our power to possess - "echo... to have to hold in the hand: to hold fast." Christians must possess a good conscience. A conscience is a portion of the heart. It accuses or excuses us, depending upon how we feel about what we are doing. It is a gift from God to help each one of us avoid sin, seek that which is good, and make things right when we do wrong. The Greek "*suneidesis*... is literally joint-knowledge," because it was created by God to work with our soul and spirit. It bears witness of all that goes on in the mind, and then passes judgement upon what is thought, done, and said. It needs to be good. "*agathos*... *excelling in any respect, distinguished, good.*"

God has crafted the gospel to give His people a good conscience. God now lays the responsibility upon us to keep our conscience clean. A clean, clear, and therefore good conscience is based upon living up to what we know is right. Taking the responsibilities God has given us and then striving to the best of our ability to live up to it. When we fail to measure up we apologize to God, and to others who are involved in the problem, and then accept the forgiveness He offers and move on. This is the means by which we maintain the good conscience.

that when they defame you as evildoers,

With the use of the adverb "hina," which speaks of "purpose and end: to the intent that; to the end that, in order that;..." Thus the purpose, reason and end result of a good conscience is here given. When a time comes when a Christian has others speaking evil of them, there is nothing to feel bad about if they are suffering as a Christian. They are calling us evil, but they have no specific charge to bring.

This is part of the persecution that comes to all who seek to serve the Lord and give others the hope for this service.

Blessed are you when men hate you, And when they exclude you, And revile you, and cast out your name as evil, For the Son of Man's sake. 23 Rejoice in that day and leap for joy! For indeed your reward is great in heaven, For in like manner their fathers did to the prophets. Lk. 6:22-23

When a Christian who has been living in all good conscience as a good citizen, worker, husband and Christian, is defamed, but without reason, it doesn't hurt the conscience. This was the problem Jesus' detractors had. They couldn't find any valid charges against Him. He had lived in all good conscience and therefore they had nothing bad to say, and the things they did say did not bother Jesus conscience since He knew they were not true.

Peter has now gone full circle. The section began with it and ends with it.

having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation. 1Pet. 2:11

having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed. 1Pet. 3:16

“*Speak against*” and “*defame*” are the same Greek term. So he began this section with good conduct and ends with a good conscience. They are going to speak evil of us, call us evil doers. We just need to be sure there is no validity to the things they are charging us with. Hostility and malice are most easily acted upon in words. The tongue reaches for the first evil and insulting thing they can think of, but if it is not true, sooner or later they are going to be ashamed they said it. **those who revile your good conduct in Christ may be ashamed.**

Some are going to revile the good conduct of those who live in Christ. The term “revile” is only used twice in the New Testament. It is a term that combines threats, insults, spite, and false accusations.

epereazo ... from epi (1909), against, and epereia , threat, insult. To misuse, treat spitefully, insult (Matt 5:44; Luke 6:28). In the sense of to accuse falsely, followed by the acc. (1 Peter 3:16), syn. with diabállōe (1225), to accuse falsely. (The Complete Word Study Dictionary: NT:1908) “epereazo... (epereia [spiteful abuse...]) to insult; to treat abusively, use spitefully; to revile... in a forensic sense, to accuse falsely...” (Thayer, 231; 1908)

The only other use of this term is by Jesus.

*Woe to you when all men speak well of you, For so did their fathers to the false prophets. 27 "But I say to you who hear: Love your enemies, do good to those who hate you, 28 bless those who curse you, and pray for those who **spitefully use you.** Lk. 6:26-28*

This is the natural response for many when they see that something they are doing is condemned in God’s word. They don’t want to change and they don’t want it to be wrong, so they attack the one who has brought the message to them. Yet it is a visceral response, changing these emotions into the words that they create.

“Blessed are you when men cast insults at you, and persecute you, and say all kinds of evil against you falsely, on account of Me. 12 “Rejoice, and be glad, for your reward in heaven is great, for so they persecuted the prophets who were before you. Matt 5:11-12

Those who live up to Christ’s standards and hold a good conscience will be reviled, while giving their defense to those who ask are going to be reviled and spitefully used more often than they are going to be accepted. There is nothing one can do about this. Even those who were inspired and perfectly worded everything found this to be their response.

For I think that God has displayed us, the apostles, last, as men condemned to death; for we have been made a spectacle to the world, both to angels and to men. 10 We are fools for Christ's sake, but you are wise in Christ! We are weak, but you are strong! You are distinguished, but we are dishonored! 11 To the present hour we both hunger and thirst, and we are poorly clothed, and beaten, and homeless. 12 And we labor, working with our own hands. Being reviled, we bless; being persecuted, we endure; 13 being defamed, we entreat. We have been made as the filth of the world, the offscouring of all things until now. 1Cor. 4:9-13

Look no further than Jesus.

For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls. Heb. 12:3-4

God simply advises us to live in such a way that we never actually deserve it. In this way, ultimately, it will be the revilers and not the Christian who will be “*ashamed.*”

*“kataischuno... 1. To dishonor, disgrace... 2. **To put to shame, make ashamed...** pass. To be ashamed, blush with shame... by a Hebr usage one is said to be put to shame who suffers a repulse, or whom some hope has deceived...” (Thayer, 331; 2617)NT:2617*

*kataischuno, **shame, make ashamed** 1. This verb is a compound from aischuno, is attested from Homer Od., and is frequent in the LXX. It appears 13 times in the NT, 8 times indicative, 5 times subjunctive. **It means concretely violate in the sense of disfigure** (1 Cor 11:4 f.), **but consistently (7 times passive, 4 times active) shame, to bring to shame...** The subjective middle meaning be ashamed *aischunomai* is seen in Luke 13:17.... Except in Rom 5:5, where it is hope, the subj of *kataischuno* is a person (e.g., God in 1 Cor 1:27; Paul in 2 Cor 7:14) or a group of persons (e.g., the Corinthians in 1 Cor 11:22). ... In 1 Peter 3:16 it is said that the Gentiles who now revile Christians are to be placed in a situation where they will have to be ashamed (Exegetical Dictionary NT 2617)*

Objective and unbiased observers of Jesus trial find the shame in the accusers, not in Jesus. Matt 27:17-18

*17 Therefore, when they had gathered together, Pilate said to them, "Whom do you want me to release to you? Barabbas, or Jesus who is called Christ?" 18 For **he knew that they had handed***

Him over because of envy. ... 24 When Pilate saw that he could not prevail at all, but rather that a tumult was rising, he took water and washed his hands before the multitude, saying, "I am innocent of the blood of this just Person. You see to it." 25 And all the people answered and said, "His blood be on us and on our children." Mt, 27:17-18, 24-25

Imagine how those people must feel, now that they know. Ultimately, whether in this life or the next, those who revile God's people who are living in all good conscience serving the Lord to the best of their ability will be made ashamed. Hopefully they themselves will feel the shame and repent.

17 For it is better, if it is the will of God, to suffer for doing good than for doing evil.

There is an interesting concept. Having to choose between suffering for doing what is right and suffering for doing what is wrong. Most people feel very upset if they suffer for doing what is right. It is not fair and they know it. But God now expresses His own view of the situation. If a choice between justly suffering as an evil doer or unjustly suffering as a doer of good, the latter is "better."

kreisson from *kratos*, "strong" (which denotes power in activity and effect), serves as the comparative degree of *agathos*, "good" (good or fair, intrinsically). (Vine's Expository Dictionary NT:2909)

kreisson kreitton adj., the comparative of *kratús* (n.f.), strong, also of *agathós* (18), benevolently good. Better. (I) Better, i.e., **more useful, more profitable** (1 Cor 7:9; Phil 1:23; Heb 11:40; 2 Peter 2:21)... (II) **Better in value or dignity, nobler, more excellent** (Heb 1:4; 6:9; 7:7,19,22; 8:6; 9:23; 10:34; 11:16,35; 1 Peter 3:17; 2 Peter 2:21). (Complete Word Study Dictionary: NT:2909"

This is a term that is used after we have compared two things and have drawn the conclusion that one is better both in strength and in goodness. After putting them on the balance, suffering for good outweighs suffering for evil. This is how God sees it so we need to work until we see it the same way. Suffering for good is stronger and better in both goodness and in strength. More can be good can be accomplished in suffering for what is right than for suffering for what is evil. It is "*Better in value or dignity, nobler, and more excellent good.*

The key to this passage is "*if it be the will of God.*" This is a difficult concept to nail down. How do we know if it is the will of God or not. If it is suffering for good, and it came as a result of persecution, it is clearly the will of God that we suffer for good.

Suffering comes to God's children for a variety of reasons, and when they come, we have to gear up that it makes no difference whether it is fair or reasonable or not. If it is for doing well, it is more advantageous and useful. Some of the reasons that God's children have been called upon to suffer that have nothing to do with evil and were clearly the will of God are:

1. Habakkuk, Daniel, and Jeremiah suffered as a consequence of God's punishing other people's sin. They went into captivity or suffered ill effects of that captivity simply because they lived in a corrupt society.
2. Others, like Noah and Jesus suffered because they lived in a wicked society that would not listen to their warnings and brought reproach and suffering upon themselves due to the sins of others.
3. Sometimes as in the case of Job, God allows his people to suffer in order to prove that they are faithful to Him.
4. Sometimes it is the direct result of persecution which could only be removed by the taking of the Christian (removal of the light) or the removal of the sinner (by death) into judgment.
5. Other times it is the will of God to let time and chance work as it does on all others.
6. It can also be used as in the case of Jonah to teach a valuable lesson which could not be learned in any other way. This is the chastening of the Lord referred to in Heb 12.

Regardless of the reason we must be certain of one thing. Suffering must be for well-doing and not for evil. Any kind of suffering other than this is good and wholesome and will bring about valuable things for the Christian.

18 For Christ also suffered once for sins,

As a further explanation and proof of why it is better to suffer for “*the sake of righteousness,*” and “*for doing good,*” the Holy Spirit reminded them that this is exactly what their Lord and Savior Jesus Christ did for them.

*13 if you should **suffer for the sake of righteousness,** you are **blessed** ... For it is better, if it is the will of God, to **suffer for doing good** than for doing evil. 18 For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, 1Pet. 3:17, 18*

As he did with the servants in the previous chapter, he now uses the same construction, using the causal conjunction “*hoti,*” to give “*the reason why anything is said to be or to be done.*” This reason is extremely important because of the great paradox and incongruity of this truth. It doesn’t make sense that those who do good should have to suffer. It doesn’t feel right and it certainly doesn’t look right. When someone suffers the majority think it is for doing evil. That is what it feels like and that is what it looks like. When we put it on the scale, that is how it always measures out.

But when we put Jesus and His suffering on the scale the true perspective comes to the surface. Jesus suffered in ways far deeper and much more unfairly than any Christian could endure. He was sinless, we are sinners. He was “*delivered up by the “determined counsel and foreknowledge of God.”* Everything done that day “*against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together 28 to do whatever Your hand and Your purpose determined before to be done.*” (Acts 2:23; 4:27-29).

When Jesus was placed in the tomb, it appeared the forces of darkness had prevailed and Jesus being executed as an evil doer would be the established fact that would go down in history. But God intervened! The verdict of the wicked that Jesus suffer as an evil doer was overturned the moment He died. Hence that suffering was only once. While the suffering of evil doers will be twice. That very day He was in paradise, three days later, He was raised from the dead and 50 days after He had suffered, He was enthroned at the right hand of God, exalted as King of kings and Lord of lords.

And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross. 9 Therefore God also has highly exalted Him and given Him the name which is above every name, Phil. 2:8-10

Truly His suffering was blessed. It was for a specific good purpose, was of short duration, and had not lasting stigma attached to it. Any time a Christian suffers for righteousness sake and for doing good, they must look at these thing and realize that the exact same thing is happening to them on a much lower level, but the same outcome is awaiting us. It too will only be once. The contrast could not be any clearer. Those who suffer for doing evil will be cast away from God as unrighteous sinners, while those who suffer for doing good will be exalted just as Christ was exalted. This is exactly how Peter started this letter.

*In this you greatly rejoice, **though now for a little while, if need be, you have been grieved by various trials,** 7 that **the genuineness of your faith, being much more precious than gold that perishes, though it is tested by fire, may be found to praise, honor, and glory at the revelation of Jesus Christ,** 1Pet. 1:6-8*

Jesus is God’s clearest explanation of why suffering for good is noble and therefore better. God wanted all Christians to understand the great value of suffering as it is seen in Christ. We are compelled to remember it every first day of the week.

The Holy Spirit then added one more truth that makes the contrast between Christ’s suffering for good being far better. His suffering was “*concerning sins.*” The preposition ‘*peri—*’ that around which an act or state revolves; about, concerning). Jesus’ suffering revolved completely around the sins of others. He was just, righteous and pure. He never sinned, never treated anyone unfairly, always acted in *agape* - love and in their best interests.

the just for the unjust,

Jesus was just and He suffered in behalf of those who were unjust. The terms “*just*” and “*righteous*” are synonyms. One who is just or righteous is one who a life that was perfectly lived. The Law revealed that until Jesus, there were none.

As it is written: “There is none righteous, no, not one; 11 There is none who understands; There is

none who seeks after God. 12 They have all turned aside; They have together become unprofitable; There is none who does good, no, not one.” Rom. 3:10-12

Jesus was the first and only just one, upright and keeping God’s commands. He was innocent, faultless and guiltless. But in spite of all the above, He suffered. But His suffering was not for anything He had done. It was done “for- in behalf of” others.

“*huper*... 2. i.q. Lat. *pro*, *for*, i. e. **for one’s safety, for one’s advantage or benefit**, (one who does a thing *for* another, is conceived of as standing or bending ‘over’ the one whom he would shield or defend...)... *to be for one* i.e. to be on one’s side, to favor and further one’s cause... after the idea of suffering, dying, giving up life, etc.:...of Christ dying to procure salvation for his own,... of Christ undergoing death for man’s salvation,... of God giving up his Son... Since what is done for one’s advantage frequently cannot be done without **acting in his stead**... we easily understand how *huper*, like the Lat. *pro* and our *for*, comes to signify 3. **in the place of, instead of**... Since anything whether of an active or passive character which is undertaken on behalf of a person or thing is undertaken `on account of’ that person or thing, *huper* is used...” (Thayer, 638-640; 5228)

Jesus suffered for the advantage, safety and benefit of the unjust. He also did it in the place of and instead of the unjust. The manner in which Jesus did this was clearly outlined in Isaiah’s prophesy.

Surely He has borne our griefs And carried our sorrows; Yet we esteemed Him stricken, Smitten by God, and afflicted. 5 But He was wounded for our transgressions, He was bruised for our iniquities; The chastisement for our peace was upon Him, And by His stripes we are healed. 6 All we like sheep have gone astray; We have turned, every one, to his own way; And the Lord has laid on Him the iniquity of us all. ... 8 For He was cut off from the land of the living; For the transgressions of My people He was stricken. 10 Yet it pleased the Lord to bruise Him; He has put Him to grief. When You make His soul an offering for sin, He shall see His seed, He shall prolong His days, And the pleasure of the Lord shall prosper in His hand. 11 He shall see the labor of His soul, and be satisfied. By His knowledge My righteous Servant shall justify many, For He shall bear their iniquities. ... 12 Because He poured out His soul unto death, And He was numbered with the transgressors, And He bore the sin of many, And made intercession for the transgressors. Isa. 53:4-6

Suffering for doing good is clearly a great and powerful blessing. Both to the sufferer and for the one who is creating that suffering. Jesus did all this for “unjust” in order to make them just and bring about all that Isaiah described. He even prayed and expressed His own desire that they be forgiven for this “injustice.”

“*adikos*... One who violates or has violated justice;... 1. *Unjust*... of one who breaks God’s laws, *unrighteous, sinful*... 3. Spec., of one who deals fraudulently with others...” (Thayer, 12; 94) *adikeo* occurs 28 times in the NT, *adikia* 26, *adikos* 12, *adikós* once, and *adikema*, 3 times. ... In the literal sense *adikeo* means do wrong. Since to do wrong usually means to damage the one wronged, *adikeo* can take on, specifically in legal and commercial language, the sense of doing damage. *adikia* designates the wrong, the unrighteousness, whereas *adikema* refers to the specific wrong deed, the misdeed (Acts 18:14; 24:20; Rev 18:5). *adikos* means unrighteous and the adverb *adikós* accordingly, unjustly or unrighteously. (Exegetical Dictionary of NT:91)

Since Jesus is the only just one who never did any injustice to God or man, He died for everyone else.

that He might bring us to God,

with the conjunction, *hina* — *to the intent that; to the end that, in order that,*” the purpose and intent of the just suffering for the unjust is made clear. He wanted to bring those who love God and want to serve him back to God in reconciliation. “*Bring us*” is only used a few times in the NT.

prosago; ... bring here; Acts 16:20: “they brought them to the magistrates”; pass. in Matt 18:24 v.l. Intrans. in Acts 27:27: “they suspected that some land was nearing them.” Fig. in 1 Peter 3:18, of Christ, who died for sins in order to lead the faithful to God (Exegetical Dictionary of the NT:4317)

being put to death in the flesh

Jesus suffering culminated in His death.

“*thanatoo* ... is an old Attic word meaning “**to kill, to deliver up to death, to condemn to death.**” In the sense of “**to kill**” it is used in the LXX ... e.g., Ex 21:12 ff.; ... In the NT *thanatoun* means “**to kill**” (with men as subject), ...” (Kittel, TDWNT :2289)

Paul spoke of this in a similar way: “being found in appearance as a man, He humbled Himself by becoming obedient to the point of death, even death on a cross. (Phil. 2:5-9), This was a common theme in Peter’s sermons in Acts.

*Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, **have crucified, and put to death**; 24 whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it. Acts 2:23-25*

*But you denied the Holy One and the Just, and asked for a murderer to be granted to you, 15 and **killed the Prince of life**, whom God raised from the dead, of which we are witnesses. Acts 3:14-16*

*And we are witnesses of all things which He did both in the land of the Jews and in Jerusalem, **whom they killed by hanging on a tree**. 40 Him God raised up on the third day, and showed Him openly, 41 not to all the people, but to witnesses chosen before by God, even to us who ate and drank with Him Acts 10:39-41*

*Which of the prophets did your fathers not persecute? And **they killed those who foretold the coming of the Just One**, of whom you now have become the **betrayers and murderers**, Acts 7:52-53*

Jesus was killed, tortured and murdered. Yet as Peter now makes clear, they could only kill the body and the flesh. The spirit they could not touch. Jesus had spoken of this very thing. This is the limit God has placed on man.

After man had worked the worst possible indignities they could work, Jesus left earth, but His spirit was untouched. Jesus knew before He ever went to the cross that they could do nothing to Him except kill the flesh, but even after they killed the flesh, Jesus had the power to take it up again.

“For this reason the Father loves Me, because I lay down My life that I may take it again. 18 “No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again. This commandment I received from My Father.” Jn. 10:17-18

When His death came all the writers are clear that the spirit was still intact and delivered to God. It remained in that flesh until all was completed and finished. Every prophecy and all the indignities and suffering necessary to fulfill God’s promises through Isaiah were completed, the atonement sealed with everything necessary, Jesus laid down His life, gave up and yielded His spirit into the hands of God.

*And Jesus, crying out with a loud voice, said, “**Father, into Thy hands I commit My spirit**.” And having said this, He breathed His last. Luke 23:46*

*And Jesus cried out again with a loud voice, and **yielded up His spirit**. Matt 27:50*

*And Jesus cried out with a loud voice, and **breathed His last**. Mk. 15:37*

*When Jesus therefore had received the sour wine, He said, “It is finished!” And He bowed His head, and **gave up His spirit**. Jn. 19:30*

He knew exactly what would happen when He delivered up His spirit. He would be taken to the same place all other righteous people had been taken since the time of Abel. There, He would be comforted until the time when God would take his soul out of Hades and out of Paradise and after reuniting it with His body, His resurrection would be accomplished.

*And Jesus said to him, “Assuredly, I say to you, **today you will be with Me in Paradise**.” Lk. 23:43*

*Therefore my heart rejoiced, and my tongue was glad; Moreover my flesh also will rest in hope. 27 For **You will not leave my soul in Hades**, Nor will You allow Your Holy One to see corruption. Acts 2:26-27*

*he, foreseeing this, **spoke concerning the resurrection of the Christ, that His soul was not left in Hades**, nor did His flesh see corruption. 32 This Jesus God has raised up, of which we are all witnesses. Acts 2:31-33*

Three days later when His spirit was reunited with the body and He was raised, He was also vindicated. He actually lost nothing in His suffering, and yet He paid the price for multitudes! His death cost Him nothing eternally, and gained Him a great deal! We too will lose nothing if we vicariously suffer in behalf of others, even to the point of death. Although from a slightly different perspective, Paul spoke of the mystery of godliness in a similar manner.

*And without controversy great is the mystery of godliness: **God was manifested in the flesh, Justified in the Spirit**, Seen by angels, Preached among the Gentiles, Believed on in the world, **Received up in glory**. 1Tim. 3:16*

but made alive by the Spirit, (but made alive in the spirit,)

This phrase is complicated, not so much in itself, but in the use of it in the next verse. Since

there is no preposition, and there are three cases (Locative, Instrumental and Dative) that govern this ending, there is some ambiguity in the grammar that can only be determined by the context. The translators could have translated:

<u>Locative</u>	<u>Instrumental</u>	<u>Dative</u>
"in" the Spirit	"with" the Spirit	"to" the Spirit
"at" the Spirit	"by" the Spirit	"for" the Spirit

The general consensus of the translations favored either the Locative or the Dative.

but made alive by the Spirit, NKJV/NIV

but made alive in the spirit; ASV/NASU/ESV

These two different translations leave us with two possible translations. The first is that the Holy Spirit, or his own Spirit was responsible for Him being alive again.

"zoopoieo "to make alive, cause to live, quicken" (from zoe, "life," and poieo, "to make"), is used as follows: "(a) of **God as the bestower of every kind of life in the universe**, 1Tim 6:13 (*zoogoneo*, to preserve alive, is the alternative reading adopted by most editors; ... and, **particularly, of resurrection life, John 5:21; Rom 4:17**; (b) of **Christ, who also is the bestower of resurrection life, John 5:21** (2nd part); 1 Cor 15:45; cf. v. 22; (c) of **the resurrection of Christ in "the body of His glory," 1Peter 3:18**; (d) of **the power of reproduction inherent in seed, which presents a certain analogy with resurrection, 1 Cor 15:36**; (e) of the 'changing,' or 'fashioning anew,' of the bodies of the living, which corresponds with, and takes place at the same time as, the resurrection of the dead in Christ, Rom 8:11; (f) of the impartation of spiritual life, and the communication of spiritual sustenance generally, John 6:63; 2 Cor 3:6; Gal 3:2...." (Vine's Expository Dictionary NT:2227)

The definition helps us to see that being made alive is generally used of the resurrection, and not what happens to a spirit after one dies. As we look at the verses themselves we see this confirmed.

*For as **the Father raises the dead and gives life to them, even so the Son gives life to whom He will.** Jn. 5:21-22*

*Now if anyone does not have **the Spirit of Christ**, he is not His. 10 And **if Christ is in you, the body is dead because of sin**, but the Spirit is life because of righteousness. 11 But if the Spirit of Him who raised Jesus from the dead dwells in you, He who raised Christ from the dead will also give life to your mortal bodies through His Spirit who dwells in you. Rom 8:9-11*

*For as in Adam all die, even so **in Christ all shall be made alive.** 1 Cor 15:22-23*

*So also it is written, "The first MAN, Adam, BECAME A LIVING SOUL." **The last Adam became a life-giving spirit.** NASU 1Cor. 15:45*

With all this information, we are no closer to a resolution. It could be "in the spirit," being His own spirit that has returned to His body, or it could be the Holy Spirit who has also participated in His resurrection.

What seems to be evident though is that this is not something that occurred at the point of giving up His spirit, but at the point where He took up the flesh and His life on earth again.

*"For this reason the Father loves Me, because I **lay down My life that I may take it again.** 18 **"No one has taken it away from Me, but I lay it down on My own initiative. I have authority to lay it down, and I have authority to take it up again.** This commandment I received from My Father." Jn. 10:17-18*

This will have an important affect on the interpretation of the next verse.

19 by whom also He went and preached to the spirits in prison,

There are many passages throughout the Scriptures where those studying them have been tempted to say this is the hardest verse in all the Bible to understand. Yet Peter indicates that Paul also had some passages that were hard to be understood.

*as also our beloved brother Paul, according to the wisdom given to him, has written to you, 16 as also in all his epistles, speaking in them of these things, **in which are some things hard to understand, which untaught and unstable people twist to their own destruction**, as they do also the rest of the Scriptures. 2 Peter 3:15-16*

Yet anyone who has studied Revelation of any of the other apocalyptic books would also conclude that there are many things that are hard to be understood there as well. Actually, God has been warning about the difficulties in the Scriptures all the way back in the Law of Moses. There are times when God reveals just enough for us to get a glimpse of something, but not

enough to get a clear picture. God is very stern in warning that we cannot dare to add a few of our own thoughts to make the picture clearer. We are in grave danger whenever we are tempted to do that. Peter spoke of this danger as “*twisting the Scriptures to our their destruction.*”

“The secret things belong to the Lord our God, but those things which are revealed belong to us and to our children forever, that we may do all the words of this law. Deut. 29:29

For I testify to everyone who hears the words of the prophecy of this book: If anyone adds to these things, God will add to him the plagues that are written in this book; 19 and if anyone takes away from the words of the book of this prophecy, God shall take away his part from the Book of Life, from the holy city, and from the things which are written in this book. Rev 22:18-19

I have applied all these things to myself and Apollos for your benefit, brothers, that you may learn by us not to go beyond what is written, that none of you may be puffed up in favor of one against another. 1 Cor 4:6-7 (ESV)

Anyone who goes too far and does not abide in the teaching of Christ, does not have God; the one who abides in the teaching, he has both the Father and the Son. 2Jn. 9 (NASB)

Anyone who has searched the wisdom of men for some idea as to the exact meaning of what Peter has written here will find that much of the warnings that have been given have been ignored.

“He performed after His death, and that with reference to the spirits *en phulake* (in prison) of the unbelievers who had perished in the deluge. This is the view of the oldest Fathers of the Greek and Latin Church, as also of the greater number of later and modern theologians. Augustin, however opposed it and considered *ekeruxen* as referring to a preaching by Christ *en pneumatī* long before His incarnation, in the days of Noah, to the people of that generation, upon which the judgement of the deluge came because of their unbelief. This view, after being adopted by several theologians of the Middle Ages, became prevalent in the Reformed Church. ... p 294

Some of the interpreters who do not apply this passage to the *descensus ad inferos*, as Luther... explain *ekeruxe* as referring to the preaching of the apostles, assuming that the unbelievers in the time of Noah are mentioned only as types of the unbelievers in the apostolic times. ...

Even interpreters who apply this passage to the *descensus ad inferos*, and understand *ekeruxe* of the preaching of salvation, are guilty of much arbitrariness, and especially in designating more precisely those to whom the preaching is addressed. Several of the Fathers as Irenaeus, Tertullian, Hippolytus; many of the Scholastics; further, Zwingli, Calvin... and others hold those to have been the pious, especially the pious of the O.T. ...

The view commonly accepted is that this preaching by Christ took place *before* His resurrection, whilst His body lay in the grave. Many even of the older dogmatists of the Lutheran church, however, hold it to have been accomplished *after* His quickening, that is, in the time between this and His going forth from the grave. Meyers Commentary Vol. 10 p. 294-300

From the above quotation, it is clear that this passage has created a great deal of wresting to the Scriptures. One thing stands clear. The interpretation of difficult passages must never contradict simpler passages. Obvious and clear truth cannot be rejected because of a false interpretation of a difficult passage. Where else in the Scriptures does it teach that after death man is given another chance?

Hebrews 9:27 states clearly that it is appointed to men once to die and after this comes the judgment.

And as it is appointed for men to die once, but after this the judgment, 28 so Christ was offered once to bear the sins of many. To those who eagerly wait for Him He will appear a second time, apart from sin, for salvation. Heb. 9:27-28

The verse leaves no room for more preaching after the day of one's death. The fate of each man is sealed at death. Jesus also spoke of a great gulf that is fixed between the righteous and the wicked. No one can pass from one side to the other.

So it was that **the beggar died**, and was carried by the angels **to Abraham's bosom**. The rich man also died and was buried. 23 And **being in torments in Hades**, he lifted up his eyes and saw Abraham afar off, and Lazarus in his bosom. ... 26 And besides all this, **between us and you there is a great gulf fixed, so that those who want to pass from here to you cannot, nor can those from there pass to us.** Lk. 16:22-23, 26

Although it could be successfully argued that Jesus could not be bound to such things, what would be the benefit of such preaching? They could not pass from torment into paradise, but it would clearly violate Heb. 9:27, and any interpretation of the passage that violates these Scriptures would be wresting them.

The verse is limited to those living in Noah's day and God had sent Noah to preach to them. It is wise for us to remember just how wicked these people were.

*Then the Lord saw that **the wickedness of man was great in the earth, and that every intent of the thoughts of his heart was only evil continually.** 6 And the Lord was sorry that He had made man on the earth, and He was grieved in His heart. 7 So the Lord said, "**I will destroy man whom I have created from the face of the earth, both man and beast, creeping thing and birds of the air, for I am sorry that I have made them.**" Gen 6:5-8*

***The earth also was corrupt before God, and the earth was filled with violence.** 12 So God looked upon the earth, and **indeed it was corrupt; for all flesh had corrupted their way on the earth.** 13 And God said to Noah, "**The end of all flesh has come before Me, for the earth is filled with violence through them; and behold, I will destroy them with the earth.** Gen. 6:11-14 For if God did not spare the angels who sinned, but cast them down to hell and delivered them into chains of darkness, to be reserved for judgment; 5 and **did not spare the ancient world, but saved Noah, one of eight people, a preacher of righteousness, bringing in the flood on the world of the ungodly;** 2Pet. 2:4-5*

It is made abundantly clear that these people were absolutely and thoroughly corrupted. Every imagination was only evil continually. The earth is filled with violence as they acted out their evil imaginations. The entire earth was corrupt, and God saved Noah (one of eight people), a preacher of righteousness.

So what conclusions can we draw with all of this in mind. The simplest explanation is that Jesus was involved in Noah's inspiration just as He was the apostles.

The apostle **passes from the example of Christ to that of the old world, and sets before the Jews, to whom he wrote, the different event of those who believed and obeyed Christ preaching by Noah, from those that continued disobedient and unbelieving, intimating to the Jews that they were under a like sentence. God would not wait much longer upon them. They had now an offer of mercy; those that accepted of it should be saved, but those who rejected Christ and the gospel should be as certainly destroyed as ever the disobedient in the times of Noah were.** ... He went not by local motion, but by special operation, as God is frequently said to move, Gen 11:5; Hos 5:15; Mic 1:3. **He went and preached by his Spirit striving with them and inspiring and enabling Enoch and Noah to plead with them, and preach righteousness to them,** as II Pet 2:5... Matthew Henry, Vol 6 p 1026

Though this explanation may be hard to grasp or difficult to see, carefully ponder some of the alternatives:

Jesus died and went into Hades to preach saving grace to those who repented at the last moments before the flood destroyed them. These according to 4:6 were then saved.... Pulpit commentary:

Jesus went into Hades and preached while in the tomb and the apostles doing the same thing after they died. Others had Jesus taking the OT saints from a waiting place designed before Jesus death to paradise (a much better waiting place) purchased by his death... Early Greek Fathers

Jesus preached, but it was an announcement of condemnation not salvation.... Early Greek Fathers

Jesus preached to the heathen who had never heard truth and had lived according to their conscience. Early Greek Fathers

Jesus preached to those who were dead (no indications of what was preached). Gray and Adams

Some suggest that **this was a proclamation of the gospel to those who had died before the time of Christ and had not had the chance to hear, repent and believe: of this class those who perished in the flood are a notorious example.** The use of spirits in this sense can be supported by the usage of Heb 12:23. On the other hand it can be argued from such passages as II Pet 2:4-10; Jude 6 and reference to Gn. 6:1-8 that the spirits in prison are the fallen angels and that this interpretation is more consistent with the usage of the word *pneumata, spirits...* 1224 New Bible Commentary

Jesus preached the gospel to the entire world of the dead... there is no corner of the universe

where his grace has not come... the solution to the problem what of those who never heard the gospel... (279-287) Barclay

the final judgment is not to be pronounced on any until they have heard of the redemptive love of Jesus and have had the offer and opportunity of accepting it. No man's destiny is to be fixed until he has heard of Christ. **The "spirits in prison," who have not heard the gospel of redemption, are to hear it in their prison-house and are to have the gracious offer which is made to you and me today.** This proves that all men, even those today will be given the chance to hear the gospel on the other side of the grave. Jowett

If saving grace is to be preached to those who have already been in torment, who would reject it? There is no one who would refuse this offer after they had been in torments for thousands of years. So we now have universal salvation. A comforting doctrine that has no basis in Scripture. All in all I think Meyer has about the best explanation of all that is written here, but we still have to take Deut 29:29 into consideration and keep our minds open. The dots are there, but there really is no way to connect them.,

1Peter 3:20-22

20 who formerly were disobedient,

They were disobedient. While in English “disobedience” primarily focuses on the act itself, this Greek term focuses more on the heart. Since the English term focuses more on the act, the heart is not the primary consideration. If we violate a command, whether out of ignorance or inattentiveness we are still disobedient. While the Greeks had such a word, this one is more focused on the attitude. It is a negation of the word persuaded or convinced. This word means “refusing” and “not allowing themselves to be persuaded.” They were “obstinate” in their “rejection.”

apeitheo... not to allow one's self to be persuaded; not to comply with; a. to refuse or withhold belief... b. to refuse believe and obedience... (Thayer, p. 55; 544)

apeitheia “the condition of being unpersuadable” (a, negative, *peitho*, “to persuade”), denotes “obstinacy, obstinate rejection of the will of God”; hence, “disobedience”; Eph 2:2; 5:6; Col 3:6, and in the RV of Rom 11:30,32 and Heb 4:6,11 (for KJV, “unbelief”), speaking of Israel, past and present. (Vine's Expository Dictionary NT:544)

What is important about this word is strong implication that these people knew they were disobedient. While the ark was being prepared they heard and refused to be persuaded. They obstinate and rejected it. Since they would not allow themselves to be convinced at that time, what possible reason could Jesus have to go and preach the them in Hades? Truth is, the Spirit in Noah did a perfect job while they were alive.

The “formerly,” comes from the tense of the participle. The disobedient and unpersuadable ones are spoken of as in the past tense.

when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared,

Again, the period of time that Peter spoke of is “once” “aforetime,” or “formerly.” This term adds to the evidence that this was all sealed and settled when once the long suffering of God ended in their death. It was settled then and now all in the past.

“pote... an enclitic particle... 1. once. I. e. at some time or other, formerly, aforetime... a. of the past... Rom 7:9 ... b. of the future... 2. ever; ...” (Thayer, p. 533; 4218)

poté; indef. and enclitic adv. When, whenever. ... (I) At some time, one time or another, once, used both of time past and future. Of the past it means once, formerly (John 9:13, “one who was blind at one time” ... Rom 7:9, “at one time without law” [a.t.]; see 11:30; Gal 1:13,23; Eph 2:2,3,11,13; 5:8; Phil 4:10, “that now at the last,” meaning now at length; Col 1:21, “you who were at one time” [a.t.]; 3:7; Titus 3:3; Philem 11; 1 Peter 2:10; 3:5,20; 2 Peter 1:21). *Of the future, meaning once, one day, at last* (Luke 22:32; Rom 1:10). (Complete Word Study Dictionary: NT: 4218)

Yet God did wait for them while the ark was being prepared. Although there is some question concerning this period of time, It is most likely this was the 120 years described in Genesis 6:1.

And the Lord said, “My Spirit shall not strive with man forever, for he is indeed flesh; yet his days shall be one hundred and twenty years.” Gen. 6:3

While some proclaim that this is the age that God would shorten men’s lives to after the flood, that is now what happened. In the genealogies recorded in Genesis 11:11-25 along with those of Abraham, Isaac and Jacob (Gen. 25:7; 35:28; 47:28), it is clear that God did not shorten their ages to 120 years.

(1) Shem	500 years	(7) Serug	200 years
(2) Arphaxad	403 years	(8) Nahor	119 years
(3) Salah	403 years	(9) Terah	?
(4) Eber	430 years	(10) Abraham	175 years
(5) Peleg	209 years	(11) Isaac	180 years
(6) Reu	207 years	(12) Jacob	147 years

Just about the time that man reached that age, with Moses dying at 120 years and Joshua at 110, the Psalm written by Moses made it clear that it was not 120, but to 70-80 that God shortened it.

For all our days have passed away in Your wrath; We finish our years like a sigh. 10 The days of our lives are seventy years; And if by reason of strength they are eighty years, Yet their boast is

only labor and sorrow; For it is soon cut off, and we fly away. 11 Who knows the power of Your anger? For as the fear of You, so is Your wrath. 12 So teach us to number our days, Ps. 90:9-12
Since in the context the only other time period that could be referred to is the amount of time before the flood, that seems the best understanding.

God's longsuffering waited and waited during that entire period that the ark was being prepared. Noah, as a preacher of righteousness, was buying up every opportunity, and the ancient world was obstinate in its refusal to be persuaded. So we have a standoff. The wrath of God was revealed and obstinate rebellion was the response. This is the very condition Jesus described.

Or what king, going to make war against another king, does not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand? 32 Or else, while the other is still a great way off, he sends a delegation and asks conditions of peace. 33 So likewise, whoever of you does not forsake all that he has cannot be My disciple. Lk. 14:31-33

God had made it clear what was coming as Noah built the ark. The conditions of peace had been given, repent of sin and enter the ark. So this condition remained the entire time the ark was being prepared.

This is the amazing difference between the wrath of God and the wrath of men. Man's wrath doesn't wait with the best interests of those who deserve that wrath.

So then, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath; 20 for the wrath of man does not produce the righteousness of God. Jas. 1:19-20

God's "longsuffering" is the quality in His character, we are urged to imitate ourselves, that changes His wrath into something that is still bound and working under His love.

"makrothumia,... 2. patience, forbearance, long-suffering, slowness in avenging wrongs..." (Thayer, 387; 3115)

makrothumia (NT:3115 - noun) — patience, forbearance, *makrothumeo* (NT:3114 - verb) — have forbearance, be patient; *makrothumos* (NT:3116) — patiently ... 1. The verb appears in the NT 10 times, the noun 14 times, and the adverb once. ... **In the NT *makrothumia* is both an attribute of God (and Jesus) and a characteristic of the Christian.** Here there is a dependence in part on the OT and early Jewish use of this word. **God's *makrothumia* refers also here to his forbearance. However, it is especially the characteristic of an interim period in which God holds back his wrath in order to give people the opportunity to repent, to avoid the wrath of God, and to receive salvation.** ... In this sense it is found in Rom 2:4: **forbearance is parallel to the "kindness" (*chrstotes*) and the "patience" (*anochē*) of God** ... Rom 9:22 is similar, though here the motif of repentance does not appear. According to 1 Peter 3:20 God waited patiently before the flood ... according to 2 Peter 3:9,15 God's judgment is delayed because God is forbearing and wants people to repent and be without sin and thus be saved ... (Exegetical Dictionary NT:3115)

God was grieved at their conduct and deeds, but waited with a "*slowness in avenging wrongs*" until the ark was finished, those who were worthy were safely within the ark, and all had the opportunity to repent but refused it. Throughout that entire period, "*God's makrothumia*" and "*His forbearance waited during the interim period.* God held back His wrath "*in order to give people the opportunity to repent, to avoid the wrath of God, and to receive salvation*"

But, beloved, do not forget this one thing, that with the Lord one day is as a thousand years, and a thousand years as one day. 9 The Lord is not slack concerning His promise, as some count slackness, but is longsuffering toward us, not willing that any should perish but that all should come to repentance. 2Pet. 3:8-9

Yet the day finally arrived, 120 years later. The ark was prepared, all the animals had been gathered, Noah and his family safely inside "*the Lord shut them in.*" At that moment the events here described occurred. Thus it was this 120 year period while the ark was being prepared that was the only time the preaching described by Peter could have occurred. Too many other Scriptures must be wrested to understand it any other way. This is the only way we can understand this that is in harmony with the rest of Scripture.

God's longsuffering ran out then. They were obstinately disobedient in the time all the while the ark was being prepared, God was longsuffering while it was being prepared, and Noah preached to them when the ark was being prepared. Otherwise God's longsuffering had to continue until Jesus death, when He went again to seek to persuade them.

These people are another example of the vessels of wrath Paul spoke of in Romans.

What if God, wanting to show His wrath and to make His power known, endured with much longsuffering the vessels of wrath prepared for destruction, 23 and that He might make known the riches of His glory on the vessels of mercy, which He had prepared beforehand for glory, 24 even us whom He called, not of the Jews only, but also of the Gentiles? Rom. 9:22-24

They deserved the wrath of God at the moment God decided to destroy the earth. It did not come immediately because God's longsuffering waited, and He waited then for exactly the same reason Paul described. In addition to all the above, God "*wanted to show His wrath and to make His power known,*" intending to send a flood on the entire world. But in order to "*make known the riches of His glory on the vessels of mercy,*" God gave them the entire time that the ark was being prepared. Then, as Peter revealed here, God could "*make known the riches of His glory on the vessels of mercy.*" That is exactly what Peter is doing here. He is making known to the vessels of mercy (disciples of Christ) the riches of His glory. As the waters of the flood destroyed everything in their path, but that same water became the means that floated the ark and saved the "*vessels of mercy.*"

This is exactly Peter's point! Christ in the Spirit worked through Noah. Noah had no Bible. He had to be given the Spirit to become a preacher. Christ while in the Spirit worked through Noah. So the obvious conclusion: Christ was working in Peter's day in exactly the same way. Just as the flood waited on Noah's generation the destruction of Jerusalem was waiting in theirs, and probably less than 10 years away. What God did through Noah, he was doing through Peter and Paul along with the rest of the apostles and prophets.

While it may seem like a stretch that Noah is making a comparison, that is exactly what he does with the ark and baptism.

Noah's Day (Patriarchal Age)	Peter's Day (Christian Age)
"vessels of mercy" saved through water (ark) preacher (Noah),	"vessels of mercy" saved through water (baptism) preacher (Apostles) <i>hear without a preacher — Rom 10:14-16).</i>
Few saved through water,	Few (Mt 7:14-14 saved through water (baptism) There are too many parallels to simply reject that this is a comparison.

in which a few, that is, eight souls, were saved through water.

The same ark that was being prepared become the vessel "*in which*" eight souls were saved. Literally "*into which*" (*eis — into, entrance into; hos — relative pronoun which*). Noah and his wife, along with their three sons and their wives were the only ones in that ark when the flood came. These eight souls enclosed in the ark were saved by the same element that was destroying everyone else. Because they had entered into the ark, they were saved "*through*" water. The preposition "*through*" was first used simply for movement. It was used of passing from one side to another, like going through the city, through the mountains, or through the river. But when it is used with a genitive noun, it describes a relationship between the verb and the nouns. Just as we move through something, our action also moves through something.

Salvation moves through (agency, means, instrument) water.

"*dia..* .A. with the *genitive: through...* III. of the Means or Instrument by which anything is effected; because what is done by means of a person or thing seems to pass as it were through the same...

2. of the instrument used to accomplish a thing: or the instrumental cause in the stricter sense:... *by the service, the intervention of, by means of, with the help of...* 3. with the gen. of a thing *dia* is used to denote the manner in which a thing is done, or the formal cause..." (Thayer, 132-135; 1223)

This is an interesting paradox. While everyone else was perishing through water, those on the ark were saved through water. It was exactly the same water doing exactly the same thing, but God had devised the means to make that same water save some and destroy others.

God did not have to do anything else. While the water was destroying the rest of the world, though His providential foresight the ark had been perfectly prepared to withstand the forces of the flood and be lifted up. It was also the same water that kept them afloat for the entire period that the earth was flooded. Hence water was the means of God's wrath on those who were not in the ark and the means of salvation for those who were in it.

21 There is also an antitype which now saves us--

The NKJV chose to transliterate this Greek word instead of translating it. As we look at the variety of ways the translators chose to translate it, we see that it must be very difficult to get the meaning of this word into the English language.

The **like figure** whereunto even baptism doth also now save us KJV
Baptism, which **corresponds** to this, now saves you, ESV
and this water **symbolizes** baptism that now saves you also NIV
Corresponding to that, baptism now saves you NASU
which also after **a true likeness** doth now save you, (even) baptism ASV
And baptism, which is **a figure** [of their deliverance], does now also save you AMP

The difficulty in the translation comes from the word "type" in the compound "anti-type." It is used in a lot of different ways in the New Testament.

tupos (NT:5179) ... occurs 15 times in the NT ... *antitupos* (NT:499) occurs only in Heb 9:24 and 1 Peter 3:21. ... 2. In secular Greek *tupos* is used to describe the process of casting and forming and refers both to that which has been cast and to that which itself forms, whether a mold and its impression (e.g., a signet ring or a die [for coins]) or a raised form such as a relief or a sculpture. This basic meaning develops from the concrete to the abstract, so that *tupos* comes to be used of "pattern, model, copy, prototype, outline sketch, general impression, version of a document." (Exegetical Dictionary NT 5179; NT:499)

In its fifteen uses in the NT, it moves into many different spiritual concepts making it even more difficult. A type can be used of "pattern, model, copy, prototype, outline sketch, general impression, version of a document." When this moves into the spiritual realm, it gets even more complicated. The **print** of the nails, the **image** of an idol, the **pattern** of the tabernacle, Adam the **type** of Christ, the **example** of Old Testament people.

"Unless I see in His hands the **print** of the nails, and put my finger into the **print** of the nails, and put my hand into His side, I will not believe." *Jn. 20:25*

You also took up the tabernacle of Moloch, And the star of your god Remphan, **Images** which you made to worship; And I will carry you away beyond Babylon.' 44 "Our fathers had the tabernacle of witness in the wilderness, as He appointed, instructing Moses to make it according to the **pattern** that he had seen, *Acts 7:43-44*

Adam, who is a **type** of Him who was to come. *Rom. 5:14-15*

Now these things became our **examples**, to the intent that we should not lust after evil things as they also lusted. *1Cor. 10:6-7*

Brethren, join in following my **example**, and note those who so walk, as you have us for a pattern *Phil. 3:17*

When "anti" is placed before this "tupos," it takes all these concepts and adds one more:

antitupos an adjective, used as a noun, ... in the NT metaphorically, "**corresponding to,**" (a) a copy of an archetype (**anti, "corresponding to, and *tupos* No. 1**), i.e., the event or person or circumstance corresponding to the type, Heb 9:24, RV, "like in pattern" (KJV, "the figure of"), of the tabernacle, which, with its structure and appurtenances, was a pattern of that "holy place," "Heaven itself," "the true," into which Christ entered, "to appear before the face of God for us." ... (b) "**a corresponding type,**" 1 Peter 3:21, said of baptism; **the circumstances of the flood, the ark and its occupants, formed a type, and baptism forms "a corresponding type"** (not an antitype), each setting forth the spiritual realities of the death, burial, and resurrection of believers in their identification with Christ. It is not a case of type and antitype, but of two types, that in Genesis, the type, and baptism, the corresponding type. (Vine's Expository Dictionary NT:499)

Since the word is only used twice in the New Testament, it is difficult to know whether Vine is right about the ark not being an antitype, but only a correspondence to baptism. The other definitions don't help much either because they are dealing with the same limitations.

"*antitupos*.... 1. Prop. a. Actively, *repelling a blow, striking back, echoing, reflecting light; resisting, rough, hard*. B. Passively, *struck back, repelled*. 2. Metaph. Rough, harsh, obstinate, hostile. In the N. T. Language *antitupon* as a subst. Means 1. *A thing formed after some pattern...* 2. *A thing resembling another, its counterpart; something in the Messianic times which answer to the type*

(see *tupos* 4g)) *prefiguring it in the OT...*" (Thayer, 51; 499)

The most common use of the word *type* in our own language is what was used in the now obsolete printing press and the quickly vanishing typewriter. Knowing about the concept of an alphabet in each person's mind, they then created the type for each letter. Once it was decided what each letter would like like, they created the "*antitype*" for each letter. It was designed so that when the metal antitype struck the page, it left the type of it on the paper. Then, year after year, every time that key was pressed the antitype again struck the page and placed another type.

Hence there are three parts. There is the true reality that the type is created to represent, then there is the antitype, designed to represent that reality, and finally there is the type that is the image of the reality. We see this happen many many times today. Every time someone comes up with a new concept, leading to a new invention, they first create the prototype (first type).

Once it has been designed and working properly, they develop the process of the antitype where thousands or millions of these things can be stamped out. So the idea becomes an invention, the invention a prototype, the prototype to the types flooding the market.

This is exactly how it is used in Hebrews. First, God created and designed the eternally planned things that must be done and in place for man's salvation to be purchased and maintained.

Then God showed these things to Moses as the type. Everything God showed Moses on the Mount was the exact type that God knew was perfectly patterned to reveal it. Since man did not yet know this "*alphabet*," God had to show it to Moses, and get him to create it.

*For He said, "See that you make all things according to the **pattern** shown you on the mountain."*
Heb. 8:5

While the true reality existed in heaven, all that God could show Moses was the antitype that revealed it as perfectly as man was capable of understanding. As Moses built the tabernacle and its furnishings, its priesthood and its sacrifices, he was creating the antitype for all of us. From the day that it was created and written in the pages of Scripture, we have this antitype that can be placed into the minds of all men and women of faith. When Jesus came, He already knew and could envision, not only the type and the antitype, but also the true. Although the Spirit used a different word for pattern, the same basic concept is still being revealed. The things on the earth, representing the type and antitype, were cleansed with another type and antitype, the blood of bulls and goats.

*Then likewise he sprinkled with blood both the tabernacle and all the vessels of the ministry. 22 And according to the law almost all things are purified with blood, and without shedding of blood there is no remission. It was therefore **necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.** 24 For Christ is **not entered into the holy places made with hands, which are the figures (antitupos) of the true; but into heaven itself, now to appear in the presence of God for us: Heb. 9:21-24***

So we have the true reality that was in heaven that God showed Moses how to make the antitype. Then we have the type actually there for all to look at. Thus the pattern on the mount was the antitype, what Moses built was the type, and the true realities remained in heaven. The difficulty with the tabernacle is that there was only one antitype and one type.

This is exactly what baptism is to Noah's ark. God has the true reality of salvation exactly created in heaven. Baptism is the antitype that represents that reality and Noah's ark is the type. There is another means by which the teachings about baptism is the antitype, and each person who is baptized is a type. If we look at Paul's words regarding the gospel, we see the true reality of salvation as it exists in heaven. Even though we only see the material part, Jesus' death on the cross, the burial in the tomb and the resurrection contain not only the physical type, but also the spiritual reality. So baptism was created to be the antitype. Paul placed the spiritual realities side by side with the antitype. The realities in **CAPS** and the antitype in **bold**.

*Or do you not know that as many of us as were **baptized into Christ Jesus were BAPTIZED INTO HIS DEATH?** 4 Therefore we were **buried with Him through baptism into death, that just as CHRIST WAS RAISED FROM THE DEAD by the glory of the Father, even so we also should walk in newness of life.** 5 For if we have been **UNITED TOGETHER in the likeness of His death, certainly we also***

*shall be in the likeness of His resurrection, 6 knowing this, that **OUR OLD MAN WAS CRUCIFIED WITH HIM, that THE BODY OF SIN MIGHT BE DONE AWAY WITH**, that we should no longer be slaves of sin.
Rom. 6:3-7*

Baptism is as sublime and complicated as the tabernacle was in the Old Covenant. It combines the spiritual realities of what God is doing spiritually with the physical antitype that represents it. Every time that is pushed into reality by another baptism, the reality, antitype and type are placed before the eyes of those who can see.

But God be thanked that though you were slaves of sin, yet **you obeyed from the heart that form (type) of doctrine to which you were delivered.** 18 And having been set free from sin, you became slaves of righteousness. Rom 6:17-18

So how does Noah's ark become a type and baptism the antitype? In God's foresight and wisdom, He chose the end of the ancient world to be done through water. Thus the type and antitype were chosen by God. When Noah built the ark, he was giving being allowed to create a type of what baptism would be doing. Thus while baptism is the antitype of spiritual realities of Jesus death as it is conferred upon us in our own obedience, baptism is also an antitype of the true reality of the salvation that Noah's ark brought to those who lived before the flood.

The ark is the reflection and echo of baptism. Using the typewriter, if baptism were pressed up against the page, one would see the ark, which is just another layer of the spiritual potency of baptism. The ark is the thing formed by the pattern of baptism. It is the counterpart, the exact reality of the shadow. God knew even as he asked Noah to build the ark that water of baptism and the water of the ark were so strikingly similar that God would later reveal that water of baptism does the same thing for Christians that the water that bore up Noah's ark did for the 8 souls within it.

Baptism separates Christians from the sinful world just as the water of the ark separated them from theirs. Baptism brings one into a saved state just as the waters did for Noah.

The concept of type and antitype is exceedingly complicated because it becomes the reference point of the spiritual and material. If we are still struggling with it under the illustration of the type and antitype of the typewriter and its keys, think of it as the cookie and it's cookie cutter, or the mold created (antitype) to make countless copies (types). It can be castings of metal, wax, or ceramics.

Every time we enter a store with such "images" all we have to do is realize that each of these types was created by an antitype (mold) that stamped them out ever and over again. Yet neither the type or the antitype is the reality. The reality is something that inspired the type and led to the creating of the antitype. It is a simple matter in the material realm because we already know what the reality is before we create the antitype and start making the types.

In the spiritual realm it is this simple for God, but more complicated for us we have to learn the spiritual reality from the type, but since the antitype is recorded in Scripture we have an additional. Like Moses, who saw the pattern, but not the true, we see the true (in the scripture), allow God's design of the antitype to become the basis of all the types.

This is the extreme danger of man's meddling with the Scriptures. If you change the antitype, all of the types that come after it will be flawed. layer. Think of the craftsman/artist who is creating an antitype of the \$1.00 bill. As he engraves the metal with the true image, the thousands of actual types that will come from it will appear genuine or counterfeit depending upon the ability to properly recreate the antitype that will make all the types.

The articles in the temple were the copies, based on the antitype of Moses and later David and Solomon. They represent true realities we cannot see that exist in heaven. Because Moses made the perfect antitype, we can still see the type. When Jesus came, He too recognized the type because He knew the reality and then lived and experienced it. Now, through baptism, we can also experience the reality and some day fully see it.

Peter just takes it in a different direction. Noah's ark is the type / copy and baptism is the antitype / mold. They are images of one another both depicting the reality of salvation as it exists in heaven. There is something about Noah's building of the ark and the earth being destroyed by water that so closely resembles that of baptism that Peter can say they are type

and antitype one to another.

baptism (not the removal of the filth of the flesh,)

For some reason no longer apparent to us Peter was inspired by the Holy Spirit to remove a false notion that some of the power of baptism had to do with the dirt that was removed as a consequence of being immersed in the water. Perhaps someone had taken Ananias' words to Paul too far, or perhaps the Jewish folly of washings and purification were still being propagated.

And now why are you waiting? Arise and be baptized, and wash away your sins, calling on the name of the Lord.' Acts 22:16

For the Pharisees and all the Jews do not eat unless they wash their hands in a special way, holding the tradition of the elders. 4 When they come from the marketplace, they do not eat unless they wash. And there are many other things which they have received and hold, like the washing of cups, pitchers, copper vessels, and couches. Mk. 7:3-4

God doesn't want any connection to fleshly washings to be joined to baptism. It is purely spiritual.

The power of baptism does not lie in its solvent ability to break down dirt. Actually because it is an antitype, there is no power in the water itself, but only in what it represents. It is not the secondary cleaning action of water that fills Peter's mind with what water does in baptism.

Where then is the likeness? What is the comparison?

but the answer of a good conscience toward God),

The term translated "interrogation" is only used here in the New Testament. Unfortunately, the definition doesn't help much. All of the definitions grasp for something, but all really come up empty. I chose Thayer, not so much because he is helpful, but he reveals the difficulties they faced. He uses an obscure passage in the Septuagint that has nothing to do with anything here, then says, "If this use of the word is conceded, it affords us the easiest and most congruous explanation of that vexed passage 1 Peter 3:21." Trouble is, we can't concede it. No one else tried this approach. Each had his own path and guess, but no one had an answer.

"epitoma... 1. An inquiry, a question... 2. A demand... 3. As the terms of inquiry and demand often include the idea of desire, the word thus gets the significance of earnest seeking, i.e. a craving, an intense desire... to long for something, 2Sam 11:7 — (When Uriah had come to him, David asked how Joab was doing, and how the people were doing, and how the war prospered). but surely the phrase here ... means simply to ask in reference to, ask about). If this use of the word is conceded, it affords us the easiest and most congruous explanation of that vexed passage 1 Peter 3:21: "which (baptism) now saves us (you) not because in receiving it we (ye) have put away the filth of the flesh, but because we (ye) have earnestly sought a conscience reconciled to God..." (Thayer's Greek Lexicon, NT

The translations themselves have "answer," "appeal," "interrogation," and "pledge." The only one that truly translates the Greek is interrogation which is just another word for question. So we are working with the literal translation of: "the question of a good conscience."

the **answer** of a good conscience toward God (NKJV)

but the **interrogation** of a good conscience toward God (ASV)

but an **appeal** to God for a good conscience (NASB/ESV)

but the **pledge** of a good conscience toward God. (NIV)

an antitype which now saves us — baptism (not the removal of the filth of the flesh, but the question of a good conscience toward God), through the resurrection of Jesus Christ,

After reading all the commentaries, one finds the same lack of consensus. Not one of them fully agrees with the others about the proper English word to translate it or with their interpretations of what it means.

As we look at the verse, what do we see? There is an antithesis and contrast between what baptism does not do and what it does accomplish. It is not a bath to remove physical dirt. Instead it is the means and portal to a good conscience toward God. That much is clear. There is something about baptism that reveals either to God (*question*) or to us (*answer, pledge, appeal*) that we seek a good conscience toward God. This much we can affirm with conviction. What comes next unfortunately is speculation. There is nothing in this verse that will give us any

help. Some possibilities:

God sent John to establish the essential nature of baptism to the kingdom. As soon as Jesus started His preaching, He was baptizing (Jn. 3:22-26; 4:1-2). Jesus commanded it (Mt. 28:18-20; Mk. 16:15), Peter commanded it (Acts 2:38; 10: 47-48). Paul revealed its power and importance (Rom. 6:3-4; Col. 2:11-13). God made it clear that baptism was the final step toward salvation. Everyone who is baptized is seeking a good conscience. Baptism is the question of a good conscience.

And when all the people heard Him, even the tax collectors justified God, having been baptized with the baptism of John. 30 But the Pharisees and lawyers rejected the will of God for themselves, not having been baptized by him. Lk. 7:29-30

No one who has refused to be baptized has sought to answer or ask the question of whether they have a good conscience toward God. Only those who refuse to submit to God's rule will reject baptism. Only those who submit to it will have a good conscience in the eyes of God.

through the resurrection of Jesus Christ,

It is the resurrection that is the means, agency and instrument (*dia* - *through which*) all of this occurs. When Paul found himself needing to defend the resurrection to those who taught error on it in Corinth, he started the chapter by revealing the gospel is the death burial and resurrection.

Moreover, brethren, I declare to you the gospel which I preached to you, which also you received and in which you stand, 2 by which also you are saved, if you hold fast that word which I preached to you — unless you believed in vain. 3 For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, 4 and that He was buried, and that He rose again the third day according to the Scriptures, 1Cor. 15:1-4

He then revealed that if Christ was not raised preaching and faith are empty and vain, because we are still in our sins.

And if Christ is not risen, then our preaching is empty and your faith is also empty. 15 Yes, and we are found false witnesses of God, because we have testified of God that He raised up Christ, whom He did not raise up — if in fact the dead do not rise. 16 For if the dead do not rise, then Christ is not risen. 17 And if Christ is not risen, your faith is futile; you are still in your sins! 18 Then also those who have fallen asleep in Christ have perished. 19 If in this life only we have hope in Christ, we are of all men the most pitiable. 1Cor. 15:14-19

Paul directly applied the power of the resurrection to the power of baptism. We are buried and raised with Him in baptism. This why the resurrection is the power behind baptism. What God did to Jesus in the tomb is the same spiritual thing He does for us in baptism.

buried with Him in baptism, in which you also were raised with Him through faith in the working of God, who raised Him from the dead. 13 And you, being dead in your trespasses and the uncircumcision of your flesh, He has made alive together with Him, having forgiven you all trespasses, Col. 2:12-14

22 who has gone into heaven and is at the right hand of God,

Sometimes it is just as important to understand why something has been said as it is to know exactly what it means. The resurrection was the final step before the ascension and resurrection. Paul revealed that Jesus was declared to be the Son of God with power by the resurrection.

concerning His Son Jesus Christ our Lord, who was born of the seed of David according to the flesh, 4 and declared to be the Son of God with power according to the Spirit of holiness, by the resurrection from the dead. Rom 1:3-5

Peter also spoke of how the resurrection paved the way for the exaltation. David spoke of both the resurrection and the exaltation in prophecy and Peter used it to prove that God had made Jesus both Lord and Christ.

Therefore, being a prophet, and knowing that God had sworn with an oath to him that of the fruit of his body, according to the flesh, He would raise up the Christ to sit on his throne, 31 he, foreseeing this, spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption. 32 This Jesus God has raised up, of which we are all witnesses. 33 Therefore being exalted to the right hand of God, and having received from the Father the promise of the Holy Spirit, He poured out this which you now see and hear. 34 "For David did not ascend into the

heavens, but he says himself: 'The Lord said to my Lord, 'Sit at My right hand, 35 Till I make Your enemies Your footstool.'" 36 "Therefore let all the house of Israel know assuredly that God has made this Jesus, whom you crucified, both Lord and Christ." Acts 2:30-36

angels and authorities and powers having been made subject to Him.

Peter adds more here than in the sermon. There is a lot more involved in Jesus being at the right hand of God than we can ever comprehend. We don't know anything about those who live in heaven and the hierarchy by which they are ruled and live. We get glimpses of archangels like Michael who was also a prince. God reveals there are angels in the presence of God like Gabriel, and that they are mighty angels and an innumerable company of them. Beyond that we cannot go. This is enough to fill us with awe, reverence and respect for Him

Yet **Michael the archangel**, in contending with the devil, when he disputed about the body of Moses, dared not bring against him a reviling accusation, but said, "The Lord rebuke you!" Jude 9 And war broke out in heaven: **Michael and his angels** fought with the dragon; and the dragon and his angels fought, Rev 12:7

And the angel answered and said to him, "**I am Gabriel, who stands in the presence of God**, and was sent to speak to you and bring you these glad tidings. 20 But behold, you will be mute and not able to speak until the day these things take place, because you did not believe my words which will be fulfilled in their own time." Luke 1:19-20

when **the Lord Jesus is revealed from heaven with His mighty angels**, 8 in flaming fire taking vengeance on those who do not know God, and on those who do not obey the gospel of our Lord Jesus Christ. 2 Thess 1:7-9

But **you have come to Mount Zion and to the city of the living God, the heavenly Jerusalem, to an innumerable company of angels**, 23 to the general assembly and church of the firstborn who are registered in heaven, to God the Judge of all, to the spirits of just men made perfect, 24 to Jesus the Mediator of the new covenant, Heb. 12:22-24

the working of His mighty power 20 which He worked in Christ **when He raised Him from the dead and seated Him at His right hand in the heavenly places, 21 far above all principality and power and might and dominion, and every name that is named, not only in this age but also in that which is to come.** Eph. 1:19-21