

1st and 2nd Peter - The Series

3 of 8 | 1st Peter Chapter 3

SLIDE 1 Introduction

So far in our series we have covered chapters 1 and 2 of 1st Peter. In some instances I spoke of things rarely mentioned in the church today. You will often find teachings in the Bible that have fallen out of respect and neglected from the pulpit.

This is mainly because many of the people who attend church follow modern culture, rather than the teachings of the Bible. As a result, there are things revealed in Scripture that would be offensive to them. So ministers shy away from presenting anything that might cause people to leave the church, or even think for that matter.

This is why I've always tried to include a Verse by Verse Series (VxV) in my annual teaching agenda. It makes us look at things that we sometimes skip over and it makes us think about our values, our doctrines, and our lifestyles.

We have already looked at some of these issues just in the first two chapters of 1st Peter. The reason you hear little taught from 1st and 2nd Peter is because of this. It is chock full of things that might challenge the way we live and the culture we live in.

Pastors, in their quest to stay relevant, pervert the Word of God simply by omitting many of the things that are not commonly accepted by our current culture.

SLIDE 2 Staying Relevant

The word "relevant" means something that is appropriate to the current time, or period, or circumstances and being of contemporary interest. The teachings of the Bible do not always seem to align with this definition because the culture of the Bible is far removed from our current mindset. Therefore the context of biblical times is more "relevant" to us than our current age of delusion. We cannot be "*unburdened from what was*" if we are going to understand the problems with what is!

So, without review, let's dive into chapter 3 of 1st Peter.

SLIDE 3 1st Peter Chapter 3

Last week we reintroduced the ancient principle of submission and found that the

Bible teaches it as a way of life in every area—faith, family, and even government. It symbolizes a trust in God to run the things pertaining to this life and not to fall into rebellion to his will by a lack of submission to those over us. Peter introduces chapter three with the word “likewise.” This means he is carrying on this theme of living in submission.

SLIDE 4 **1st Peter 3:1-22 (NKJV)** *“¹ Wives, **likewise**, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives, ² when they observe your **chaste conduct accompanied by fear.**”*

“Chaste conduct” here is defined as purity and reverence in your lifestyle.

SLIDE 5 *“³ 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.”*

True beauty begins inside. Sometimes we work so hard on what others see ON us, rather than what they see IN us.

SLIDE 6 *“⁵ For **in this manner**, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands, ⁶ as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror.”*

The idea is that if you don’t do something about it yourself, then no one will. However, when we trust in God, we are never alone to deal with anything by ourselves. God will fight for us. He will intervene when seemingly no one else can.

Then Peter moves on to husbands:

SLIDE 7 *“⁷ Husbands, **likewise**, dwell with them with understanding, **giving honor to the wife**, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered.”*

The call of husbands is not to correct or change your wife. They don’t need

"mansplainin'." It is to understand them.

Although there is much humor in not understanding women, it is necessary for each man to understand his own wife. Understanding promotes compassion. Only then can he provide for her the things she needs, both externally AND internally—physically and emotionally.

"Weaker" here simply means in the physical sense.

SLIDE 8 *"⁸ Finally, **all of you be of one mind**, having compassion for one another; love as brothers, be tenderhearted, be courteous; ⁹ not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing."*

The "finally" in this passage contains so much that we cannot unpack it in this series. However, getting on the same page in our minds is beneficial in every area of life and the fellowship of the church.

Then Peter begins quoting Scripture to reinforce his counsel:

SLIDE 9 *"¹⁰ For...*

*"He who would love life
And see good days,
Let him refrain his tongue from evil,
And his lips from speaking deceit [KJV: guile].
¹¹ Let him turn away from evil and do good;
Let him seek peace and pursue it.
¹² For the eyes of the Lord are on the righteous,
And His ears are open to their prayers;
But the face of the Lord is against those who do evil."*

In these three verses Peter is quoting Psalm 34:12-16.

Then he gives a summary:

SLIDE 10 *"¹³ And who is he who will harm you if you become followers of what is good?
¹⁴ But even if you should suffer for righteousness' sake, **you are blessed**. "And do not*

be afraid of their threats, nor be troubled.”

Peter again is quoting Isaiah 8:12.

Then he gives us the direction we should follow:

SLIDE 11 *“¹⁵ But sanctify [i.e., set apart, revere, focus on] 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 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. ¹⁷ For it is better, if it is the will of God, to suffer for doing good than for doing evil.”*

Sometimes God does call us to suffering. Why? Because he asks us to do what is right, even if it means it will cause us apparent harm and difficulty.

Peter sums it up this way:

SLIDE 12 *“¹⁸ For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, ¹⁹ by whom also He went and preached to the spirits in prison, ²⁰ who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water.”*

Whatever this passage means, the people this refers to are the pre-diluvian people. These are those from Adam to Noah. Some scholars believe there was a change in the state of hell after the resurrection of Jesus.

This created two states: 1) **the place of the dead**, who are there awaiting judgment, and 2) **the place of the damned**, those living in eternal torment. They base this on Ephesians 4:8, which refers to Psalm 68:18. We cannot get into all that is said about this, but scholars have been working on it for hundreds of years.

Also, it could be that Peter is referring to a traditional document that is no longer extant. This is my opinion.

Then Peter closes out this chapter by comparing the flood, which washed away the evil of the earth in that day, to baptism, which symbolically washes away our sins now.

SLIDE 13 *"²¹ There is also an antitype [KJV: a figure] 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, ²² who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him."*

Baptism, which we will celebrate with Kim and Debra next Sunday, does not save. It cleanses our conscience by our obedience to do it. It symbolizes a continuing walk of obedience to the things of the Spirit as we grow in Christ. As the earth was baptized in water, we too symbolically experience a death, burial, and resurrection in the obedience of baptism. All of this represents respect for and submission to authority. This is the main theme of chapters two and three of 1st Peter.

SLIDE 14 Altar Time

Next week Peter moves on to the issue of suffering. The world does not like the idea of submission, nor does it believe in the benefits of suffering. Life is not easy. If you are alive in this world, you will suffer—sometimes rightly, sometimes wrongly.

Therefore it is necessary for us to have the correct attitude towards suffering so we can bear up under it. This is the victory God wants us to have over the world.