

1 Peter 3:1-22 | The Christian's Living Hope

Followup to ch 2!

¹Likewise, wives, be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives, ²when they see your respectful and pure conduct. ³Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear— ⁴but 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. ⁵For this is how the holy women who hoped in God used to adorn themselves, by submitting to their own husbands, ⁶as Sarah obeyed Abraham, calling him lord. And you are her children, if you do good and do not fear anything that is frightening.

(1) Peter continues to give specific instances of how 'sojourning exiles' should behave in the midst of an unbelieving world (2:11-12; 2:13-17; 2:18-25). What should be the general posture and disposition of wives toward their husbands? What does this mean? How might this sort of attitude affect those husbands who are unbelievers? What sort of beauty ought wives give most to attention to cultivating and why (vv. 3-4)?

Women are called to a place that is "lower" in position but not value, as Jesus did
THOU SHALT NOT BE A DOORMAT. IT'S voluntary

In Genesis, part of God's punishment is that man (Adam) and woman (Eve) would compete against each other instead of completing each other.

(2) What does it mean to have a "gentle and quiet spirit" (v. 4), and who does Peter use as an example? In what ways is she an example? What was her motivation? How did it play out in the course of her own life (v. 6a)? When are Peter's readers—the women in particular—most like Sarah, and why are they exhorted not to fear anything (v. 6b)?

Not argumentative but not to be walked on

⁷Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered.

(3) In this context, what is the primary disposition husbands are to have toward their wives? How are we to live with them? What could Peter mean that the woman "is the weaker vessel?" Why are we to treat our wives this way, and what is the danger if we don't?

The weaker vessel needs protection

Fear God over the husband
Fear God and losing touch w/ him

CURIOUS, NOT JUDGMENTAL

⁸Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind. ⁹Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing. ¹⁰For "Whoever desires to love life and see good days, let him keep his tongue from evil and his lips from speaking deceit; ¹¹let him turn away from evil and do good; let him seek peace and pursue it. ¹²For the eyes of the Lord are on the righteous, and his ears are open to their prayer. But the face of the Lord is against those who do evil." Ps 34:12-16

DON'T BE LIKE THEM

(4) How should the entire community of believers treat each other before a watching world (v. 8)? How are we *not* to act when we are treated unjustly, but what should we do instead (v. 9)? Why should we live this way, according to v. 9b? How does Peter's quotation of Psalm 34 support some of his key ideas in this paragraph?

There's a greater context at work here

¹³Now who is there to harm you if you are zealous for what is good? ¹⁴But even if you should suffer for righteousness' sake, you will be blessed. Have no fear of them, nor be troubled, ¹⁵but in your hearts honor Christ the Lord as holy, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect, ¹⁶having a good conscience, so that, when you are slandered, those who revile your good behavior in Christ may be put to shame. ¹⁷For it is better to suffer for doing good, if that should be God's will, than for doing evil.

(5) What is Peter's point in vv. 13-14a? How is it that we are *not* harmed but blessed if we suffer for righteousness' sake and doing good? Does this mean *rescue* out of the suffering? Since we are safe in God's vindicating love, how should we carry ourselves in this life (two commands; v. 14b-15a)?

Suffering is part of God's plan

Ⓛ Be prepared to respond in a way that honors God.

(6) V. 15 is often used to direct Christians toward apologetic readiness. But what is the context into which Peter is speaking? What are we to provide when asked, and in what manner should we respond (vv. 15b-16a)? Why should we respond in this way instead of with harshness? How can such a response only flow from a right relationship with God?

¹⁸For Christ also suffered once for sins, the righteous for the unrighteous, that he might bring us to God, being put to death in the flesh but made alive in the spirit, ¹⁹in which he went and proclaimed to the spirits in prison, ²⁰because they formerly did not obey, when God's patience waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight persons, were brought safely through water. ²¹Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, ²²who has gone into heaven and is at the right hand of God, with angels, authorities, and powers having been subjected to him.

(7) Before diving into the difficulties of this passage, let's find the main point. Peter has just talked about God's will in the suffering of believers (v. 17). What is true of those who suffer for Christ's sake (vv. 18-22)? Is suffering a sign of divine displeasure and an obstacle to eternal vindication? How has Christ's own, unique, atoning work secured our future hope (see v. 18, 21b-22)?

NO! It makes us more like him; we ~~being~~ show God's glory in how we handle suffering

Through the water → through the death/resurrection → through the baptism
a symbol of what has already occurred → God chose Noah, chose Jesus,
through Jesus chose me.

(8) How does Peter see a similarity between Noah's day and the situation of his 'elect exile' readers (v. 20)? How do the waters of the flood prefigure the waters of baptism (v. 21)? What then does Peter mean (and not mean) when he says that "baptism...now saves you"? How is Jesus' resurrection critical to the meaning of baptism and to the hope we have as believers (vv. 21b-22)?

(9) Now the difficulties. A few things to note: [A] Read Jude 6 and 2 Peter 2:4. [B] In our text (v. 19) and in Jude & 2 Peter, the normal Greek words for hell are not used. [C] "Proclaim" (v. 19) need *not* be a proclaiming of the gospel. What do you think Peter is speaking about here in vv. 19-20? Who are these "spirits" in "prison"? What do you think the risen Christ is proclaiming to them in light of v. 22? [EXTRA: Whose role from Jewish tradition is Jesus fulfilling in this passage?]

genesis, the Nephilim

Jesus declares the finished work of God.

The Nephilim, Babel ... left their position and were punished

1 Enoch 6:15