

1 PETER CHAPTER 3 – Submission to Husbands; A Word to Husbands; Called to Blessing; Suffering for Right and Wrong; Christ’s Suffering and Ours

OBSERVATION

Monday 7:00pm, H 105 (1st floor, High School--foot of stairs, behind the gym, by the vending machine area), Tuesday 7:00am, Family, Room, CCCM – Phil Twente, cell #714 425 9221; email – ptwente@gmail.com For past studies, audio plus notes, go to: www.ptwente.com Click on “Latest Studies” on the right side. References include commentaries by numerous pastor/teachers.

INTERPRETATION

APPLICATION

INTRODUCTION TO 1 PETER:

Persecution can cause either growth or bitterness in the Christian life. **Response determines the result!** The Epistle of Peter is the fulfillment of the commission given to Peter by Christ in Lk. 22:31-32. Compare 1 Pet. 1 with Jas. 1:1. Peter was a minister of the circumcision (Gal. 2:9), so he writes to the dispersed Jews (1:1). He is the apostle of hope: 1:3,7,9,12, 3:9-15; 4:13; 5:4. Like Paul, Peter sets forth the doctrines of grace. There are a number of parallels in his letter to the words of the Lord recorded in the Gospels; also there are resemblances between the language of this Epistle and the speeches of Peter in Acts.

First Peter was written from Babylon (5:13). Geographical notations in 1:1 agree with Babylon as the center of writing; however, many understand the name to be a symbol of Rome. The letter is addressed to Hebrew Christians (cp. 4:3 with 1:1), with wider application to all believers in Christ.

The purpose of the Epistle is exhortation and testimony. The key thought is the suffering of the Christian. Peter pleads for steadfastness in time of suffering. In the light of the believer’s hope in the resurrected Redeemer. The Epistle is full of exhortations to godly living, and is replete with quotations from and allusions to the OT.

First Peter may be divided as follows:

Introduction, 1:1-2.

Christian Suffering and Conduct in the Light of Complete I Salvation, 1:3-2:8.

II Christian Life in View of the Believer’s Position and the Vicarious Suffering of Christ, 2:9-4:19.

III Christian Service in the Light of the Coming of Christ, 5:1-9.

Conclusion, 5:10-14.

Chapter Three

1Pe 3:1-7 - Wedlock Or Deadlock?

A strange situation exists in society today. We have more readily available information about sex and marriage than ever before; yet we have more marital problems and divorces. Obviously something is wrong. It is not sufficient to say that God is needed in these homes, because even many Christian marriages are falling apart. The fact that a man and a woman are both saved is no guarantee that their marriage will succeed. Marriage is something that we have to work at; success is not automatic. And when one marriage partner is not a Christian, that can make matters even more difficult. Peter addressed this section of his letter to Christian wives who had unsaved husbands, telling them how to win their mates to Christ. Then he added some important admonitions for Christian husbands. No matter what your marital status may be, **you can learn from Peter the essentials for a happy and successful marriage.**

1Pe 3:8-17 - Preparing For The Best!

A devoted pastor was facing serious surgery, and a friend visited him in the hospital to pray with him. “An interesting thing happened today,” the pastor told him. “One of the nurses looked at my chart and said, ‘Well, I guess you’re preparing for the worst!’ I smiled at her and said, ‘No, I’m preparing for the best. I’m a Christian, and God has promised to work all things together for good.’ Boy, did she drop that chart and leave this room in a hurry!” Peter wrote this letter to prepare Christians for a “fiery trial” of persecution, yet his approach was optimistic and positive. “Prepare for the best!” was his message. In this section, he gave them three instructions to follow if they would experience the best blessings in the worst times.

- 1Pe 3:18-22 - Learning From Noah

A pastor was teaching a Bible study on Mat 16:1-28, explaining the many interpretations of our Lord’s words to Peter, “Thou art Peter, and upon this rock I will build My church” (Mat 16:18). Afterward, a woman said to him, “Pastor, I’ll bet if Jesus had known all the trouble those words would cause, He would never have said them!” When Peter wrote this section of his letter, he had no idea that it would be classified as one of the most difficult portions of the New Testament. Good and godly interpreters have wrestled with these verses, debated and disagreed, and have not always left behind a great deal of spiritual help. We may not be able to solve all the problems found in this section, but we do want to get the practical help that Peter gave to encourage Christians in difficult days. The section presents three different ministries. If we understand these ministries, we will be better able to suffer in the will of God and glorify Christ.

Oh to be Like Thee – Thomas Chishholm – sung
Steven Anderson Gospel Choir

*1 Oh! to be like Thee, blessed Redeemer,
This is my constant longing and prayer;
Gladly I’ll forfeit all of earth’s treasures,
Jesus, Thy perfect likeness to wear.*

Refrain:

*Oh! to be like Thee, oh! to be like Thee,
Blessed Redeemer, pure as Thou art;
Come in Thy sweetness, come in Thy fullness;
Stamp Thine own image deep on my heart.*

*2 Oh! to be like Thee, full of compassion,
Loving, forgiving, tender and kind,
Helping the helpless, cheering the fainting,
Seeking the wand’ring sinner to find. [Refrain]*

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INTERPRETATION

APPLICATION

1 PETER CHAPTER 3 – Submission to Husbands:

1Pe 3:1 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,

1Pe 3:2 when they observe your chaste (hagnos - purity) conduct accompanied by fear (phobos - reverence).

1Pe 3:3 Do not let your adornment (kosmos, not chaos) be merely outward—arranging the hair, wearing gold, or putting on fine apparel—

1Pe 3:4 rather let it be the hidden person of the heart, with the incorruptible beauty of a gentle (not quarrelsome, contentious) and quiet (tranquil) spirit, which is very precious in the sight of God.

1Pe 3:5 For in this manner, in former times, the holy (believing) women who trusted in God also adorned themselves, being submissive to their own husbands,

1Pe 3:6 as Sarah obeyed (attentive to) Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror.

A Word to Husbands:

1Pe 3:7 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.

v. 1 Marriage survived the fall, seemingly the only thing that did survive! Adultery was a capital crime under the Mosaic Law. Only fault divorce was recognized in this nation for years, for the adultery, cruelty or desertion. The wife must discharge her duty to her own husband, though he obey not the word.

v. 2 We daily see how narrowly evil men watch the ways and lives of professors of religion. Believers should take care that all their behavior answers to their profession.

v. 3 Putting on of apparel is not forbidden, but vanity and costliness in ornament. But how few know the right measure and bounds of those two necessities of life, food and raiment! Unless poverty is our carver, and cuts us short, there is scarcely any one who does not desire something beyond what is good for us.

v. 4 Far more are beholden to the lowliness of their state, than the lowliness of their mind; and many will not be so bounded, but lavish their time and money upon trifles. The apostle directs Christian females to put on something not corruptible, that beautifies the soul, even the graces of God's Holy Spirit.

v. 5 A true Christian's chief care lies in right ordering his own spirit. This will do more to fix the affections, and excite the esteem of a husband, than studied ornaments or fashionable apparel, attended by a contrary and quarrelsome temper. Christians ought to do their duty to one another, from a willing mind, and in obedience to the command of God.

v. 6 Wives should be subject to their husbands, not from dread and amazement, but from desire to do well, and please God.

v. 7 The husband's duty to the wife implies giving due respect unto her, and maintaining her authority, protecting her, and placing trust in her. They are heirs together of all the blessings of this life and that which is to come, and should live peaceably one with another. Prayer sweetens their converse. And it is not enough that they pray with the family, but husband and wife together by themselves, and with their children. Those who are acquainted with prayer, find such unspeakable sweetness in it, that they will not be hindered therein. That you may pray much, live holily; and that you may live holily, be much in prayer.

ICo 11:3 But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God.

v. 1 Do we understand the importance that God puts on marriage as we see its emphasis in the Scriptures?

vs. 2-3 Wives, what three things are mentioned that should be done by you, with respect to winning an unbelieving husband to the Lord? Love and respect are keys to a successful marriage.

vs. 4-5 Do you see that the beauty of a gentle and quiet spirit is not only precious to God, but it important for wives, even back to former times, as they relate to their husbands?

v. 6 Wives, is not your objective to look to not only being the wife of your husband, but also that of the Lord? Wives do you tend to compliment or nag your husband?

Some of **Solomon's Proverbs:**

Pro_21:19 It is better to dwell in the wilderness, than with a contentious and an angry woman.

Pro_27:15 A continual dropping in a very rainy day and a contentious woman are alike.

*Pro_2:16 To deliver you from the **strange woman**, even from the stranger which flatters with her words;*

*Pro_5:3 For the lips of a **strange woman** drop as an honeycomb, and her mouth is smoother than oil:*

*Pro_6:24 To keep you from the **evil woman**, from the flattery of the tongue of a strange woman.*

v. 7 Husbands are told over and over in the Scriptures to *agape* their wives, not so with wives! Wives are told to **respect** their husbands. Do husbands tend to **love** their wives more than wives because they tend to respect them more and loving them and wives visa versa? Husbands, are you aware that communication is so important to wives?

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INTERPRETATION

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Called to Blessing;

Suffering for Righteousness' Sake

1Pe 3:8 Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous;

1Pe 3:9 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.

1Pe 3:10 For "HE WHO WOULD LOVE LIFE AND SEE GOOD DAYS, LET HIM REFRAIN HIS TONGUE FROM EVIL, AND HIS LIPS FROM SPEAKING DECEIT.

1Pe 3:11 LET HIM TURN AWAY FROM EVIL AND DO GOOD; LET HIM SEEK PEACE AND PURSUE IT.

1Pe 3:12 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."

vs. 8-9 Though Christians cannot always be exactly of the same mind, yet they should have compassion one of another, and love as brethren.

v. 10 If any man desires to live comfortably on earth, or to possess eternal life in heaven, he must bridle his tongue from wicked, abusive, or deceitful words

v. 11 He must forsake and keep far from evil actions, do all the good he can, and seek peace with all men.

v. 12 For God, all-wise and every where present, watches over the righteous, and takes care of them.

Quotes on marriage (most are just humorous)

- Gen. Montgomery - men, never think about marriage until you have conquered the art of war!
- every woman should marry an archeologist so that the older you get, the more interested he'll become!
- Groucho Marx - To keep your wife happy, Keep your mouth shut and your check book open
- LBJ - only 2 things are necessary for a happy marriage- 1 - let your wife think she' having her way; 2 - let her have her way
- love is blind and marriage restores its sight
- Greek proverb - marry in haste repent at your leisure
- Chinese proverb - married couples who are truly own love, can tell a thousand things w/o talking
- the most difficult year of marriage is the one you're in!
- Chinese proverb - marriage is our last and best chance to grow up - a terrible environment for selfishness
- Ruth Bell Graham - what's the most difficult thing about marriage? It's so daily!
- Hollywood jewelry store ad - we rent wedding rings!
- Robert Lewis Stevenson - marriage is one long conversation interrupted by disputes

vs. 8-9 In the last chapter, verse 15, we were told that by doing good, one may put to silence the ignorance of foolish men. Here we see a number of exhortations regarding our treating one another, during times of persecution. **How does your life stack up against these exhortations?**

vs. 10-11 Is your life characterized this recipe for blessings - by these four things? – **Refraining our tongue from evil? Refraining our lips from speaking deceit? Turning away from evil and doing good? Seeking peace and pursuing it?**

v. 12 Here we see the fifth thing mentioned for a good life, when in persecution, and that is prayer. **Do you practice a strong prayer life?**

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Suffering for Right and Wrong:

1Pe 3:13 And who is he who will harm you if you become followers of what is good?

1Pe 3:14 But even if you should suffer for righteousness' sake, you are blessed. "AND DO NOT BE AFRAID OF THEIR THREATS, NOR BE TROUBLED."

1Pe 3:15 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 and fear;

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

1Pe 3:17 For it is better, if it is the will of God, to suffer for doing good than for doing evil.

Christ’s Suffering and Ours

1Pe 3:18 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.

v. 13 None could or should harm those who copied the example of Christ, who is perfect goodness, and did good to others as his followers.

v. 14 We sanctify God before others, when our conduct invites and encourages them to glorify and honor him. What was the ground and reason of their hope?

v. 15 We should be able to defend our faith and the Word of God with meekness, in the fear of God. There is no room for any other fears where this great fear is; it disturbs not.

v. 16 The conscience is good, when it does its office well.

v. 17 That person is in a sad condition on whom sin and suffering meet: sin makes suffering extreme, comfortless, and destructive. Surely it is better to suffer for well-doing than for evil-doing, whatever our natural impatience at times may suggest.

v.18 The example of Christ is an argument for patience under sufferings. In the case of our Lord's suffering, he that knew no sin, suffered instead of those who knew no righteousness. The blessed end and design of our Lord's sufferings were, to reconcile us to God, and to bring us to eternal glory.

v. 13 Are you a **follower of what is good?**

v. 14 If you do end up suffering for righteousness sake, you will be blessed. Have you experienced that? **Do you experience being right with God and with your fellow man?**

v. 15 **Is the Lord God truly set apart in your heart?** Are you **always ready to give a defense for the hope that is within you?** Are you ready for such questions? Answers with meekness and fears?

v. 16 Notice the exhortation to maintain a good conscience, even when everything said about and directed against you is wrong, but you know in your heart that everything you have done is right in His sight. Have you experienced that?

v. 17 Are you aware that everybody is going to suffer—either for doing good or doing evil? But, being a believer, are you sure you suffer for doing what is right? Notice there is suffering in the will of God.

v.18 Is Christ you example for persecution? Notice His ultimate suffering - *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.* Do we really understand that if God can turn the greatest atrocity, the greatest crime, meant for total evil, can be turned to good, do you see how good can come from your trial or suffering?

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*1Pe 3:19 by whom also He went and preached to the spirits in prison,
1Pe 3:20 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.*

1Pe 3:21 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,

1Pe 3:22 who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him.

vs. 19-20 He was put to death in respect of his human nature, but was quickened and raised by the power of the Holy Spirit. If Christ could not be freed from sufferings, why should Christians think to be so? God takes exact notice of the means and advantages people in all ages have had. As to the old world, Christ sent his Spirit; gave warning by Noah. But though the patience of God waits long, it will cease at last. And the spirits of disobedient sinners, as soon as they are out of their bodies, are committed to the prison of hell, where those that despised Noah's warning now are, and from whence there is no redemption. Noah's salvation in the ark upon the water, which carried him above the floods, set forth the salvation of all true believers. That temporal salvation by the ark was a type of the eternal salvation of believers by baptism of the Holy Spirit.

v. 21 To prevent mistakes, the apostle declares what he means by saving baptism; not the outward ceremony of washing with water, which, in itself, does no more than put away the filth of the flesh, but that baptism, of which the baptismal water formed the sign. Not the outward ordinance, but when a man, by the regeneration of the Spirit, was enabled to repent and profess faith, and purpose a new life, uprightly, and as in the presence of God. Let us beware that we rest not upon outward forms. Let us learn to look on the ordinances of God spiritually, and to inquire after the spiritual effect and working of them on our consciences. We would willingly have all religion reduced to outward things. But many who were baptized, and constantly attended the ordinances, have remained without Christ, died in their sins, and are now past recovery. Rest not then till thou art cleansed by the Spirit of Christ and the blood of Christ.

v. 22 His resurrection from the dead is that whereby we are assured of purifying and peace.

vs. 19-20 Notice that the whole world, except for eight people were not interested in walking with God and getting on the ark. Are you **dismayed by the small number of believer around you?** God is right and everybody else is wrong.

vs. 21-22 What man does against us cannot change the good having been done through Jesus' death, burial and resurrection. **v. 22** Christ, who has gone into heaven and is at the right hand of God: We see the completeness of Jesus' work by His exaltation to the right hand of God the Father, and the subjection of all created spirits unto Him (angels and authorities and powers having been made subject to Him). So though Jesus suffered for doing good, He had the ultimate triumph. The example of Jesus proves Peter's point in 1Pe_3:9 : when we suffer for doing good, we will inherit a blessing. How closely are we following our example, Jesus Christ?