

31. Give three possible periods of time which may be referred to in the expression "day of visitation." Which seems most correct to you?
32. *Why* are we to be subject to "every ordinance of man"?
33. Are there any limitations on this? Explain.
34. Peter gives two reasons God ordained civil authority. Can you name them?
35. How should Christians *not* use their freedom?
36. Please complete v. 17 without the use of your Bible: "Honor _____, Love _____, Fear _____, Honor _____."
37. In what sense are Christians to "fear" God?
38. Who are the "froward" masters? Should they be feared and obeyed?
39. What should always be the reason behind the suffering and persecution one receives from the world?
40. In what *particular* way did Christ leave an example for *these* Christians?
41. In this example, how closely should He be followed?
42. In what two areas of life was Christ found sinless? (v. 22.)
43. Into whose hands did He commit Himself?
44. Christ gave His life on the cross "that we, having _____ unto sin, might _____ unto righteousness."
45. ". . . by whose stripes ye are healed" is spoken of Christ. What Old Testament prophet spoke this? Where?
46. Christ is the _____ and _____ of the Christian's soul.

CHAPTER THREE

3. *Toward Husbands 3:1-6*

3:1-2 In like manner, ye wives, be in subjection to your own husbands; that, even if any obey not the word, they may without the word be gained by the behavior of their wives; beholding your chaste behavior coupled with fear.

Expanded Translation

In the same way you wives be subjecting yourselves to and obeying your own husbands, in order that (for this purpose:) even if any (of the husbands) refuse to yield and comply to the word (teachings of Scripture) they may be won over (to Christ) without a word (talking, speech), but rather by means of the behavior and conduct of their wives, when they behold your pure and chaste behavior joined with reverence and respect (of your husband).

In like manner,

Relating this passage to the previous context, especially Chap. 2:13-25. Peter had previously written to citizens and servants to relate all of life to God, behaving as Christians at all times and in all circumstances. Actually, the subject of the previous verses has been *obedient subjection*—even if one is mistreated. The case had just been cited of Christ, who suffered wrongfully and yet did not sin or rise up in rebellion against those who mistreated Him.

ye wives, be in subjection

See the same word defined in 2:18.

to your own husbands; that,

OWN HUSBANDS—Compare Eph. 5:22.

THAT—The Greek word expresses purpose; herefore, we have here the purpose of her subjection to her husband.

obey not

See our notes in 2:8 where the same word is translated “disobedient.” Previously Peter had exhorted servants to be in subjection to their masters even if their masters were “froward.” Here he exhorts wives how to act even if they have un-Christian mates.

the word

i.e., the Gospel Message. They have not been obedient to the teachings of Christ.

they may without the word be gained by the behavior

BE GAINED—*kerdaino*, means “to gain” in various senses in the New Testament. Here, to win over, to embrace the Gospel. See I Cor. 9:19-22.

BEHAVIOR—*anastrophe*, mode of life, conduct, deportment. The King James “conversation” now conveys a thought too limited for this word, though *anastrophe* would certainly *include her* speech.

What does this latter statement mean? There are at least two possibilities: (1) That the phrase “the word” is used here as it is previously in the verse to refer to the Gospel Message. The idea would then be that the husband is influenced much more by the *conduct* of the wife than he is by the Gospel Message. However, this interpretation would seem to minimize the value of the Gospel teaching. We know of nothing in the entire New Testament

which indicates that *any* person could ever come to know Christ without previously having been taught something about Him. In the Book of Acts, for example, one is consistently taught the Word before he is baptized. (2) That the phrase "the word" in its second appearance in the verse, has reference to the speech or verbal statements (teachings?) of the wife to her un-Christian husband. In the original language, the first "word" has the definite article. But the second "word" has no article. As a result, almost every modern speech translation renders this last phrase "that they may, without a word, be won . . ." or, "that they may be won over without argument through the behavior . . ."

Peter is emphasizing the influence of a Christian wife's conduct upon her un-Christian husband. Rather than trying to argue, contend, or out-talk one's husband on religious issues, the Apostle would instruct the wives to let their consecrated lives, their humble subjection, their meek and quiet spirit, to be of such a nature that it would stand out in bold relief against his ungodliness and rebellion. Comp. 2:12. There is also a similarity to the thought expressed here and the one in Rom. 12:20.

Her behavior, her Christian conduct, her humble demeanor, Peter knew, would do ten times as much good as a trainload of sermons from her lips. How true to life is this statement! Observe that un-Christian husband—the one who for years has turned down the Gospel Message. Finally, he yields his heart to Christ. Now observe the conduct of the same man's wife. It invariably meets the requirements of this very verse!

beholding your chaste behavior

BEHOLDING—Defined under 2:12.

CHASTE—*hagnos*, pure, chaste, modest, innocent, blameless. The word first of all had reference to purity of morals. But sometimes it was used in the more *general* sense of one's over-all conduct; innocent, blameless. The more primary meaning is assumed by most translators here, and is nearly always necessary in the behavior of a Christian wife if her un-Christian husband is to be turned to Christ.

coupled with fear

See our discussion of the word "fear" under 2:18. The meaning is similar here.

Certainly, if this exhortation is heeded, the husband will be turned to Christ many times when other means fail and particu-

larly when her attempts at teaching, rebuking and verbally condemning him accomplish little. He realizes she means business. She *practices* her religion. Her *example* proves the sincerity of her claims. All of her sweet-spirited Christian conduct, it is hoped, will serve to shame him in his disobedience and lead to his repentance and conversion.

3:3-4 Whose adorning let it not be the outward adorning of braiding the hair, and of wearing jewels of gold, or of putting on apparel; but let it be the hidden man of the heart, in the incorruptible apparel of a meek and quiet spirit, which is in the sight of God of great price.

Expanded Translation

Whose adornment must not be outward or external: braiding (plaiting) of the hair, and putting on things made of gold or wearing garments; but rather let it be the hidden person of the heart that receives your primary attention, in the incorruptible (imperishable) clothing of a meek and tranquil spirit which is in the sight of God, of surpassing value.

outward adorning of braiding the hair,

BRAIDING THE HAIR—*emplokes*, braiding or plaiting (of hair). It frequently had reference to "an elaborate gathering of the hair into knots."—Thayer.

and of wearing jewels of gold,

This is all one word in the original—*chrusios*. The literal translation here, because the word is in the plural, is "of gold things" or "things of gold." The word means golden, made or adorned with gold, golden in color or appearance. Moulton & Milligan say the word was used first of a gold coin, and secondly of gold ornaments (here). They cite a statement written in a letter about A.D. 260: "When you come bring your *gold ornaments*, but do not wear them in the boat."

or of putting on apparel

APPAREL—*himation*—garments, clothes, raiment. The word consistently refers to exterior or outer clothing in the New Testament, the "coat" rather than the "cloak" (Matt. 5:40).

outward adorning

ADORNING—This is the final word in the Greek text, though it appears at the front of the sentence in the English text. *Kosmos* is a word of wide significance in the original. Here it is used in the more primary sense of "order." Thayer says of it, "1. in Greek

writing, from Homer down, an apt and harmonious arrangement or constitution, order. 2. As in Greek writing from Homer down, ornament, decoration, adornment." Compare here I Tim. 2:9, where the context is very similar.

let it be the hidden man of the heart,

HIDDEN—*kruptos*—hidden, concealed, secret, clandestine. A similar word, *kruptile*, means a vault or closet, a cell for storage. Compare our English words cryptic, cryptogram, etc.

in the incorruptible apparel

INCORRUPTIBLE—*aphthartos*. See our comments under 1:4, where the same word is defined. Here, as there, the meaning is perpetuity in contrast to decay. The clothes and garments of the *outward* person will soon pass away. But the benefits of a meek and quiet spirit will last into eternity.

of a meek and quiet spirit

MEEK—*praos*: gentle, mild, meek.

QUIET—*hesuchios*: quiet, tranquil, peaceful. Note its only other appearance in the New Testament, I Tim. 2:12. The prophet said "in quietness and in confidence shall be your strength" (Isa. 30:15).

of great price

Poluteles (from *polu*, much, and *telos*, revenue): precious, excellent, expensive, of surpassing value, requiring a great outlay.

Here we have what God esteems as very valuable and important in the life of a woman—the proper adornment of her *inward* person. But what is it that the twentieth century woman is so bent on adorning? It is just the opposite! To her, the *outward* person is "of surpassing value," and she is often willing to give "a great outlay" if she thinks by that means she will add to her external beauty. "My ways are not your ways, saith Jehovah."

On the above verses there is an excellent statement in Bush's *Illustrations of the Holy Scriptures*, p. 642, where he quotes Paxton:

"The eastern females wear their hair, which the prophet emphatically calls the 'instrument of their pride,' very long, and divided into a great number of tresses. In Barbary, the ladies all affect to have their hair hang down to the ground, which, after they have collected into one lock, they bind and plait with ribands; a piece of finery which the apostle marks with disapprobation:" [and this

very passage is quoted in its entirety.] "Not that he condemns in absolute terms all regard to neatness and elegance in dress and appearance, but only an undue attention to these things. His meaning plainly is: 'Whose adorning, let it not chiefly consist in that outward adorning of plaiting the hair, but rather let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is, in the sight of God, of great price.' The way in which the apostle uses the negative particle in this text, is a decisive proof that this is his true meaning; it extends to every member of the sentence; and by consequence, if it prohibits the plaiting of hair, it equally prohibits the putting on of apparel. But it never could be his design to forbid women to wear clothes, or to be decently and neatly dressed; therefore, the negative must have only a comparative sense, instructing us in the propriety and necessity of attending more to the dispositions of the mind, than to the adorning of the body. . . . The men in the East, Chardin observes, are shaved; the women nourish their hair with great fondness, which they lengthen by tresses, and tufts of silk, down to the heels."

3:5-6 For after this manner aforetime the holy women also, who hoped in God, adorned themselves, being in subjection to their own husbands: as Sarah obeyed Abraham, calling him Lord: whose children ye now are, if ye do well, and are not put in fear by any terror.

Expanded Translation

For after this manner (that I have just mentioned) the holy women of past time also, who placed their hope in God, adorned themselves: being submissive to their own husbands. As an example of this, I cite the case of Sarah, who obeyed Abraham, calling him Lord (sir, master); whose children (daughters) you have now become, if you will do well (live right) and not be put in a state of fear by any thing or person which causes terror.

after this manner

Referring to the manner described in verses 1-4, i.e., an *inward* subjecting of themselves to their husbands—innocent and blame-

less behavior, with reverential fear. They were to have a meek and quiet spirit, as they subjected themselves.

who hoped in God

Compare 1:3. It is true that the position of Sarah and the holy women of the Old Testament was one of *expectancy*, or looking forward to the fulfillment of some promise—of a son. Some have thought, then, that the description of them as hopeful women is intended to make the readers feel the superiority of their own position. God's promises to them (such as that of the coming Messiah) were fulfilled, not just hoped for.

The meaning, however, may be more general, and have reference simply to their unqualified trust in Jehovah as they went about their daily lives. Notice the similarity of Paul's description of the "widow indeed" in I Tim. 5:5: "Now she that is a widow indeed, and desolate, hath her hope set on God, and continueth in supplications and prayers night and day."

adorn themselves, being

Their adornment was *this type of subjection*.

after this manner

Referring to the manner described in verses 1:4.

calling him Lord

LORD—*kurios*, a title of reverence and respect. Thayer's definition is "He to whom a person or thing belongs, about which he has the power of deciding; master, lord. The word is properly translated "sir" a number of times in the New Testament: Luke 13:25, Jn. 4:11, 15, 19, 5:7. It is to be carefully distinguished from *masters* (*despotes*) in I Peter 2:18. Trench says, "a man, according to the latter Greek grammarians, was *despotes* (master) in respect of his slaves . . . therefore *oikodespotes* (housemaster), but *kurios* (lord) in regard of his wife and children; who in speaking either to him or of him, would give him this title of honor . . . Undoubtedly there lives in *kurios* (lord) the sense of an authority owning limitations—moral limitations it may be; it is implied, too, that the wielder of his authority will not exclude, in wielding it, a consideration of their good over whom it is exercised; while the *despotes* (master) exercises a more unrestricted power and absolute domination, confessing no such limitations or restraints."*

**Synonyms of the New Testament*, p. 96.

The actual occurrence of Sarah referring to Abraham as "Lord" is in Genesis 18:12.

whose children ye are

Still addressing the wives of (un-Christian) husbands. See 1:14 on "children." They were her daughters when they behaved as she did.

if ye do well and are not put in fear by any terror

Note the Expanded Translation. Thayer would render the latter part of this phrase, "to be afraid with terror." Notice the similarity to Prov. 3:25: "Be not afraid of sudden fear, neither of the desolation of the wicked, when it cometh."

To be afraid of sudden alarms and panics argues a lack of trust in God's providence, power, and protection. Such a disposition would, therefore, be unbecoming to the daughters of Sarah, who "hoped in God." The "alarms" which they naturally might fear are, of course, quite general; but especially here, we may suppose, dread of what their unbelieving husbands might do to them. They must quietly, serenely, trustingly live the life to which God has called them.

4. *Toward Wives 3:7*

3:7 Ye husbands, in like manner, dwell with your wives according to knowledge, giving honor unto the woman, as unto the weaker vessel, as being also joint-heirs of the grace of life; to the end that your prayers be not hindered.

Expanded Translation

In the same conscientious manner, you husbands must dwell with your wives in accordance with knowledge (governed by intelligence and wisdom), treating her as one of honor and value, as the weaker vessel, as being those who are joint-heirs of (physical) life; in order that your prayers be not rendered ineffectual.

Ye husbands, in like manner,

Just as wives are exhorted to be in subjection to their own husbands, so husbands also must do what is right and proper toward their wives. Peter certainly does not mean here that a husband is to be in subjection to his wife, just as she is to be in subjection to him. This would be a gross contradiction. The idea is, that he must be just as considerate and careful to maintain his God-given relationship to his wife, as she is in maintaining her rightful relationship to him.

His conduct in this relationship is to be considered a *part of his Christianity*. This, I believe, is the "common denominator" of the term "in like manner" as it occurs here and in verse 1. There was something about the slave's relationship to his master that the Christian wife was to do "in like manner" toward her husband. And there was something about the wife's conduct (and perhaps the slave's) that a husband was to do "in like manner." In each instance, the Christian being exhorted is told to act in a manner befitting a true child of God in the particular relationship discussed.

according to knowledge

Gnosis, here meaning intelligence, understanding, etc. He must strive to know and understand those matters, principles, and facts which will encourage, help, and edify his wife. He must be a *considerate* and *thoughtful* husband. He ought to know her physical, spiritual and emotional needs and how to fulfill them. How many marriages go on the rocks because of *ignorance!*

giving honor unto the woman

See under 1:7 where the word "honor" (*time*) is defined.

as unto the weaker vessel

The word "vessel," *skeuos*, means literally a vessel, bowl, pottery, etc. The weaker the vessels, the greater must be the care lest they be broken. If one has a vase that is thin and fragile, he takes more care and caution with it than with the heavier, more sturdy container. Using Bible language, he "honors" it. The wife here is pictured as a vase or vessel that will not stand harsh or careless treatment.

as being joint-heirs of the grace of life

It is difficult to know precisely what is meant by this phrase. Evidently the Apostle wants to emphasize that *both* the husband and wife are heirs of this grace. But to what "life" is he referring? Some would refer it to God's precious gift of everlasting life. Others, to "the life which now is"—the Christian life. But it is not *stated* in this passage that both husband and wife are Christians. (The "your prayers," may refer only to the prayers of *husbands*, rather than to the prayers of both mates.) It seems more probable that the reference here is to the gift of *human* life. God has seen fit to bring both into the world and sustain them up to the present hour. For this, they should both be thankful. The husband, particularly, should recognize the fact that God saw fit to bless his wife with this life just as much as himself.

that your prayers be not hindered

Ekkopto (*ek*, from, off, and *kopto*, to cut) to cut out; to cut off, metaphorically, to cut-off occasion, remove, prevent, render ineffectual.

Sin in the heart and life is devastating to effectual prayer! Particularly is this so when squabbles, fights, hatreds, and animosities are present in the home. In the first place, the very desire to pray will probably be lost. How many husbands and wives who are continually at odds with one another, encourage one another to pray? How many times do you see such couples praying together at all? Even if such mates should pray, their sinful home life would clog up God's channel of blessing. "Behold, Jehovah's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear; but your *iniquities* have separated between you and your God, and your *sins* have hid His face from you, so that He will not hear" (Isa. 59:1-2).

No, friend, you cannot be acting wrongly toward your mate, and be right with God!

5. Toward Christian Brethren 3:8

3:8-9 Finally, be ye all likeminded, compassionate, loving as brethren, tenderhearted, humbleminded; not rendering evil for evil, or reviling for reviling; but contrariwise blessing; for hereunto were ye called, that ye should inherit a blessing.

Expanded Translation

Finally (besides these particular groups to whom I have been writing), *all* of you be concordant and agreeable, sympathetic and compassionate, loving your Christian brothers and sisters, tender and kind from the heart, humbleminded; not refunding evil for evil, or reviling (railing, abusive speech) for reviling, but, on the contrary, blessing (them); for unto this type of life were you called, in order that you might inherit a blessing.

From the various groups he has treated within the church (servants, wives, husbands), he now turns to the entire Christian society.

be ye all likeminded, compassionate,

LIKEMINDED—*homophron*—of like mind, of the same mind, concordant "of one mind (intent, purpose)"—Thayer. It expresses an *attitude* of the mind which strives for harmony. We must, as Christians, be "giving diligence to keep the unity of the Spirit in

the bond of peace" (Eph. 4:3). Compare I Cor. 1:10. Few of us always agree on how to carry out the thousand details of everyday life. But we should ever strive to have the same basic goals, purposes and motives, that provide the very foundations of Christianity.

COMPASSIONATE—*sumpathes* (*sun*, meaning with, and *pascho*, to suffer, be afflicted): suffering or feeling the like with another, sympathetic. The verb form of this word is used of Christ in Heb. 4:15 ("with the feeling").

The exhortation of Rom. 12:15 demonstrates what would happen when this virtue was actually practiced: "Rejoice with them that rejoice; weep with them that weep." When two tuning forks are set on a table, one across from the other, and one is plucked, the other vibrates also. Likewise, when the heartstrings of our brethren are plucked, ours will not fail to vibrate with them.

loving as brethren,

This is all one word in the Greek, *philadelphos*: loving brother or sister, loving one like a brother. Notice the similar word *philadelphia* in 1:22.

tenderhearted, humbleminded

TENDERHEARTED—*eusplagchnos* (from *eu*, good, well, kind, tender, and *splagnon*, meaning the inward parts): thus compassionate, tenderhearted; i.e., being tender and kind from the very heart or inside. Such a person would be easily moved by the sorrows or joys of others. See this word also in Eph. 4:32.

HUMBLEMINDED—*tapeinophron* (from *tapeinos*, "not rising far from the ground," hence, lowly, plus *phran*, meaning *mind*): humbleminded, i.e., having a modest opinion of one's self. In secular writing, this word had the bad sense of being *pusillanimous* or cowardly. In the Christian life, however, it is a virtue which rises when one has a *true* estimate of his own worth, ability, and limitations.

not rendering

RENDERING—*apodidomi*, a common word that sometimes means: to give back, restore, refund, retaliate.

evil for evil

Literally, "evil against evil." That is, one should not retaliate with evil when evil is done to him.

reviling for reviling

Again, literally, "reviling against reviling." Peter does not endorse the "eye for eye" or "tooth for tooth" teaching. In this re-

gard we have the perfect example of Christ, as we saw in 2:23.

On this whole subject see Matt. 5:38-42, Rom. 12:17-21, I Thess. 5:15.

6. Toward Revilers 3:9-12

but contrariwise blessing

Eulogeo (*eu*, meaning good, well, plus *logos*, word, discourse): to speak well of. Hence in the New Testament, to bless, ascribe praise or glorification. We should *not* try to pay them back in their own coin.

for hereunto were ye called that ye should inherit a blessing

This phrase may be taken in two ways: One, you were called to bless others in order that you may, in the future, inherit a blessing (heaven). Two, Christians bless others, *not in order that* they should inherit a blessing; but because it is God's will and their duty as Christians to so act; that duty *follow from the fact* that God has made them inheritors of His blessings . . . God has blessed them, therefore, they must bless others. See comments, 3:10-11.

3:10-12 For,

He that would love life,
 And see good days,
 Let him refrain his tongue from evil,
 And his lips that they speak no guile:
 And let him turn away from evil, and do good;
 Let him seek peace, and pursue it.
 For the eyes of the Lord are upon the righteous,
 And His ears unto their supplication:
 But the face of the Lord is upon them that do evil.

Expanded Translation

Because,

He who wants (literally, is willing) to love life and enjoy it,
 And see good, happy, delightful days,
 Let him not use his lips to speak words of guile.
 And he must turn aside from (the path of) evil, and must practice good (virtue, right);
 He must seek and search for peace—even chase after it.
 For the eyes of the Lord are (favorably) upon the righteous ones
 And His ears unto their entreaty (supplication, prayer),
 But the face of the Lord is (unfavorably) upon the ones practicing evil.

It seems best to regard vs. 10-12 as an illustration of the truth expressed in v. 9; i.e., that those who live righteously are blessed of God.

He that would love life

The word "love" here, *agapao*, is assumed by most critics to be used in the sense of "enjoy." If then, we would *get the most out of life*, living it to its fullest and richest extent, we must follow the exhortations of these verses!

And see good days

The word rendered "good" (*agathos*), is here evidently used in the sense of happy, delightful, or satisfying.

Let him refrain his tongue from evil

The word, "evil," *kakos*, may mean, among other things, malediction, that is, a curse, a slander.

And his lips that they speak no guile

See the word "guile," *dolos*, defined under 2:1. Would we be truly happy? Would we arise each morning looking forward to the day ahead? Would we make the most out of our lives? God has the formula! *His* prescription must be taken to find *real* happiness! He calls for *obedience*. Then we may

Let our life and lips confess
The Holy Gospel we profess.

let him turn away

The word *ekklino* (*ek*, meaning out, out of, etc., plus *klino*, properly, to slope or bend; to bow down): to deflect, deviate (Rom. 3:12), to decline or turn away from, avoid (Rom. 16:17). The word is sometimes used of one turning away from the *right* path (Rom. 3:12), and sometimes from the *evil* path. The exhortation here reminds one of Prov. 4:14-15:

Enter not into the path of the wicked,
And walk not in the way of evil men.
Avoid it, pass not by it;
Turn from it, and pass on.

Let him seek peace, and pursue it

SEEK—*zeteo*: usually indicates simply to seek, to look for. It is not as strong as the next word.

PURSUE—*dioko*: to put in rapid motion; to pursue; to follow, pursue the direction of. This same word is sometimes rendered "persecute" in the Scriptures.

This last sentence is evidently climactic. "Let him seek peace, *even* (for so may the word 'and,' *kai*, be rendered) pursue it." How many of us are looking for peace with the diligence this verse requires? "Blessed are the peacemakers" (Matt. 5:9).

V. SUFFERING AND THE GLORIES TO FOLLOW

3:13 — 4:19

1. Proper Conduct When Suffering For Righteousness

3:13-17

3:13-14 And who is he that will harm you, if ye be zealous of that which is good? But even if ye should suffer for righteousness' sake, blessed are ye: and fear not their fear, neither be troubled;

Expanded Translation

And who is he that will be harming you, if you are eager and zealous to do what is good and right? But even if you might suffer in behalf of (or, on account of) righteousness, you are blessed. And do not fear their fear (i.e., the things they do which would cause fear), neither let your mind be troubled, disquieted, or terrified.

he that will harm you

HARM—*kakoo* (from the same root as *kakos*, "evil," which occurred once each in verses 10, 11 and 12): to maltreat, cause evil to, oppress, afflict, harm.

if ye be zealous

ZEALOUS—*zelotes*. The primary meaning is one burning with zeal; a zealot. Hence, one most eagerly desirous of something, zealous for a thing, a diligent aspirant, a devoted adherent. It is from the root word *zeo* which meant, according to Thayer, "to boil with heat, be hot"—a word sometimes used by ancient classic writers of *boiling water*.

The idea of the passage is, "if you live such a life as just recommended in my previous exhortation, you need not fear."

There are two basic interpretations of these verses:

1. Christians are *generally* safe. Thus Macknight: "Besides, in ordinary cases, we will have the favor of men; for few will do you evil, if ye be . . ." Similarly, Matthew Henry states: "this, I suppose, is spoken of Christians in an ordinary condition, not in the heat of persecution. 'Ordinarily, there will be but few so diabolical and impious as to harm those who live so innocently and usefully as you do.'" Worthy of thought under this consideration is the statement of Gal. 5:23, where, after listing the fruits of the Spirit that should be evident in a Christian's life, Paul said, "against such there is no law."

2. That we will not *really* be harmed (actually or permanently). Those who hold this view would cite such passages as Matt. 10:28, Mark 10:29, 30, Rom. 8:28. So Lange states: "the sense is not: nobody will have any mind to harm you. Peter, at least, knew the world differently, and his Master had foretold differently" (Ch. 2:12, 18, 3:9; Matt. 10:22, 23, 38-39. Likewise, Pulpit Commentary: "St. Peter does not mean, Who will have the heart to harm you? He knew the temper of the Jews and heathen; he knew, also, the Saviour's prophecies of coming persecution too well to say that." Similarly, Zerr, Ellicott, and others.

In view of what is stated in v. 14 however, it seems this passage expresses *ordinary* circumstances, but that persecution would sometimes be their lot.

fear not their fear

i.e., the things they (the persecutors) do which would cause fear. "Be not afraid of the terror which they cause." ". . . do not dread or be afraid of their threats"—Amplified N. T. They are not to be upset and fretful over the terror which their enemies would seek to instill.

neither be troubled

TROUBLED—*terrasso*: to cause one inward commotion, take away his calmness of mind, disquiet, make restless . . . strike one's spirit with fear or dread.

3:15 but sanctify in your hearts Christ as Lord: being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear:

Expanded Translation

But in your hearts, sanctify and reverence Christ as Lord; being ready and prepared at any and every time to give answer (make a defense) to every person who asks you a reason (asks you to give an account) concerning the hope that lies within you, yet with meekness, mildness, forbearance, along with reverence and respect.

but sanctify in your hearts Christ as Lord

Other translations of this passage could be "but sanctify in your hearts the Lord Christ" or ". . . sanctify the Christ as Lord."

SANCTIFY—*hagiadzo*. See our complete definition of the adjective form of the same word (*hagios*) in 1:15. Thayer says this word has its more primary meaning here, listing it along with Matt. 6:9 and Luke 11:2, as meaning: "to render or acknowledge

to be venerable, to hallow.”

The reference here may especially be with a view to Christ as our *protector*.

Being ready always to give answer to every man

READY—*hetoimos*: “of persons; ready, prepared . . . for (the doing of) a thing.”—Thayer. See also Tit. 3:1 where the same word is used and in a similar sense.

ALWAYS—*aei* (a word closely related to *aion*, a word which occurs many times in the Scriptures and usually translated “age” or “eternal”). The word is an adverb and means *always*; i.e., (1) perpetually, incessantly (Acts 7:51, Tit. 1:12); (2) invariably, at any and every time (here). Notice the relationship of the Greek word to our word *aye*. It is from this Greek word that the old English word was derived.

GIVE ANSWER—*apologia* (whence our word apologetic), verbal defense, speech in defense. Originally a speech made by a prisoner in his defense, it was later applied to the treatises written in defense of the Christian faith. Compare I Cor. 9:3, “defense.”

yet with meekness and fear

“Meekness” is defined and discussed under 2:17, 18, 3:2, and “fear” under 2:18. Note the Expanded Translation.

Concerning the testimony about our hope in Christ, this verse demands:

1. We must be prepared or ready to give it.
2. We must be such always—at any and every time.
3. We must be able to do “to every man.”
4. We must do so “with meekness and respect.”

Do you meet these qualifications?

3:16-17 Having a good conscience; that, wherein ye are spoken against, they may be put to shame who revile your good manner of life in Christ. For it is better, if the will of God should so will, that ye suffer for well-doing than for evil-doing.

Expanded Translation

Having a good (pure, clear, approving) conscience; so that, wherein you are spoken against (slandered, abused with words), they may be made ashamed who revile (falsely accuse) your good conduct in Christ. For it is more excellent to suffer for doing good, if the will of God should so will, than for doing evil.

Having a good conscience

See also 2:19, 3:21. The word *suneidesis*, is defined fully by

Thayer as "the soul as distinguishing between what is morally good and bad, prompting to do the former and shun the latter, commending the one, condemning the other." When one has a "conscience" about a subject or matter, he has a sense or consciousness of right or wrong concerning that subject. But here the Apostle exhorts us to have a "good conscience." What would this include? Probably here a *good* conscience refers to an *approving* one. Notice the context. In spite of the ridicules and jeers of the worldling that spoke against them, they were to have a conscience that approved of their actions so that they inwardly felt that God was with them.

Taking a broader view of the term "good conscience," according to the Scriptures, it is commendable to have:

1. An informed conscience (I Cor. 8:1-8).
2. A pure conscience (Heb. 9:13-14, I Tim. 3:9).
3. A sensitive, responsive, or tender conscience. (Notice I Tim. 4:1-2, which describes the opposite.)
4. A good conscience (here).

Some may have an approving conscience when they are really in sin. This can easily happen if we do not constantly inform and educate our conscience that it might properly approve what the Scriptures approve. It would sting us and prick us when the Bible's teachings condemn our actions. A thermostat is an excellent help in keeping your house warmed by the heat of the furnace, if it is in good working order. So with the conscience. If it is properly informed, sensitive and pure, then it will approve what is endorsed by God's Word.

they may be put to shame

This is all one word in the original. See it defined under 2:6 (*kataischuno*).

who revile your good manner

REVILE—*epereadzo*. Compare *epereia*, spiteful abuse, to insult, treat abusively, use spitefully, revile. Thayer says it is here used in a forensic sense, meaning to accuse falsely.

For it is better

BETTER—*kreitton*, means more excellent, superior, more valuable; hence, more conducive to good.

if the will of God should so will

Literally, if wills the will of God.

Suffering for *well*-doing is to our *credit*—a compliment to us. See Matt. 5:10-12, and in this book, Ch. 4:14-16 and 2:19-20. Suf-

fering for evil-doing is to our *discredit*, and is something to be ashamed of.

2. *The Example Of Christ 3:18 — 4:6*

3:18-19 Because Christ also suffered for sins once, the righteous for the unrighteous, that he might bring us to God; being put to death in the flesh, but made alive in the spirit, in which also he went and preached unto the spirits in prison,

Expanded Translation

Because Christ also suffered (some MSS have *died*) for sins (or possibly, sinners) once for all, the righteous one in behalf of the unrighteous ones, in order that he might bring us into the good graces of God (by reconciling us to Him); having been put to death indeed in the realm of the flesh, but made alive in the realm of the spirit; in which form he (Christ) also went and preached (by means of such men as Noah) unto the spirits (presently) in prison,

suffered for sins once

ONCE—*hapax*, is an adverb usually meaning simply once (II Cor. 11:25), but sometimes *once for all*: Heb. 6:4, 9:26. Thayer says the word here is used of what is so done as to be of perpetual validity and never need repetition.

the righteous for the unrighteous

“Righteous” is singular, referring to Christ, while “unrighteous” is plural, referring to the lost. The word “for,” *huper*, may be rendered “in behalf of” or “for the sake of.” On this whole phrase see also Rom. 5:6, II Cor. 5:21, Heb. 9:28. Christ so suffered when He died for *you and me!*

The reason for this statement is evidently to show us that we have a divine example and pattern for those who suffer for well-doing. He was just, innocent and guiltless, yet He *suffered*.

that he might bring us to God

Prosago, meaning to lead or conduct to, bring. This word was sometimes used in a nautical sense of a ship or craft that was approaching land, particularly a harbor (Acts 27:27). How good it is when Christ, our Captain, pilots us out of the stormy seas of life and into God’s serene harbor, the Church.

The death of Christ on the cross was the means of reconciling sinners to God (Eph. 2:14-18). Peter opens up one of the deeper aspects of the death of Christ. The veil that hid the Holy of Holies was then rent in twain, and believers were invited and encouraged to draw near into the immediate presence of God.

The reference to His sufferings leads Peter (vss. 18-20) into a statement of the various ways in which Christ suffered, and of His ultimate triumph. By His example in His sufferings, and by His final victory, the Apostle would encourage those whom he addressed to bear with patience the sorrows to which their religion exposed them.

being put to death in the flesh, but made alive in the spirit

The article "the" is not in the Greek, either before "flesh" or before "spirit." We observe the absence of any article or preposition in the original, and the exact balance and correspondence of these two clauses. The two datives, beginning with "in" must be taken in the same sense; it is impossible to regard one as the dative of the sphere, and the other as the dative of the instrument; both are evidently datives of the sphere to which a general predicate is to be limited. They limit the extent of the participles "being put to death" and "made alive." Thus the literal translation is, "being put to death in flesh, but quickened in spirit."

(Another point that shows the balance of these two phrases is the existence of *men* in the first phrase and *de* in the second—a common way of showing contrast in the original.)

To what does the term "spirit" refer in this verse? There are at least three possibilities: (1) The Holy Spirit, part of the Godhead; (2) That eternal part of man that God gave him upon birth, and which returns to Him upon death (Eccl. 12:7); and (3) That inner principle which stands in contrast with flesh. Hence, that which Jesus possessed in common with all men, and which was not affected by His death.

It is our opinion that the last is referred to in this passage in view of Peter's purpose in writing these words. The Apostle is evidently trying to show that though Christ suffered death, this, far from terminating His existence or destroying His influence, only enabled Him to be brought to life in the realm or sphere of the spirit. When the Lord said, "Father, into Thy hands I commend my spirit"; when he bowed His head and gave up the spirit—that spirit passed into a new life.

This explanation seems to fit into the context more smoothly, as it is universally true. All of us will some day have this same experience. To those of us who are Christians and faithful, when we are "made alive in the spirit" we shall be living with our heavenly Father forever. Hence, regardless of the sufferings we may have to endure here, the end will be glorious.

in which also he went and preached

IN WHICH—The word here rendered "in" may also be translated "by" or "through"—that is, the spirit previously referred to — Christ's. It would seem untenable that we should make "spirit" here refer to anything different than we did in verse 18. The preaching that Christ is spoken of as doing here, He had to do outside of the realm or sphere of His corporeal body. This preaching was done by Christ in His spirit before His incarnation—but (as we will see in verse 20) it was done *through* Noah. It was done to the antediluvians.

Notice the similarity of language in 1:11. The Old Testament prophets spoke "by the Spirit of Christ."

In Gen. 6:3, God said, "*My Spirit* shall not strive with man forever, for that he also is flesh." *How* was God's Spirit striving with those ancient peoples? What *means* did He use? II Pet. 2:5 tells us *Noah* was a preacher (*kerux*) of righteousness during that period.

PREACHED—*kerusso*, means first to publish, proclaim as a herald (I Cor. 9:27). Then, to announce openly and publicly, noise abroad, preach.

unto the spirits in prison

The term *prison*, as it is used in the New Testament, might refer to: (1) the act of guarding, or watching; (2) those who kept watch; hence, a guard or sentinel; (3) the place where persons are kept under guard, a prison. This is its most common usage in the New Testament. Compare Acts 5:19, II Cor. 6:5.

But how or in what way are the spirits of man in prison? There is a sense in which each person's spirit is "imprisoned" at death. It is then confined to Hades—the abode of the dead.

The spirits were not in prison when Noah preached to them, but when Peter was penning these words. The Syriac version has "sheol" here instead of "prison," with reference to the place of departed spirits. They are (Peter is saying) *presently* confined, and will be until the resurrection, on the last day, when they shall receive their condemnation. See also II Pet. 2:4, Jude 6.

How do we *know* when the preaching was done to these spirits? The next verse tells us plainly. It is the only place in the passage where the Apostle refers to the time element. It was done "while the ark was a preparing."

How does this whole verse relate to the context? In the patience and forbearance of Christ and also of His mouthpiece, Noah, during this previous age of great sinfulness, *we* are encouraged to be patient in *our* attempt to do good to others though *we also* are offended, persecuted and abused.

On these two verses, and particularly the question "Did Christ go to hell?" be sure to read the *Special Study* of Brother Fields on the subject. You will find it in the final pages of "The Glorious Church," his book on Ephesians. His work forms an excellent commentary on this passage as well as Eph. 4:9.

3:20 that aforetime were disobedient, when the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls, were saved through water:

Expanded Translation

(spirits) that aforetime refused to believe and obey, when the longsuffering (patience, self-restraint) of God waited it out in the days of Noah, while the ark was being prepared, inside of which few, that is eight souls (persons) were saved by means of water.

that aforetime were disobedient

(See the latter word defined in 2:8.)

This phrase certainly shows *when* these imprisoned spirits were disobedient. And, unless all other plain teachings of the Scriptures be cast aside, we can only believe that the preaching was done to them *at the time of their disobedience*, and while they still had opportunity to repent, that is, while they were still living beings and in the flesh. (Note questions, end of chapter.)

when the longsuffering of God waited in the days of Noah

LONGSUFFERING—*makrothumia*, is generally used in reference to a man who perseveres patiently and bravely, particularly in the enduring of misfortunes and troubles. Trench says that it is "the self-restraint which does not hastily retaliate a wrong." The word stands in contrast to one who would become quickly full of wrath or revenge. How grateful we may be that we serve such a God!

while the ark was a preparing

It is our opinion that the preaching mentioned in verse 19 was also to the imprisoned spirits during this same period of time. II Pet. 2:5 speaks of Noah as "a preacher of righteousness." Gen. 6:3 states that God allowed 120 years between the time he decided to destroy the earth and the time of its actual destruction by the flood. Precisely how much of this 120 years Noah spent preaching is not known.

"Was a preparing"—one word in the original, *kataskevadzo*—a word meaning to prepare, put in readiness, hence to construct, build.

In view of the fact that the antediluvians as a whole did not believe Noah's preaching, he and his immediate family must have done most of the "preparing" themselves.

wherein few, that is, eight souls, were saved

The "eight souls" are mentioned in Gen. 7:7.

SAVED—*diasodzo* (from *dia*), through, and *sodzo*, to save, to bring safe through, to convey in safety; but passively, as here: to reach a place or state of safety; hence, be saved, out of danger, rescued.

through water

That is, the ark was held up by water. Water was employed in their preservation in an important way and they, in a definite sense, owed their safety to that element. Though water spelled the damnation of the rebellious, it meant the salvation of the obedient. In like manner, we ourselves owe our salvation in an important way, to the same component. The stress in the illustration is not on the *mode* used, but rather that the same *element* was present in *both* cases—their salvation and ours.

It is striking to see the importance of water in connection with salvation down through the ages. It played an important role in the salvation of Noah and his family. It certainly was important in the deliverance of the Israelites when they were "baptized in the cloud and in the sea" as they escaped from the pursuing Egyptians. It was an important element as they crossed the Jordan and entered into the Promised Land. And even in the rites and ceremonies of the Old Testament Jew, water played an integral part. Should we, then, be so amazed that water should have an important place in the salvation of mankind in the Christian age?

3:21 which also after a true likeness doth now save you, even baptism, not the putting away of the filth of the flesh, but the interrogation of a good conscience toward God, through the resurrection of Jesus Christ;

Expanded Translation

Which (that is, water) also now saves you in the antitype-baptism, which does not have to do with the removal of dirt from the flesh (i.e., the body, the *outside* of one), but to provide ground or reason for having a good conscience toward God (which comes when one is right on the *inside*). All this is possible because of the resurrection of Jesus Christ;

which also after a true likeness doth now save you

LIKENESS—*antitupos*, meant first of all a thing formed after some pattern (Heb. 9:24), then a thing resembling another, its counterpart; hence, something in the Messianic times which answers to the type prefiguring it in the Old Testament. It is this very word from which we have the English word, "antitype."

We understand that *God* was responsible for their salvation, and it was through His mercy and love that He provided a means whereby they could escape the doom of the world. But the means He chose was *water*. Had Noah refused to accept the means God had provided, we could only call him rebellious, and he would have been lost.

Today, God has also provided a means whereby *we* may avail ourselves of His salvation, and where we may meet the blood of Christ. He has provided it in His mercy, kindness and love, *but we must accept what He has provided*. The Holy Spirit says baptism "doth now save you." God saves us through the *blood of Christ*, **BUT THE MEANS HE HAS CHOSEN IS WATER!**

not the putting away of the filth of the flesh

FILTH—*hrupos*, filth, squalor, dirt. The purpose of baptism is not to obtain an outward cleansing. We can take care of that matter in the bathtub.

but the interrogation of a good conscience toward God

INTERROGATION—*eperotema*. W. E. Vine states that the word is not here to be rendered "answer." It was used by the Greeks in a legal sense, as a demand or appeal. The word is often rendered "seeking." The meaning is easily seen when this phrase is compared with the previous. The purpose of baptism is not to cleanse the outside. Rather, it is to gain a clean inside, that is, to

gain or *obtain* a clear conscience toward God. Any true Christian can testify to the truthfulness of this verse in his own experience. When he met the blood of Christ in the baptismal waters by faith, and arose to walk in newness of life, his conscience no longer condemned him and the purpose for which he was immersed—to meet the blood of Christ—was fulfilled. He was “seeking” and he found! “Blessed is the man whose transgression is forgiven, whose sin is covered” (Psa. 32:1). If you have not obtained a clear conscience in baptism, then it has *not fulfilled its purpose in your life!*

through the resurrection of Jesus Christ

That is, all this is possible through the resurrection of Christ. If He had not arisen, our baptism would have been in vain and Christ would have no power to save us. See I Cor. 15:12-14. His resurrection showed His power over death. For the exact relationship between His resurrection and our baptism, see Rom. 6:1-6. **3:22 who is on the right hand of God, having gone into heaven; angels and authorities and powers being made subject unto him.**

Expanded Translation

who is on the right hand of God (i.e., in a place of honor), having departed (from earth) and gone into heaven; angels, and (heavenly) authorities or princes, and (heavenly) beings excelling in power being arranged under and in subjection to him.

who is at the right hand

That is, at a place of power, prestige and esteem.

angels, authorities and powers

The latter part of the verse could very well read: “Angels—even those in places of authority and power, were made subject unto Him.” The “authorities” are evidently a certain class of angels or spiritual potentates. The same is also likely of “powers.” Note how these words, “authorities” and “powers” occur in the same order with reference to heavenly beings in Eph. 3:10, Col. 2:10, I Cor. 15:24.

Do not miss the *purpose* of this verse, for it forms a vital conclusion to the discussion which began in v. 17. Our Saviour, though He suffered, was victorious! He *triumphed* over sin and the grave! As a result of His sufferings, we have salvation and He has been glorified in Heaven, and all authority has been given unto Him in heaven and on earth (Matt. 28:18).

I PETER

QUESTIONS OVER CHAPTER THREE CONCERNING WIVES, Vss. 1-6

1. The first verse tells us wives are to be in subjection to their husbands "in like manner." Like what or whom?
2. What other Scriptures can you cite in the New Testament concerning a wife's subjection to her husband?
3. What expression does Peter use to describe the unchristian husband?
4. How might an unchristian husband be won "without the word"? Give two possible explanations of this expression.
5. An unchristian husband then, primarily observes the _____ of his wife?
6. Her chaste behavior is to be "coupled with fear." Define "fear" as it is used here.
7. What three outward adornments of a woman are here mentioned?
8. Concerning this outward adornment, the Apostle said, "let it not be . . ." Is this latter statement to be understood as a total ban on these things? (Explain why or why not before proceeding to the next question.)
9. How do we *know* he is not abolishing their use entirely?
10. What is to receive a woman's primary attention?
11. What kind of spirit is she to have?
12. What Old Testament woman is used here as an illustration of subjection?
13. What title did she give her husband?
14. May a woman today be a daughter of Sarah? How?
15. The Christian woman is not to be "put in fear by any terror." Explain this statement in its context.

CONCERNING HUSBANDS V. 7

16. How does a husband act toward his wife "in like manner"?
17. Describe how a husband would act who dwelt with his wife "according to knowledge."
18. In what way is a wife "the weaker vessel"?
19. Husband and wife are joint-heirs of "the grace of life." What is this?
20. Describe how poor domestic relations can hinder prayer life. (Note: Wives are to memorize 3:1-6, and husbands, 3:7, plus another New Testament passage, such as Eph. 5:25-30.)

LETTERS FROM PETER

21. Define "likeminded" and "compassionate." (V. 8.)
22. Rather than render evil for evil, or reviling for reviling, we should _____.
23. What is God's prescription for happiness?
24. How is this prescription seen in vss. 10 and 11?
25. Give two explanations of v. 13.
26. Which one is favored in view of v. 14?
27. Explain the phrase "fear not their fear," v. 14.
28. Memorize (including where found), vss. 15-16.
29. What elements are found in a good conscience?
30. For what should a Christian *not* suffer?
31. What should *always* be the reason a Christian suffers mistreatment?
32. Why does Peter bring the death of Christ into the picture here?
33. Explain: "being put to death in the flesh, but made alive in the spirit," v. 28.
34. Who or what are the spirits in prison?
35. *How* did Christ preach to them?
36. *When* did this preaching take place?
37. When were these spirits "disobedient"?
38. If you believe Christ preached to these spirits between His death on the cross and His resurrection, please explain the following:
 - a. What did He preach to them?
 - b. Why were these particular people (the dead antediluvians) preached to and not others?
 - c. Could Christ have preached the message of Salvation to them? If so, how is II Pet. 2:4-5, 9, to be understood?
 - d. Could He have preached the *Gospel*, including His resurrection? (See I Cor. 15.)
 - e. How do you reconcile Luke 16:24-28 with this teaching? (It is understood that a doctrine may be true even though all its details may not be understood, yet a doctrine must *harmonize* with other Biblical teachings.)
39. How was Noah's family saved "through water"?
40. Of what is this a "true likeness"?
41. How can *water* save us? Is not the principle of the Jews true, "who can forgive sins, but God alone"? (Luke 5:21.)
42. What is baptism *not* for, according to Peter?

43. What *does* it obtain for one?
44. Explain the phrase "interrogation of a good conscience toward God," v. 21.
45. Baptism is effectual because of what great event in the life of Jesus?
46. Who *are* the angels, authorities, and powers of v. 22?
47. What does v. 22 show about the final outcome of Christ's sufferings?

CHAPTER FOUR

4:1-2 Forasmuch then as Christ suffered in the flesh, arm ye yourselves also with the same mind; for he that hath suffered in the flesh hath ceased from sin; that ye no longer should live the rest of your time in the flesh to the lusts of men, but to the will of God.

Expanded Translation

Inasmuch then as Christ suffered in the flesh, you also must equip yourself with the same frame of mind (as He possessed) for the one (Christian) who has had suffering in the flesh has ceased from (the practices of) sin; in order that you might not from now on live the rest of your time in the flesh to the lusts of men, but to the will of God.

as Christ suffered in the flesh

SUFFERED—*pascho*, see 2:19.

arm ye yourselves

ARM—*hoplidzo*: to arm, equip; in the middle voice (here) to arm one's self, equip one's self.

with the same mind

MIND—*ennoia*, knowledge, insight, understanding, manner of thinking or feeling. In Heb. 4:12 it is rendered "intents." The same word is used in a similar setting by Paul: "Have this *mind* in you, which was also in Christ Jesus" (Philip. 2:5). We should, therefore, take on the same mind or attitude that Christ did—a readiness and willingness to suffer for God and His kingdom.

for he that hath suffered in the flesh hath ceased from sin

Some would refer this phrase to Christ. However, the more likely reference is to Christians in general. Christ never "ceased" practicing sin—He was without it (2:22). The true disciple who wishes to profit from the example of Christ, will cease his life of sin even though he must suffer persecution for it. Suffering endured with a Christian attitude *will have a purifying influence upon one's life!*