

THE 1ST EPISTLE OF PETER

INSTRUCTIONS TO WIVES VSS.1-6

EXEGESIS VERSES 1 – 2:

SUBMISSION TO A NEGATIVE SPOUSE

^{GNT} 1 Peter 3:1 Ὁμοίως αἱ γυναῖκες, ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν, ἵνα καὶ εἴ τινες ἀπειθοῦσιν τῷ λόγῳ, διὰ τῆς τῶν γυναικῶν ἀναστροφῆς ἄνευ λόγου κερδηθήσονται,

^{NAS} 1 Peter 3:1 **In the same way, you wives, be submissive to your own husbands**

Ὁμοίως (adv.; "In the same way/likewise/so also/similarly") αἱ ἡ γυναῖκες, γυνή (d.a. governs both noun and ptc + n-vf-p; "the wives") ὑποτασσόμεναι ὑποτάσσω (adj. ptc./p/Vf2p; with imperatival sense; "be submissive"; same as 2:13,18; [note: the participial forms of this verb in 2:18; 3:1, are grammatically designed to extend its 1st use as an imperative in vs.13 denoting a continuum of theme) τοῖς ὁ ἰδίοις ἴδιος (d.a. + a--dm-p; "to your own/to one's own possession") ἀνδράσιν, ἀνὴρ (n-dm-p; "husband") **so that even if any of them are disobedient to the word, ἵνα** (cs; purpose; "so that") καί (ascensive; "even") εἴ εἰ (part.; intro. 1st class cond.; "if...assuming as true") τινες τίς (indef. pro./nm-p; "any of these") ἀπειθοῦσιν ἀπειθέω (vipa--3p; "keep on disobeying/are disobedient/refuse to believe"; same as 2:8) τῷ ὁ λόγῳ, λόγος (d.a. + n-dm-s; "to the word") **they may be won without a word by the behavior of their wives, κερδηθήσονται, κερδαίνω** (vifp--3p; "they will be won/derive profit/gain advantage"; used 17x) ἄνευ (pg; "apart from/without"; used 3x; Mat.10:29; 1Pet.4:9) λόγου λόγος (n-gm-s; "a word") διὰ (pg; "by/through") τῆς ἡ ἀναστροφῆς ἀναστροφή (d.a. + n-gf-s; "the behavior/conduct"; same 1:15,18; 2:12) τῶν ἡ γυναικῶν γυνή (d.a. + n-gf-p; "of the wives"; "their wives" implied)

THE SILENT WITNESS

^{GNT} 1 Peter 3:2 ἐποπτεύσαντες τὴν ἐν φόβῳ ἀγνήν ἀναστροφὴν ὑμῶν.

^{NAS} 1 Peter 3:2 **as they observe your chaste and respectful behavior.** ἐποπτεύσαντες ἐποπτεύω (circ. ptc./a/nm-p; "while or as they observe/scrutinize"; same as 2:12) ὑμῶν. σύ (npg-2p; ref. wives; "your") τὴν ἡ ἀγνήν ἀγνός (d.a. + a--af-s; "chaste/pure/innocent/blameless"; used 8x) ἐν (pI; "by means of"; NAS substitutes "and") φόβῳ φόβος (n-Im-s; "respectful/fear") ἀναστροφὴν ἀναστροφή (n-af-s; "behavior"; same as 3:1)

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ANALYSIS VERSES 1 – 2:

1. Peter continues the theme of submission to authority brought out with the participle “**be submissive**/ὑποτάσσω – hupotasso”.
2. The participle further carries imperatival force as with its use in 2:18 with both participles extending the sense of the original imperative to submit in 2:13.
3. Vss.1-6 applies the principle in a closest of relationships, **wives to husbands**.
4. Vs.7 will then counter with the obligations of the husband to the wife.
5. This will conclude the instructions for the witness of the life within the establishment code that began in 2:13.
6. It is the only part of the code that includes the mutual obligations for both parties.
7. Biblical teaching makes clear that the husband is to be the authority over the wife. Cf. Eph.5:22,23; Col.3:18; Tit.2:3-5 cp.1Tim.2:9-15
8. Exception is in their sexual relationship in which equality is to exist between spouses. Cp.1Cor.7:3-4
9. The instructions to the **wives**, like the preceding exhortation to domestic servants, can be divided into 3 parts:
 - A. Exhortation to “submit” to the one in authority (vss.1-2 cp.2:18).
 - B. What is pleasing to God (vss.3-4 cp.2:19-20).
 - C. Precedent provided as example of the Divine standard (vss.5-6 cp.2:21-25).
10. The lopsided attention given to the **wives** in vss.1-6 compared to the one verse for **husbands** does not imply a heavy handed approach from Peter.
11. The unevenness indicates Peter’s primary interest remains upon the oppressed partner under authority in the relationship.
12. The discussion is designed to highlight believing **wives** married to -V **husbands**.
13. This is the sense of the opening adverb “**In the same way**/ὁμοίως – homoios” that harks back to the preceding context delivered to the servants.
14. The idea is that “even” as slaves are to submit to abusive authorities, so are **wives** “even” to **husbands** that are negative to BD.
15. In both cases the general STA human viewpoint tendency is to rebel rather than submit.
16. It implicitly carries forward the principle of grace in the proper witness of the life as it appeals to potential +V that may be found under these circumstances (vs.1c cp.2:12).
17. It further implies the reality of the believing “weaker vessel” (cp.vs.7) having to endure under underserved suffering in the home.
18. It ultimately harks back to the principle of subordination as not a matter of human convention (cf.2:13), but the order which the Creator established now applied to marriage. Cf.1Cor.11:3 cp.Gen.3:16
19. This established order of authority explains why women are not authorized to teach men within the local church. 1Tim.2:12,13
20. Peter grammatically makes clear that he is dealing strictly with the Divine institution of marriage in his exhortation “**you wives, be submissive to your own husbands**”.
21. He employs the adjective “**your own**/ἰδιος – idios” as the nouns “**wives** and **husbands**/γυνή - gune and ἀνὴρ – aner” can mean either “women” and “men” or “**wives**” and “**husbands**”.
22. He will employ the same adjective in vs.5c to again leave no doubt.

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23. The principle is quite clear that apart from outside civil, domestic or spiritual authorities over others, no other males have authority over another man's wife.
24. The wife is only obligated to acclimate to their **own** husband in the familial setting.
25. Father's should immediately squelch any adolescent or older son(s)' attempt to reign over their mother in attitude or action.
26. As well as any other male (or female for that matter) that wants to interfere in this regards.
27. Peter then makes clear the purpose for the wife's subordination, "**so that even if any of them are disobedient to the word they may be won without a word by the behavior of their wives**".
28. As has been maintained throughout Peter's discourse on authority, the sub-theme for submission is to provide the proper witness of the life for maximum impact on souls other than presently +V.
29. The phrase "**disobedient to the word**/ἀπειθέω ὁ λόγος – apeitheo ho logos" is the same description to denote –V in 2:8 (same Greek words).
30. As with that passage, while –V is indicative of all unbelievers, it can also apply to believers in rejection of BD.
31. However, the emphatic expression of the 1st class condition "**even if any of them**" places emphasis on unbelievers.
32. This as extending the picture of the unbelieving antagonists bringing about suffering upon the Christian community weaved throughout this context.
33. Just as slavery was common among early Christians, so were frequent situations where the wife became a convert and the husband remained in unbelief.
34. So Peter proceeds to give guidance in how the +V woman is to conduct herself in the presence of a –V, if not outright antagonistic, husband.
35. Peter is not implying that **wives** were marrying or were to marry unbelievers.
36. The social background of Peter's day expected a wife to accept the customs and religious practices of her husband.
37. So in society's eyes these women were already highly insubordinate by virtue of their Christian commitment.
38. Peter is concerned that they not aggravate the problem by abrasive behavior otherwise to their **husbands**.
39. His instruction to **wives** that they "*be in subjection to*" their **husbands** is designed to blunt the slander that the Christian faith encourages insubordination, even in the most personal and closest of relationships.
40. Clearly the Christian faith teaches that commitment to God takes precedence over spouse, family, job and country.
41. None of these things are legitimate substitutes to the adjustments of God.
42. Yet, neither is the believer to exasperate situations through insubordination to authorities in these areas that might otherwise reject the priorities of BD.
43. The wife is not to give legitimate recourse for bad mouthing the faith.
44. The words, "**they may be won**" is the future verb "κερδαίνω – kerdaino" and is used of making a profit/gain. Cf. Mat. 16:26; 25:17; Jam. 4:13
45. It is also used by Paul in terms of "to save" in his apostolic ministry. 1Cor. 9:19-23
46. The future tense of the verb as part of a purpose clause assumes the sense of future potential rather than absolute reality.

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47. The idea here as in 2:12 is the prospect that via the witness of the life under duress, some “**may be won**”.
48. The specific tact that the wife is to take with respect to a **disobedient** husband is seen in the phrase “**without a word**/ἀνευ λόγος – aneu logos”.
49. “**Without a word**” is an intended play on words with “**disobedient to the word**”.
50. The wife is to contrast any husband’s attitude of her “new religion” as nothing more than another philosophical or religious tradition with the fact that Christianity is actually a way (manner) of life/lifestyle.
51. Often religious types adhere simply to a system of ritual and rhetoric gyrations while adopting alternate social standards morally and ethically. Cp.Mar.7:6
52. We often hear the mindset today of keeping “religion” at home as if it is to be otherwise separated from daily affairs.
53. More often than not, pagan idolatry promoted immorality vs. morality.
54. This does not mean that a wife cannot present BD to her husband when he inquires about her beliefs.
55. However, it is the witness of the life, rather than the witness of the lips, that is to be the dominant method of evangelization **wives** are to implement.
56. Their conduct in application of BD is to speak loudest as noted by the phrase “**by the behavior of their wives**”.
57. The notion of testimony of conduct is common enough in the N.T. as has been especially prominent in Peter.
58. Here is the only instance where words are specifically excluded.
59. Again, Peter’s point is not to forbid verbal testimony by the wife but to suggest that such testimony is not obligatory and sometimes can be detrimental, especially in light of insubordinate or other aggravating **behavior**.
60. The tendency with women is to manipulate men by nagging or badgering.
61. The Biblical method for +V **wives** is to win over their **husbands** by silent “**behavior**”.
62. This in lieu of taking opportunity to use every chance to point out the superiority of the faith to his bankrupt religious beliefs and practices.
63. She will have many occasions in which she will have to bite her tongue.
64. Her responsibility is to conduct herself in such a manner that her husband cannot but notice the changes BD has made in her life.
65. This strategy, far more than words, will commend the Christian faith to uncommitted **husbands**.
66. This considering the special nature of the Divine institution (male pride resents female correction; humility is the prescription to combat pride).
67. This counsel helps take a lot of pressure off the woman.
68. Silence, except when solicited, is the watchword for married women.
69. The relative absence of verbal persuasion is in harmony with the “*gentle and quiet spirit*” of vs.4. Cp.1Tim.2:11,12
70. In vs.2, Peter then explains what he means by “**the behavior of wives**” i.e., “**as they observe your chaste and respectful behavior**”.
71. His explanation is in the same vein as what we saw in 2:12.
72. The participle “**as they observe**/ἐποπτεύω – epopteuo” is the same verb use in 2:12 and means to closely **observe** or scrutinize.

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73. To meticulously dissect another's actions is easily achieved in the marital setting.
74. The object of the participle of 2:12 was "*good deeds*".
75. Here the action of the participle facilitates the husband becoming a convert.
76. The wife, over an indefinite period of time, conducts herself in such a manner as to favorably influence her husband to embrace the truth.
77. An alternate translation of the aorist tense of the participle is "*once (or after) they have noticed*".
78. Here, as in 2:12, those that were once hostile to the Christian faith are influenced by the conduct of those that were the objects of slander.
79. Of course only those that are +V will be led to the truth.
80. Christ lived a perfect life before men yet many Jews remained in unbelief.
81. Their conduct is defined two-fold as "**chaste and respectful behavior**".
82. Their manner of life is emphasized by the same term used in vs.1 for "**behavior**/ἀναστροφή - *anastrophe*".
83. The direct object of the husbands' observation is the accusative adjective "**chaste**/ἄγνός - *hagnos*" (pure, innocent, blameless) with the definite article modifying the accusative noun "**behavior**".
84. As most commentaries emphasize, the adjective "**chaste**" here obviously takes on the sense of sexual fidelity as would be expected of any wife.
85. However, the adjective is used 8x in the N.T. and takes on a broader sense of moral purity. 2Cor.7:11; 11:2; Phi.4:8; 1Tim.5:22; Tit.2:5 (of wives); Jam.3:17; 1Joh.3:3
86. Certainly sexual purity is included in this word, but other things apply as well.
87. The words "**and respectful**" is literally in the Greek the prepositional phrase "*with fear*/ἐν φόβος - *en (instrumental case) phobos*".
88. This phrase is inserted in between the definite article and the accusative adjective and noun the definite article modifies.
89. Literally in the Greek it would be rendered "*the with fear chaste behavior*".
90. As awkward as it may sound in English, the idea is that "**fear**" is the means used to further qualify their pure **behavior**.
91. As Peter has constantly used the term "phobos/*fear*" to emphasize the *fear* of God, so is the idea to be retained here (cf.1:17; 2:18 cp.3:6c).
92. What is meant is that **wives** are to exhibit "Godly **fear**" underwriting their trustworthy behavior.
93. The idea is that as the husband directly observes the **behavior**, they will indirectly realize the source of Godly **fear** as the impetus.
94. This hallmark of life producing irreproachable conduct will appeal to potentially +V souls that acknowledge the source of BD that inspires it.
95. This in turn will result in some of these men becoming converts.
96. Women that conform to the Sarah's daughter code (vs6) help their husbands to overcome any hostility and suspicion with regards to their faith.
97. MPR putting God 1st in all things coupled with pursuing application of BD as their manner of life are qualities clearly visible **even to disobedient husbands**.
98. **Wives** should also be on notice that men are close observers as to what they say!!
99. A pagan married to a Christian woman can see that his wife's conduct is acceptable even by the best Roman standards even though she cannot join him in the worship of his gods.

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100. These virtues, while directed towards God, are nevertheless for her husband's benefit.
101. This fits within the continuing idea that application under duress produces grace designed to benefit not only the believer, both those around them.

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THE WRONG VS. RIGHT EMPHASIS VSS.3,4

EXEGESIS VERSES 3 – 4:

^{GNT} 1 Peter 3:3 ὦν ἔστω οὐχ ὁ ἕξωθεν ἐμπλοκῆς τριχῶν καὶ περιθέσεως χρυσίων ἢ ἐνδύσεως ἱματίων κόσμος

^{NAS} 1 Peter 3:3 (Revised) **Of your adornment do not let it be merely external** ὦν ὅς (rel.pro. gf2p; "Of your"; ref. to the wives of vs.1; a partitive genitive where the "adornment" is a part of the "wives" behavior vss.1,2; its emphasis here is to further example a part of godly fear characterizing their chaste behavior of vs.2) ὁ κόσμος (d.a. + n-nm-s; basic meaning is something well-arranged; here used in its old meaning of ornament (cf. our cosmetics); "adornment"; In the Greek word order: The definite article follows the negated "to be" verb and the noun ends the clause (vs.3); together they enclose what the cosmetics are not to be grammatically inserted in between the d.a. and noun) ἔστω εἰμί οὐχ οὐ (vImppra--3s + neg; "let it not be") ἕξωθεν (adv; "outside/outward/external; used 13x; in the attributive position following the d.a. like an adjective) -- **braiding the hair, and wearing gold jewelry, or putting on dresses;** ἐμπλοκῆς ἐμπλοκή (n-gf-s; "braiding/plaiting or interweaving"; hapax; the genitive begins a list of genitives of apposition redefining that which is external) τριχῶν θρίξ (n-gf-p; "hair"; used 15x) καί (cc) περιθέσεως περίθεσις (n-gf-s; "putting on/wearing"; hapax; from the cognate περιτίθημι - peritithemi; "to put around", cf. Mar.15:17) χρυσίων χρυσίον (n-gn-p; "gold"; same as 1:7,18) ἢ (cc; "or") ἐνδύσεως ἔνδυσις (n-gf-s; "putting on"; used 1x; In the LXX translated "garment/armor" in Job 41:5; old word from enduo [to put on]) ἱματίων ἱμάτιον (n-gn-p; "outer wear/cloaks/garments/dresses"; used 60x)

^{GNT} 1 Peter 3:4 ἀλλ' ὁ κρυπτός τῆς καρδίας ἄνθρωπος ἐν τῷ ἀφθάρτῳ τοῦ πραέως καὶ ἡσυχίου πνεύματος, ὃ ἐστὶν ἐνώπιον τοῦ θεοῦ πολυτελής.

^{NAS} 1 Peter 3:4 **but let it be the hidden person of the heart,** ἀλλ' ἀλλά (strong advers.) "let it be" understood contrasting the negated "let it not be" of vs.3 ὁ κρυπτός (d.a. + a-nm-s; "the hidden/secret"; used 17x) ἄνθρωπος (n-nm-s; "person"; ref. the "new man/self"?) τῆς ἢ καρδίας καρδία (d.a. + n-gf-s; "of the heart") **with the imperishable quality of a gentle and quiet spirit,** ἐν (pI; "with") τῷ ὁ ἀφθάρτῳ ἄφθαρτος (d.a. +

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ap-Im-s; "imperishable nature/incorruptible quality"; same as 1:4,23 [ref. the *hm.sp.*] τοῦ τό πραέως πραύς (*d.a.* + *a--gn-s*; "of a gentle/mild/soft/meek"; used 4x; compliments that which is "humble" cf. *Mat.11:29*; both adjectives are governed by the *d.a.* in the attributive position denoting quality describing the main noun "spirit") καί (*cc*) ἡσυχίου ἡσύχιος (*a--gn-s*; "quiet/still/at rest"; used 2x, *1Tim.2:2*) πνεύματος, πνεῦμα (*n-gn-s*; "spirit") **which is precious in the sight of God.** ὅς (*rel.pro./nn-s*; ref. "spirit") ἐστὶν εἰμί (*vipa--3s*; "keeps on being") πολυτελής. πολυτελής (*a--Pred.nn-s*; "very costly/precious"; used 3x; *Mar.14:3*; *1Tim.2:9*) ἐνώπιον (*pg*; "before/in front of/in the sight of") τοῦ ὁ θεοῦ θεός (*d.a.* + *n-gm-s*)

ANALYSIS VERSES 3 – 4:

1. In vss.3-4, Peter gives further instruction to wives providing example of those that are properly motivated to pursue faithful conduct in life under Godly fear.
2. He appeals to the quality of beauty as the premier standard readily invoked by society for evaluating the desirability of women.
3. That Peter still has in mind their proper conduct of vss.1-2 is emphasized in the pronominal genitive in the opening phrase "**Of your** (ὅς – *hos*; *rel. pro.*, *gen. case*) **adornment**".
4. The genitive of the relative pronoun "hos" is partitive and has the idea that the main noun "**adornment**" is considered a normal part of the wives' manner of life.
5. Normal wives consider their appearance as important in appeal to their husbands.
6. However, in contrast to cosmic norms in this regard, Peter insists that believing women should be more concerned about their inner beauty than their outward appearance.
7. This MA is indicative of the adjusted +V wife.
8. The noun "**adornment**" is the most basic use of the term "κόσμος – *kosmos*" and means "put in order/decorate/adorn".
9. Its specialized use here is not to be confused with its common meaning of "world".
10. Further, Peter is not playing on words to indicate that the following details of overt appearance are somehow "worldly" or "sinful" of themselves as some suggest.
11. It is the very Greek word from which we derive our English word "cosmetics".
12. Peter first addresses what is not to be the primary motivation of wives, "**do not let it be merely external – braiding the hair, and wearing gold jewelry, or putting on dresses**".
13. Moralists in every age have spoken out against the preoccupation of superficial women with dress, make-up, coiffure, **jewelry**, etc. (Cf. *Isa.3:18-24*)
14. While later Christian writers (Clement, Tertullian, Cyprian) take Peter's admonition as a wholesale ban on feminine finery, the true objective is to be considered a constructive one i.e., to inculcate a proper sense of values. *Ballinger; Exegeses 1Pet.3:3*

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15. The proper sense is captured in the NAS inclusion of the word “*merely* (not only)” modifying “**external**”
16. Almost all long-time established commentaries across the board (Barnes, Clarke, Geneva, Gill, Henry, Vincent, Peoples N.T., Coffman, Jameison-Faussett-Brown, etc.) recognize Peter is dealing with abuse or excess, not complete prohibition.
17. Obviously Peter is not going to instruct believing wives “**not to put on dresses**” which even the legalistic commentaries such as Wesley and Matthew Henry concede as not absolutely forbidden.
18. There are hints in the gospels that our Lord’s attitude was not legalistic, rigorist or spartan. Cp.Mar.14:3-6; Luk.15:22
19. In Gill’s commentary of Mat.27:56, he notes that Mary Magdalene could mean one from “Magdala” famous for prostitution or could easily mean she was a “tonstrix” or “plaiter of women’s hair” as the word also signifies.
20. Peter has in mind the same thoughts as Paul in 1Tim.2:9.
21. The negative “**not/οὐ – ou**” of vs.3 anticipates the stark contrast of “**but/ἀλλά - alla**” beginning vs.4 that presents the proper alternative.
22. The imperative present tense of the “to be” verb “**εἰμί - eimi**” with the negative has the force of “stopping” an action.
23. Its use here is designed to exhort the wives to squelch any human viewpoint idea that outward appearance is their most important attribute to offer their husbands.
24. The adverb “**external/ἔξωθεν – exothen**” along with the following examples of excess regarding **hair, jewelry or dresses** are grammatically inserted in between the definite article that modifies the noun “**adornment**” and the noun itself.
25. The primary emphasis is on the outward/**external** appearance with the following descriptions provided as examples.
26. The examples provided are all in the genitive case of apposition to illustrate that fact.
27. The negative examples of Peter’s appeal concerning the **external** is built around 3 similarly constructed pairs:
 - A. “***Of braiding of hair***”.
 - B. “***Of wearing of gold jewelry***”.
 - C. “***Of putting on of dresses***”.
28. Each pair consists of a genitive singular linked to a genitive plural and describes certain aspects of a woman’s **external adornment**.
29. The plural of the items of example are designed to emphasize excess compared to the singular actions of applying the items.
30. Pairs “a” and “b” are connected by “**and/καί - kai**”, while “b” and “c” are connected by “**or/ἢ - e**”.
31. The **braiding of hair and wearing of jewelry** can be viewed as an extravagance in a way in which simply **putting on dresses** cannot.
32. The incorporation of all three into his appeal validates the interpretation of abuse rather than complete prohibition.
33. The examples as a whole strongly suggests that Peter’s appeal is not so much in denouncing certain modes of dress as in making the more general appeal that outward cosmetics – of any kind – is not what counts **in the sight of God**.
34. The negative appeal of vs.3 has its importance primarily as a way of accenting or contrasting the positive appeal that follows in vs.4.

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35. There is no evidence that Peter is mounting a polemic against flamboyant dress that characterized women that participated in the pagan cults or of otherwise ill-repute.
36. BD does not denounce attractive attire for women as long as it is modest and not excessively flamboyant.
37. Examples of excessiveness are amply attested to in literature and art of this period in history.
38. There is a remarkable instance of the plaiting of the hair in a statue of Agrippina, wife of Germanicus, an exact representation of which may be seen in a work of Andre Lens, entitled *Le Costume de Peuple de l' Antiquite*, pl. 33. *Adam Clarke's Commentary on the Bible*



39. Many plates in the same work show the different modes of dressing the hair which obtained among the Egyptians, Greeks, Romans, Persians, and other nations. Thin plates of gold were often mixed with the hair, to make it appear more ornamental by the reflection of light and of the solar rays. Small golden buckles were also used in different parts; and among the Roman ladies, pearls and precious stones of different colors. *Ibid*
40. “The women in the eastern countries,” says Dr. Shaw, (Travels, p. 294,) “affect to have their hair hang down to the ground, which they collect into one lock, upon the hinder part of the head, binding and plaiting it about with ribbons. Above this, or on the top of their heads, persons of better fashion wear flexible plates of gold or silver, variously cut through, and engraved in imitation of lace.” *Albert Barne's Notes on the Bible*
41. The wearing of gold in the hair was more common among women of loose morals than among virtuous females - Pollux iv. 153. *Ibid*
42. Pliny saw Lollia Paulina, wife of Caligula, wearing a dress so covered with pearls and emeralds that it cost more than a million dollars. *Coffman N.T.*
43. Thoughts of other moralist writers of early history echo sentiment of the ostentatiously appearing woman lacking moral character.
44. Perictione (5th century BC, Greek mother of Plato), gave instructions about “clothes, bathing, anointing, dressing the hair, and...decoration from gold and jewels. For whatever of a sumptuous nature is employed by women in eating and drinking, in garments and trinkets, renders them disposed to be guilty of every crime, and to be unjust both to their husband's bed and to every other person” (*On the Harmony of a Woman*, 143.10-14), and concluded as well that “the beauty which is produced by prudence and not by particulars, pleases women that are well born” (143.26-28). *Ballinger; Exegesis 1Pet.3:3*
45. In reference to a statement that “adornment is that which adorns”, Plutarch (Greek Roman citizen, 46-120 AD) comments: “that adorns or decorates a woman which makes her more decorous. It is not gold or precious stones or scarlet that makes her

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- such, but whatever invests her with that something which betokens dignity, good behavior and modesty” (*Mor.* 141E; LCL 2.317-19). *Ibid*
46. Among the Romans, Juvenal (Roman poet 1st – 2nd century AD) associated extravagant dress and makeup with unfaithfulness, denouncing the woman who “encircles her neck with green emeralds and fastens huge pearls to her elongated ears; there is nothing more intolerable than a wealthy woman. Meanwhile, she ridiculously puffs out and disfigures her face with lumps of dough; she reeks of rich Poppaeian unguents which stick to the lips of her unfortunate husband. Her lover she will meet with a clean-washed skin; but when does she ever care to look so nice at home?” (*Satire* 6:457-65; LCL, 121-23). *Ibid*
 47. Today’s equivalence of excess or abuse is hairdos that demand hours of preparation and maintenance or otherwise incite rebellious or gender-bender norms.
 48. Wearing precious metals and stones covering every digit, wrapping around every joint and poking through every orifice or sexually appealing part of the human anatomy needs psychiatric evaluation (Can you say approbation – vanity?).
 49. If you can afford to shop at Sak’s 5th Avenue, wear it, but don’t flaunt it.
 50. Otherwise clothes are to be modest befitting a wife pursuing righteousness.
 51. Modest dress is sensitive to avoid appealing to the salivating “wolf” mentality of males in your presence; save it for your husband.
 52. While these are examples of excessive extremes, the other extreme is as bad.
 53. Neither is there call for a woman to disregard her appearance.
 54. A wife should desire to look nice for her husband as appropriate.
 55. In vs.4, Peter directs their attention to the beauty program that matters, “**but let it be the hidden person of the heart**”.
 56. The contrasting conjunction “**but**” reverses the imperative “eimi” in vs.3 from negative to positive as brought out by the supplied words in the NAS “**let it be**”.
 57. It can’t be missed that Peter takes the concept of the “**external**” grammatically enclosed with the definite article and noun for “**adornment**” and now presents the true “**adornment**” grammatically inserted outside the construction.
 58. In so doing he is using sentence structure to visualize the outward appearance as that which should be subdued (enclosed) and inward beauty as that which should be brought out or exposed.
 59. It pictures that external appearance is parenthetical or limited to time; what has eternal consequences comes from within the believer.
 60. That the eternal nature of the believer is in view is again brought out in the vocabulary in Peter’s choice of terms.
 61. The genitival phrase “**of the heart**/ἡ καρδία – he kardia” again is best taken as a partitive genitive.
 62. The nominative case of the adjective and noun “**hidden person**/ὁ κρυπτός ἄνθρωπος – ho kruptos anthropos” is the main noun that describes the **part of the heart** in view.
 63. The term “**heart**” is metaphorical and is best described as that which motivates the expression of its **hidden person**.
 64. Peter earlier used this noun qualified as a “*pure heart*” in 1:22 to emphasize isolation of the STA applying with pure motives.
 65. The force of the motivation comes from the volition of the soul or the “real you”, the invisible essence of mankind.

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66. The descriptive subject “**the hidden person**” is another unseen entity of the believer’s makeup and is synonymous with the “inner man” (cp.Rom.7:22; 2Cor.4:16; Eph.3:16) a.k.a. the “new man” (Eph.4:24; Col.3:10) or “regenerate man” (cp.1:23).
67. This is the emphasis of the use of the masculine noun “*man*/ἄνθρωπος – anthropos”.
68. Peter’s language is a call for the wives to let their human spirit in expression of their +V be that which receives priority in their “**adornment**” of life.
69. This is to be their primary motivation in the marital relationship.
70. “**The heart**” can draw upon two sources: The human spirit or the ISTA.
71. That the human spirit is in view is further brought out in the next phrase “**with the imperishable quality of a gentle and quiet spirit**”.
72. This phrase further defines the “**hidden person of the heart**”.
73. The noun “**spirit**/πνεῦμα – pneuma” explicitly states what the **hidden person** is.
74. The prepositional phrase “**with the imperishable quality**” indicates that the **hidden person** possesses a nature that is incorruptible and eternal.
75. The adjective “**imperishable**/ἄφθαρτος – apthartos” is the same term used in 1:4 to contrast our spiritual heritage with the things of temporal existence.
76. Further, it was used specifically of the “seed” that produces the new birth in 1:23.
77. The instrumental case of the preposition “**with**/ἐν – en” implies that the wife is to clothe herself “by this means”.
78. While the cosmic woman concentrates on the overt and perishable, the +V believing woman’s secret to lasting beauty is that **with** which clothes “**the hidden person of the heart**” **with its imperishable** nature.
79. Clothing is a frequent metaphor in the Bible for acceptable decorum **in the sight of God**. Psa.132:16; Isa.61:10; Rom.13:12; Gal.3:27; Eph.4:24; 6:11; Col.3:10,12; 1The.5:8; 1Pet.5:5; Rev.3:18; etc.
80. **God** is said to be clothed. Psa.93:1; 104:1
81. –V will be clothed with shame. Psa.35:26
82. The overt perishes, but inner beauty lasts forever.
83. While the nature of the human spirit is eternal, it is more precisely defined here with its attributes of “**gentle and quite**”.
84. The noun “**gentle**/πραῦς – praus” is a Christ-like quality (Mat.11:29; 21:5) and occupies a prominent place among N.T. virtues (Mat.5:5; Gal.5:23; Eph.4:2; Col.3:12; Tit.3:2).
85. Gentleness or meekness is indicative of the Spirit filled believer.
86. The basic idea of this adjective is “mild mannered” indicating a humble disposition.
87. It was not a virtue prized among the Greeks or Romans.
88. Its opposite is someone that is abrasive, overbearing or pushy.
89. A horsy woman is not a **gentle** woman.
90. The 2nd adjective “**quiet**/ἡσυχίος – hesuchios” is in contrast to the loud, contentious or boisterous female.
91. It is used here and in 1Tim.2:2 of our civic demeanor.
92. This attribute is especially reserved for the adjusted believing woman in the creative decorum of authority of males over females.
93. Proverbs depicts the out-of-control woman as someone that is loud-mouthed and disagreeable. Pro.7:11; 21:9; 27:15

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94. Gentleness and quietness are foundational to a woman's spiritual wardrobe.
95. These qualities are necessary for the aspiring "Sarah's daughters" in vs.6.
96. These qualities are to be exhibited before her husband as well as others, and are prominent features of her inner beauty.
97. It is with these virtues that wives ultimately seek the approbation of **God**, as the final phrase makes clear, "**Which is precious in the sight of God**".
98. The neuter gender of the relative pronoun "**Which**/ὅς – hos" has as its antecedent the "**gentle and quiet spirit** (all neuter genders and singular)".
99. The adjective "**precious**/πολυτελής – poluteles" is superlative and means "very costly" or "very **precious**" (cf. Mar. 14:3; 1Tim. 2:9).
100. Apart from these virtues sponsored by the active human spirit (FHS) coupled with +V, the wife is unattractive before **God**.
101. Otherwise, a wife/woman that consistently exhibits this inner, **hidden adornment** is someone that impresses **God** as beautiful and worthy of Divine distinction both now and for eternity.
102. This principle of spiritual beauty is reminiscent of 1Sam. 16:7.
103. Again, these verses should not be taken as a brief to neglect the beautification of the outer **person**.
104. This is not a ban on women talking, laughing or expressing themselves, but rather a woman should strive to avoid the excesses that are too often present in the female species.

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EXEGESIS VERSES 5 – 6:

O.T. PRECEDENT

^{GNT} 1 Peter 3:5 οὕτως γάρ ποτε καὶ αἱ ἅγιοι γυναῖκες αἱ ἐλπίζουσαι εἰς θεὸν ἐκόσμουν ἑαυτὰς ὑποτασσόμεναι τοῖς ἰδίοις ἀνδράσιν,

^{NAS} 1 Peter 3:5 **For in this way in former times the holy women also, who hoped in God,** γάρ (*explan. conj.; "For"*) οὕτως οὕτω (*compar. adv.; "in this way/so"*) ποτέ (*indef. adv.; "formerly"*) αἱ ἡ ἅγιοι ἅγιος γυναῖκες γυνή (*d.a. + a--nfp + n-nf-p; "the holy women"*) καί (*adjunct.; "also"*) αἱ ἡ ἐλπίζουσαι ἐλπίζω (*d.a. [governs both ptc.] + adj. ptc./p/a/nf-p; "having hoped/having put trust/having confident expectation"*) εἰς (*pa; "toward/in"*) θεὸν θεός (*n-am-s*) **used to adorn themselves, being submissive to their own husbands.** ἐκόσμουν κοσμέω (*viIPFa--3p; "were adorning/used to adorn"; used 10x; cognate of the noun "kosmos" in vs.3*) ἑαυτὰς ἑαυτοῦ (*reflex. pro./af3p; "themselves"*) ὑποτασσόμεναι ὑποτάσσω (*adj. ptc./p/p/nf-p; "being submissive/subject to"*) τοῖς ὁ ἰδίοις ἴδιος ἀνδράσιν, ἀνὴρ (*d.a. + a--dm-p + n-dm-p; "to their own husbands"*)

SARAH'S DAUGHTERS

^{GNT} 1 Peter 3:6 ὡς Σάρρα ὑπήκουσεν τῷ Ἀβραάμ κύριον αὐτὸν καλοῦσα, ἧς ἐγενήθητε τέκνα ἀγαθοποιῶσαι καὶ μὴ φοβούμεναι μηδεμίαν πτόησιν.

^{NAS} 1 Peter 3:6 (Revised) **Thus Sarah obeyed Abraham, calling him lord;** ὡς (*compar. conj.; "Just as/Thus"*) Σάρρα (*n-nf-s; "Sarah"; mentioned 4x in the N.T.; Rom.4:19; Rom.9:9; Heb.11:11*) ὑπήκουσεν ὑπακούω (*viaa--3s; "obeyed/listened to"; used 21x; emphasizes the willingness to listen and respond accordingly*) τῷ ὁ Ἀβραάμ (*d.a. + n-dm-s; "the Abraam/Abraham"; mentioned 73x in the N.T.*) καλοῦσα, καλέω (*adj. ptc./p/a/nf-s; "calling"; same as 1:15; 2:9,21; of the 6x used in Peter, this is the only time it does not refer to the doctrine of election and calling, cf. also 3:9; 5:10*) αὐτὸν αὐτός (*emphatic; nram3s; "him"*) κύριον κύριος (*n-am-s; "lord/master"*) **whose children you have become if you do what is right and without being frightened by any fear.** ἧς ὅς (*rel.pro./gf-s; "whose/of whom"; ref. Sarah*) τέκνα τέκνον (*n-nn-p; "children"*) ἐγενήθητε γίνομαι (*viap--2p; "you have become"*) ἀγαθοποιῶσαι ἀγαθοποιέω (*adj. ptc./p/a/nf2p; "doing what is right"; same as 2:15,20; the feminine gender is the natural gender of female children [teknon; neuter gender]; condition "if" is*

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implied) και (cc) μή (neg. +) φοβούμεναι φοβέω (adj. ptc./p/p/nf2p; "not being frightened/without being fearful") μηδεμίαν μηδείς (neg. card. adj./af-s; "without any") πτόησιν. πτόησις (n-af-s; "sudden terror/intimidation"; used 1x; LXX cp.Pro.3:25)

ANALYSIS VERSES 5 – 6:

1. Peter now appeals to the O.T. with comparable examples in vss.5-6 supporting his teaching to wives.
2. Vs.5 makes a general comparison with vs.6 highlighting an especially noteworthy example.
3. The examples foremost explain that Peter's previous instruction to wives is nothing less than an immutable expectation for believing wives irrespective of dispensations.
4. They reinforce the principle that subordination in the marital setting is not a matter of human convention, but the order which the Creator established. Cp.Gen.3:16
5. That wives are to submit to their husbands' authority always striving to reflect their inner beauty is not some new doctrine reserved for the Church. Cf.1Cor.11:4
6. This is the impetus behind vs.5, **"For in this way in former times the holy women also, who hoped in God, used to adorn themselves, being submissive to their own husbands."**
7. The opening explanatory conjunction **"For/γάρ – gar"** links together this perpetual directive will of **God** for wives both of the past (vss.5-6) and present (vss.1-4).
8. The comparative adverb **"in this way/οὕτω – houto"** parallels the ideas of "adorning" and "submission" first brought out in vss.1,4 i.e., it is comparable, rather than contrast.
9. This is illustrated in the use of the cognate for the noun *"adornment – kosmos"* in vs.4 with the verb **"used to adorn – κοσμέω – kosmeo"** in vs.5 and the repeated verb **"being submissive – ὑποτάσσω - hupotasso"** used both in vss.1 and 5.
10. The indefinite adverb **"in former times – ποτέ - pote"** appeals to unspecific examples not limited to any specific past dispensation (Gentile or Israel) further supporting the universal scope of Peter's teaching.
11. This group out of Biblical past are introduced as **"the holy women also, who hoped in God"**.
12. The phrase **"the holy women – ἡ ἅγιος γυνή - he hagios gune"** specifies this group of wives as believers adjusted and oriented to God's will Ph₂.
13. For similar expressions referencing a specific category compare: "the holy prophets" (2Pet.3:2), "the holy apostles and prophets" (Eph.3:5) and/or "the holy angels" (Mar.8:38).
14. The participle **"who hoped/ἡ ἐλπίζω – he elpizo"** does not have the nuance as used today of "wishful thinking", but means "to trust in" or "have confidence in".
15. The object of their trust is towards **"God"** and emphasizes their +V and hence motivation and focus of the *"gentle and quiet spirit"* relished by **God** (cp.vs.4).
16. The adjunctive **"also"** recognizes the spiritual compatibility of +V found in both sets of wives past and present.
17. The wives of **former times** too lived their lives in such a manner as to insure their Ph₃ vindication.

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18. They walked by faith and had confidence that **God** would reward their Ph₂ *modus operandi*.
19. They knew what **God** expected of them as wives from the function of GAP.
20. Those that “**hoped in God**” put their trust in the Judge of all humanity (cp.1Pet.1:17).
21. They recognized their inner qualities of the human spirit sponsored by their +V was what signified beauty in the sight of **God**.
22. The verb “**adorn**” is used 10 in the N.T.:
 - A. Mat.12:44; Luk.11:25 (“*put in order*”).
 - B. Mat.23:29 (“*adorn the monuments of the righteous*”).
 - C. Mat.25:7 (“*trimmed their lamps*”).
 - D. Luk.21:5 (“*adorned with beautiful stones and donations*”).
 - E. 1Tim.2:9 (“*women to adorn themselves with proper clothing*”).
 - F. Tit.2:10 (“*adorn the doctrine of God*”).
 - G. Rev.21:2 (“*a bride adorned for her husband*”).
 - H. Rev.21:19 (“*the city wall were adorned with every kind of precious stone*”).
23. The emphasis of the verb in our verse indicates that the +V adjusted wife has her spiritual life in order (organized priorities) reflecting the qualities of the FHS as the most beautiful assets to offer her husband.
24. The imperfect tense of the verb is linear action in past time.
25. The tense in part views collectively all the +V wives of previous history that adorned themselves in the common garment of submissiveness.
26. Further, it recognizes that their subordinate action was not a one shot deal or temporal endeavor, but as contiguous as was long their Ph₂.
27. The continuous action is further amplified by the participle of “**being submissive**”.
28. Peter again employs the adjective “**their own**/ιδιος – idios” (cp.vs.1) to specify marriage and parallel the fact that their behavior was irrespective of their husbands’ spiritual condition.
29. In vss.4-5, Peter describes the adornment in vs.3 as that possessed by “**holy women**” and that which gains approbation in the sight of **God**, not hair styling, jewelry, clothes and the like, but quiet deference to their **husbands**.
30. The fashion motif of these verses is a metaphor for conduct and resultant inner beauty that brings honor, glory and praise that transcends the perishable.
31. In vs.6, Peter then appeals to a most noteworthy example in this regards, “**Thus Sarah obeyed Abraham, calling him lord**”.
32. Peter calls upon the wife of the father of the Jewish race, **Sarah**, as a premier example and further incentive for wives of the present.
33. The Hebrew name “**Sarah**/ שָׂרָה – sarah” means “princess” to indicate a source of nations and kings. *All the Women of the Bible; Lockyer p.155*
34. The noun is used to indicate “queens” in Isa.49:23.
35. **God** changed her name from the original “Sarai/ שָׂרַי – sarai” that simple meant “princely” or “princess” with a nuance of “contentious” or “quarrelsome”. *Ibid*
36. There can be no question as to the +V of **Sarah** and candidate for the prize in Ph₃ as she is listed in the hall of famers in Heb.11:11 and is in the line of Christ (Mat.1:2 cf.Luk.3:34).
37. The choice of **Sarah** as example is multifaceted beginning with:
 - A. She epitomizes the +V wife, not perfect but having the expectant inner beauty.

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- B. She provides a specific example of what it means to be **submissive** with a *quiet and gentle spirit*.
- C. She was overtly beautiful and did not let that distract from her inner beauty (Gen.12:11-20 cp.Gen.20:2 where Abimelech wanted Sarah for his wife and she was 90 years old!! Cf. Gen.17:17).
38. The opening comparative conjunction “**Thus/ὥς** – hos” elevates **Sarah** in example complimenting the adverb “**in this way/οὕτω** – houto” in vs.5.
 39. Peter employs the verb “**obeyed/ὑπακούω** – hupakouo” that emphasizes “listening” as part of acclimation to authority.
 40. The obedient wife does not dismiss or disregard the voice of her husband when he talks to or at her.
 41. The discipline of hearing is essential in orientation to the POG and life in general.
 42. The specific reference that Peter alludes to is the event of Gen.18, specifically vss.6,12.
 40. Genesis 18:6 corresponds to the words “**Sarah obeyed Abraham**”, and v.12 corresponds to the words “**calling him lord**”.
 41. **Sarah** willingly did her part in preparing bread for the three unexpected guests (Yaweh, Gen.18:1 and 2 angels, Gen.19:1) that visited **Abraham** with wonderful news of the supernatural birth of Isaac (cf.vss.10,14 cp.Gen.17:15-19).
 42. Sarah’s overt compliance with her husband’s detailed directive was complimented with the inner adornment signified by her silent recognition of **Abraham** as “**lord**”.
 43. Peter does not mention the fact that Sarah suffered a lapse of faith when she referred to her husband as “**lord**” (cf.Gen.18:12).
 44. Her silent acknowledgement of her husband as her “**lord**” was after her overt obedience when she was in a state of amused skepticism at the extravagant promise she had just heard.
 45. **Sarah** was actually out of fellowship when she called him **lord**, for as Scripture says, “*whatever is not from faith is sin*” (Rom.14:23).
 46. Sarah’s obedience complimented Abraham’s application of hospitality towards their guests on that hot summer day.
 47. She responded to her husband’s authority without hesitation because she was adorned with the garment of a “*gentle and quiet spirit*”.
 48. As a positive and adjusted woman, she gained the distinction that is hers forever before God.
 49. Even though she lacked the faith of her husband at this point in their history, she was “*precious in the sight of God*”.
 50. This incident in which she was exposed for lack of faith and lying was probably the turning point from a wavering faith to a strong faith with respect to the promise of sexual prosperity in old age.
 51. In spite of her imperfection, **Sarah** is paid tribute as being the spiritual “mother” for all other adjusted wives in history.
 52. This is an honor granted her and by association with her, further honor is handed down to those women that will follow in her footsteps.
 53. This is the idea in the remainder of vs.6, “**whose children you have become if you do what is right and without being frightened by any fear**”.

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54. It cannot be overlooked that as **Abraham** is the example of faith and **thus** the spiritual “father” of all believers (Rom.4:12), so **Sarah** is the “mother” with respect to +V women that **adorn themselves** with inner beauty.
55. That **Abraham** and **Sarah** are so distinctly recognized spiritually highlights the complimentary behavior of a +V adjusted wife with a +V husband.
56. Wives that follow the example of **Sarah** are too identified as wives that “did it right!”
57. While **Abraham** was not negative or in any way hostile to his wife’s faith (unlike the husbands mentioned in vv.1,2), the principle of submissiveness applies regardless of the spiritual state of the man in the marital union.
58. All wives are to be submissive to their husbands, and all wives are to exhibit the quiet and gentle spirit of submissiveness.
59. The context for wives married to negative husbands affords an equally dramatic context to exhibit the Sarah’s daughters adornment.
60. The wives of immediate concern for the apostle Peter were wives that faced persecution from their husbands and were called upon to apply in the face of extreme circumstances.
61. To be a Sarah’s daughter a +V wife must be submissive to her **lord** and master even when she is confronted with hostility to her faith.
62. The participle “**do what is right**/ἀγαθοποιέω - agathopoieo” refers to obedience to the authority of the male under all conditions in application of BD (cp. use of term in 1Pet.2:15,20).
63. He may be reasonable or unreasonable, he may be fair or unfair, he may be sensitive or insensitive to the weaker vessel principle; no matter, the wife is to do his bidding as long as it does not put her at odds with her ultimate authority, **God**.
64. Furthermore, the wives are to “**do what is right**” apart from the sin of **fear** brought on by the threats and actions of their husbands.
65. They must cast their cares on the Lord, who is greater than all and who is more than capable of preserving their Ph₂ interests.
66. These ladies must be willing to go through fiery testing associated with a hostile spouse and not react with STA-sponsored insubordination or panic.
67. Whatever act of reprisal the hostile spouse brings against a woman should not be a cause for alarm.
68. The noun “**fear**/πτόησις - ptoesis” occurs only here, and the verb (πτοιέω – ptoieo) occurs in Luk.21:9; 24:37.
69. It is a strong word for that which produces extreme anxiety, as in our word “terrify”.
70. Wives in this situation are told to “let nothing **frighten** them”.
71. They must recognize that God will be there for them and that He will deliver them by the means He chooses.
72. This is true for all Christians under the pressure of persecution.
73. The wife’s security and safety is in God’s hands.
74. All of us who aspire to the prize must be willing to count the cost.
75. In the extreme she could lose her husband and her children, but God will reward her faith in time and Ph₃.
70. “Doing **what is right**” does not include abandoning BD for the alien beliefs of her husband.
71. *Review the Doctrine of Sarah’s Daughters.*

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INSTRUCTION TO THE HUSBANDS

EXEGESIS VERSE 7:

^{GNT} 1 Peter 3:7 Οἱ ἄνδρες ὁμοίως, συνιοκούντες κατὰ γνώσιν ὡς ἀσθενεστέρῳ σκεύει τῷ γυναικείῳ, ἀπονέμοντες τιμὴν ὡς καὶ συγκληρονόμοις χάριτος ζωῆς εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν.

^{NAS} 1 Peter 3:7 **You husbands likewise,** *Οἱ ὁ ἄνδρες ἀνήρ* (d.a.; governs both noun and following ptcs. + n-vm-p; "The husbands/men") *ὁμοίως*, (adv.; "likewise/in the same way"; same as 3:1) **live with your wives in an understanding way, as with a weaker vessel, since she is a woman;** *συνιοκούντες συνιοκέω* (adj. ptc./p/a/nm2p; "living together/cohabitating" hence, "live with your wives"; used 1x; in the LXX used 13x) *κατὰ γνώσιν γνώσις* (pa + n-af-s; lit. "according to knowledge"; "with understanding"; used 29x) *ὡς* (compar. conj.; "as") *ἀσθενεστέρῳ ἀσθενής* (compar. adj./In-s; "with a weaker/more fragile"; used 26x) *σκεύει σκεῦος* (n-In-s; "vessel/instrument"; used 23x; used figuratively of the body or person cp.2Tim.2:21; Rev.2:27) *τῷ ὁ γυναικείῳ, γυναικεῖος* (d.a. + a--dn-s; "for that befitting a woman/since she is a woman"; used 1x; used 7x in LXX) **and grant her honor as a fellow heir of the grace of life,** *καί* (ascensive; "even") *ἀπονέμοντες ἀπονέμω* (adj. ptc./p/a/nm2p; "granting/imparting/distributing"; used 1x; used 3x in LXX) *τιμὴν τιμή* (n-af-s; "honor"; same as 1:7; 2:7) *ὡς* (compar. conj.; "as") *συγκληρονόμοις συγκληρονόμος* (ap-dm-p; "joint-heirs/fellow heirs"; used 4x, Rom.8:17; Eph.3:6; Heb.11:9) *χάριτος χάρις* (n-gf-s; "of the grace") *ζωῆς ζωή* (n-gf-s; "of life") **so that your prayers may not be hindered.** *εἰς* (pa; intro. purpose; "so that") *ὑμῶν. σύ* (npg-2p; ref. husbands") *τὰς ἢ προσευχὰς προσευχή* (d.a. + n-af-p; "prayers") *τό μὴ ἐγκόπτεσθαι ἐγκόπτω* (dans + neg. + inf.result/ppa; "may not be hindered/impeded/detained/thwarted"; used 5x, Act.24:4; Rom.15:22; Gal.5:7; 1The.2:18)

ANALYSIS VERSE 7:

1. Peter now addresses the head of the house, “**You husbands likewise**”.
2. The adverb “**likewise/ὁμοίως – homoios**” is the same used concerning *wives* in 3:1.
3. The question is, in what sense are the **husbands** to function “**in the same way**” as *wives*?
4. That the object of the husband’s action is his wife, the adverb has an obvious sense of “reciprocation” in the duty of the husband to wife.

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5. This in contrast to a more remote perspective such as honoring all men in 2:17 as suggested by some commentaries (cp. *Robertson's Word Pictures*).
6. It has been suggested that in some way the wife also has authority over the husband.
7. However, the Bible is very clear that the authority of the husband is in “everything” (cf. Eph.5:24) excepting his body in the sexual relationship (cf. 1Cor.7:4), which subject of emphasis does not make sense in our verse.
8. The idea of the adverb is that believing **husbands** within the churches, like the believing *wives*, were responsible before God to apply BD to their marriages.
9. It has the nuance of “*for your part*” indicating that the relationship is reciprocal in that vein.
10. The doctrinal instruction in application to their *wives* is two-fold:
 - A. “**Live with your wives in an understanding way, as with a weaker vessel, since she is a woman**”.
 - B. “**And grant her honor as a fellow heir of the grace of life**”.
11. The two imperatival participles “**live with**” and “**grant**” binds these **husbands** to the directive will of God.
12. These participles spin off the force of the imperatival participles “*be submissive*” in 2:18 and 3:1 binding both *servants* and *wives* also to God’s will.
13. In that vein, the idea of submission is threaded into the instructions for **husbands**.
14. **Husbands** have a higher duty than just to bring home a paycheck and bark out orders.
15. The first participle “**live with**/συνουκέω – sunoikeo” has the idea of “cohabit” in the martial setting.
16. While used only 1x in the N.T., its highlights marriage in general as translated in the LXX (Gen.20:3; Deu.24:1; Isa.62:5) and further has a sexual overtone (Deu.22:13; 25:5 where sex is part of the husbands cohabitating duties).
17. The force of this verb depicts the union of husband and wife as one in living their lives together.
18. The idea of its use in our verse is that while sex is a normal aspect of marriage, the relationship is not only about sex (like the wife’s beauty is not only the overt).
19. The central aspect of the imperative is seen in the prepositional phrase qualifying the command “**in an understanding way**/κατά γνώσις – kata gnosis” literally translated “*according to knowledge*”.
20. The *knowledge* in view is specifically the application of doctrinal principles toward the “**weaker vessel**”.
21. It is described as “With an intelligent recognition of the nature of the marriage relation” by *Vincent*.
22. The union of marriage goes beyond the physical union of sex and the statement implies that it is something a man must “know how to do”.
23. Peter is admonishing **husbands** in the Royal Family that they must step up to the plate spiritually on behalf of their *wives* with doctrinal **understanding**.
24. The generalizing tone of the husband living **with wives in understanding** gives way to the specifics with respect to the kind of **knowledge** a husband must implement if he hopes to have a happy and stable marriage (one that God s free to bless).
25. Only when a husband understands what his love obligations fully mean can he attain to the equivalent of what a believing wife is called to in the preceding section.

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26. A husband that is derelict in the **understanding** and application of his duty code towards his wife is in jeopardy, as is the wife that is contentious and insubordinate.
27. The descriptive comparison of **wives as weaker** vessels indicates that as females they are more physically fragile than the male sex (the **weaker** sex).
28. The noun “**vessel**/σκεῦος – skeuos” is used of a material object such as a piece of pottery and metaphorically of the human body. Rom.9:21-23; 2Cor.4:7; 1The.4:4; 2Tim.2:20-21
29. The emphasis of this designation is not intellectual, moral or spiritual, but purely physical.
30. It is a reminder to the husband that first and foremost he is not to take advantage of his physical strength over his wife in abuse of authority.
31. Just as a Sarah’s daughter is not to be aggressive verbally, neither is an adjusted husband to intimidate through physical aggressiveness.
32. The notion that women are “**weaker**” than men was commonplace in the ancient world.
33. An example of thought is illustrated in Plato’s *Republic* 5.455D, “yet for all a woman is weaker than a man”.
34. This reality has not been proven invalid for all the modern propaganda.
35. This fact has influenced many men to depreciate the woman in society.
36. This is evident by the way women are treated in many cultures.
37. The phrase “**since she is a woman**” is the adjective “γυναικεῖος – gunaikeios” only used here in the N.T.
38. Its use in the LXX indicates that which strictly belongs to a woman (Deu.22:5b).
39. The dative case can be translated one of two ways: “**for that befitting a woman**” or “**to the female sex**” as it emphasizes her gender.
40. The adjective functions as a bridge between the first imperative “**live with**” and the second “**grant**”.
41. It carries the idea that the husband living with his woman doctrinally does so as that which is properly *befitting* the **weaker** sex and further propels the force of “**granting her honor**” as applied to the wife i.e., “**to the female granting her honor**”.
42. The participle “**grant**/ἀπονέωω – aponeuo” means to assign, distribute or portion out.
43. The noun “**honor**/τιμή - time” means having the regard for her person of something that is considered valuable and due respect.
44. The question is then how does the husband doctrinally **distribute honor** upon his wife?
45. This is found in the fact that as the **weaker** sex, the woman was designed to be a help-mate or responder (subordinate to authority) to the husband. Cf.Gen.2:18; 3:16c
46. To “**grant her honor**” is to fulfill her needs as a responder.
47. One of the most fundamental needs of a woman is affection.
48. It is important that the man show his wife affection.
49. It is something she cannot live without and feel secure, important and needed.
50. Affection symbolizes security, protection and approval.
51. From a woman’s point of view, affection is the essential cement of her relationship with her husband.
52. Acts of affection (hugs, holding hands, phone calls, flowers, invitations to dinner, etc.) send the message that: “I’ll care for you and protect you. You are important to

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- me. I'm concerned about you personally. I appreciate you and that you do a great job. I have sanctified pride in my r/w.”
53. It is essential to this command that the man let his wife know regularly in various ways that what she contributes to the relationship is highly valued to him.
 54. Whereas Peter's primary concern for *wives* was towards those married to unbelievers, his concern here for **husbands** are for those married to believers.
 55. This is made clear is the next phrase introduced by an ascensive conjunction in the Greek “**even as a fellow heir of the grace of life**”.
 56. While Peter does not deal with an unbelieving wife, it is clear from his previous teaching that a husband in that situation will effectively witness otherwise based on a doctrinal **understanding** in dealing with *wives*.
 57. Hence, his primary concern is now extended that the husband does not otherwise take advantage of the adjusted believing wife willing to “call *him lord*”.
 58. Whereas Peter's intent was to maximize **grace** with respect to +V vs. -V in the preceding, his desire now is to see maximum **grace** realized through +V with +V.
 59. The adjective “**fellow heir**/συγκληρονόμος - sugkleronomos ” is a plural.
 60. It recognizes that the Christian husband and wife are “**fellow heirs of the grace of life**”.
 61. Ph₂ blessing is in view in the phrase “**the grace of life**”.
 62. Together they share in God's blessings, as they are a believing, positive unit (drawing off the term “cohabit/live with”).
 63. They are not two, but one; therefore, they should live in harmony, love, and mutual respect, acclimating to their separate roles within the institution of marriage.
 64. Christian marriages (where the union is not spiritually divided) have a distinct advantage over other marriages where God and His Word are honored.
 65. Marital discord and dysfunction undermine the blessings of “**the grace of life**”.
 66. Hence, the significance of Peter's final observation, “**so that your prayers may not be hindered**”.
 67. When the husband fulfills his part of vs.7 and the wife responds with love and obedience, his prayers will be that much more efficacious to an all-seeing God.
 68. “**Your prayers**” refers to the prayers of the “**husbands**”, to whom this verse is addressed (rather than the prayers of husbands and wives).
 69. Obviously God will answer the prayers of an adjusted husband in the absence of an adjusted wife and vice versa.
 70. When the essentials of vss.1-7 are missing, their common prayers will be “hindered”.
 71. The infinitive “**may not be hindered**/(pres.pass.infin., ἐγκόπτω – *egkopto*) represents a negative result clause (the husband's lack of sensitivity to the needs of his wife results in his **prayers** not getting past the ceiling).
 72. The translation would be: “**resulting that your prayers not be hindered**”.
 73. If a husband neglects his wife emotionally, using her only to gratify his sexual and physical needs, then his otherwise valid **prayers** will be put on hold.
 74. The same holds true if the husband abuses his authority taking advantage of physical disparity in intimidation or hostile tactics.
 75. Doctrinally adjusted **husbands** treat their *wives* in a way that is proper for a lady and provide support and encouragement emotionally for their edification.
 76. *Review the Doctrine of Prayer.*

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GENERAL EXHORTATION VSS.8 – 12

EXEGESIS VERSE 8:

CORPORATE MECHANISMS FOR PEACE

^{GNT} 1 Peter 3:8 Τὸ δὲ τέλος πάντες ὁμόφρονες, συμπαθεῖς, φιλάδελφοι, εὐσπλαγχνοὶ, ταπεινόφρονες,

^{NAS} 1 Peter 3:8 **To sum up, let all be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit;** *δέ (cc +) Τό τέλος (d.a. + n-an-s; lit. "Now the end/Now to conclude"; adverbial accusative; "Finally/To sum up") πάντες πᾶς (ap-vm-p; case of address; carries forward the force of the imperative; "let all be") ὁμόφρονες, ὁμόφρων (a--nm-p; "of one mind/like-minded/united in thought/harmonious"; hapax) συμπαθεῖς, συμπαθής (a--nm-p; "sharing the same feelings with another/sympathetically constituted [Apocrypha/LXX, 4 Macc.13:23]"; used 1x in NT) φιλάδελφοι, φιλάδελφος(a--nm-p; "brotherly"; used 1x in NT; 3x in Apocrypha translated "brothers/brotherly) εὐσπλαγχνοὶ, εὐσπλαγχνος (a--nm-p; lit. "with healthy bowels"; meta. "compassionate/tender or kindhearted"; used 2x; Eph.4:32) ταπεινόφρονες, ταπεινόφρων (a--nm-p; "humble-minded"; used 1x in NT; 1x in LXX, Pro.29:23)*

ANALYSIS VERSE 8:

1. The opening adverbial phrase “**To sum up**/δέ τό τέλος – de to telos”, looks to the end or limit of something and can be translated “**Finally**” or “**To conclude**”.
2. Its sense of meaning here can be interpreted two-fold:
 - A. It indicates a termination of thought.
 - B. It indicates a summation in thought, as captured in the NAS translation (cf. Mat.26:58; 1Pet.4:17 “final outcome”).
3. As to (A.) above, it emphasizes that Peter has finished addressing specific groups of believers now transitioning to general admonition corporately.
4. He will return to selective exhortation in 5:1ff.
5. The sense of (B.) above is designed to introduce vss.8-12 as a derivative of thought or principle that can be concluded from his preceding teaching in 2:12-3:7.
6. It begs to ask the question, “What does his previous teaching add up to in a final prognosis?”
7. The answer: Application of BD sets the groundwork to diffuse conflict between all parties concerned and establish peace if possible.
8. As Peter had the thought of grace as the underwriter for the previous context (2:19), he now concludes in summation its resultant partner of peace to underwrite 3:8-12.
9. Orientation to the Doctrine of Authority observing BD as the highest authority solicits grace from God for all parties willing to submit to His will (cf.2:19-20).

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10. The preceding commands and examples were designed to extend grace promoting potential peace with any negative opposition willing to repent in orientation to BD (2:12,25 purpose of work on the cross; 3:1-2).
11. Solidified peace and harmony was then envisioned in the illustrations between +V adjusted spouses typed by the example of Sarah's daughters immediately followed by husbands reciprocating with doctrine in 3:6,7.
12. That the principle of peace is on Peter's mind revolving around this section is made clear in vs.11b.
13. Peter will then resume with the believer's response to the unrepentant antagonist when peace is not possible in 3:13ff.
14. Pertinent to applying grace through application of BD is the establishment of peace.
15. That peace is the intended by-product of grace is seen in their numerous compatible uses together in the opening salutations of N.T. epistles. Cp.Rom.1:7; 1Cor.1:3; 2Cor.1:2; Gal.1:3; Eph.1:2; Phi.1:2; Col.1:2; 1The.1:1; 2The.1:2; 1Tim.1:2; 2Tim.1:2; Tit.1:4; Philm.1:3; 1Pet.1:2; 2Pet.1:2; 2Joh.1:3; Rev.1:4
16. Peter unassumingly sums **up** his previous teaching that application grace leads to peace in the POG.
17. Principle: Grace = application of BD with the intended result of establishing peace between men and God.
18. Principle: Apart from application of BD in orientation to authority, there can be no true peace with God.
19. And just as peace is to be initiated by adjusted believers towards those negative on the outside in the preceding, so must it be the cornerstone for the church itself in its corporate witness.
20. This now becomes the emphasis of vs.8, **“let all be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit”**.
21. Peter describes certain qualities found in peace with 5 adjectives.
22. These sketch the proper attitude believers are to have towards one another.
23. Peter's teaching in vss.8-12 corresponds with Paul's teaching. Cp.Rom.12:9-19; Eph.4:1-3, 31-32; Col.3:12-15; 1The.5:13-22
24. This strongly suggests that this section was developed upon traditional teaching within the early church.
25. The force of the imperative **“let all be”** is implied in the vocative case of address of the plural pronominal adjective **“πᾶς – pas/you all”**.
26. The **“to be”** verb **“εἶμι – eimi”** is ecliptic and assumed in the predicate position of the following 5 adjectives (predicate adj. makes a statement rather than simply describe).
27. The accusative case of **“let all be”** points to the recipients as the object of exhortation.
28. The nominative cases of the following adjectives emphasizes what they are to **be** in view as the subjects of being **“peacemakers”**.
29. In the list of predicate adjectives, all are only used 1x in the N.T. excepting the term **“kindhearted”** used 2x.
30. The 1st adjective **“harmonious/ὁμόφρων – homophron”**, literally means **“of one mind”** or **“like-minded”**.
31. While the NAS captures the intent of Peter's summation, it misses the specific mechanics designed to be brought forth in these adjectives promoting peace.

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32. While divisions of outlook and opinion are natural enough among corporate converts, they should be kept at a minimum and avoid compromising BD.
33. Peter is not here advocating an ecumenical approach to the Christian faith.
34. Paul uses similar language exhorting his readers to be “of the same mind” in Rom.15:5; Phi.2:2.
35. Harmony in belief (a.k.a. “unity of the faith”; Eph.4:13 cp.vs.3) and practice is essential to the spiritual health of the local church.
36. Diversity produces division and violates the unity and harmony of Scripture.
37. The Godhead is unified; so should His people be in doctrine and practice.
38. Like-mindedness, unity and harmony was characteristic of the early church. Act.4:32
39. Unity and likeness of goal is essential to the success of any organization or enterprise.
40. Effective leadership is a key to unity.
41. However, this is undermined without a strong majority that will follow the leader(s).
42. Each individual must fall in line with the doctrine taught.
43. The Corinthian church was beset with divisions and dissension having rejected in part the teaching of Paul. Cp.1Cor.11:18
44. Paul called them to unity. Cp.1Cor.1:10
45. The shepherd is to deal with those that try to create dissension in the church taking issue with the teaching or otherwise seeking to challenge his authority. Rom.16:17; Tit.3:10
46. Unity in truth is prized by God. Psa.133:1
47. Jesus prayed for unity among His future followers. Joh.17:23
48. Unity results where +V believers are properly taught over time. Eph.4:12,13
49. The opposite is where believers refuse the teaching subjecting themselves to a plethora of viewpoints. Eph.4:14
50. The Christian virtues (brought about by the adjustments to God) of love and peace are indispensable adjuncts to sound teaching. Eph.4:3; Col.3:14
51. Unity is especially beneficial in a hostile environment.
52. The common spiritual bond is the accurate teaching of BD and the response of +V. 2nd and 3rd John.
53. Those that walk away from the teaching “were not of us” (1Joh.2:19).
54. Peter’s use of this adjective first in sequence is to emphasize that apart from truth there can be no true unity and peace that is sponsored by God. Cp.Eph.4:15
55. Apart from the quality of like-mindedness the remaining mechanics are moot and fall into the human good category.
56. The 2nd adjective “**sympathetic**/συμπαθής – sumpathes” is used in the LXX in Macc.13:23 to denote one that is “sympathetically inclined”
57. It indicates compassion for the distressed as brought out by the cognate verb “συμπαθέω – sumpatheo” used in Heb.4:15; 10:34
58. It includes sensitivity to the whole range of emotions and sentiments that others may encounter in their trials in life, good or bad.
59. This term can be summed up in Paul’s admonition in 1Cor.12:26.
60. It emphasizes a like reaction to another member of the Royal family and what they may experience in their stand for the truth.
61. This adjective compliments the previous idea of being of one mind.

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62. The 3rd adjective “**brotherly**/φιλάδελφος – philadelphos” has as a cognate “φιλὰδελφία – philadelphia” used in 1Pet.1:22 to indicate “brotherly love”.
63. The cognate term emphasizes true Christian love for fellow believers under the concept of Divine love.
64. In the LXX our term is used to emphasize the close nit unity of sibling relationships in association with the placement of souls within a particular family. Cp.4Macc.13:21: “*and having been brought forth at equal intervals, and having sucked milk from the same fountains hence their brotherly souls (φιλάδελφος ψυχή - philadephos pseuche) are reared up lovingly together;*”
65. Peter’s use of the term is to emphasize the compatibility that comes from our spiritual heritage in likeness of +V.
66. This includes the endearment and camaraderie we are to have with one another because of our +V.
67. Instrumental to harmony within the church is the product of the FHS (Divine love) in close association with each other with all due respect for like +V.
68. It comes from the MA expressing itself in any number of ways.
69. The glue that binds this **brotherly** adhesiveness of +V is the like-mindedness of BD.
70. The 4th adjective “**kindhearted**/εὐσπλαγχνος – eusplagchnos” is used here and in Eph.4:32 in the context of kindness in attitude towards one another.
71. We might use the term “**tenderhearted**”.
72. Also, Eph.4:32 inserts it use in the context of applying grace to others in forgiveness.
73. It literally referred to the internal organs and metaphorically came to mean the seat of emotions (feelings and affections).
74. Here, the term emphasizes sensitivity to the feelings of others in the event of incidental failures/sins.
75. It avoids an unnecessary heavy handed approach at the expense of applying grace when believers do fail or offend us perceived or real.
76. Believers all have STA’s and you cannot pursue peace and harmony without a willingness to forgive and forget as appropriate.
77. To be hyper-critical or self-righteous in critiquing of others promotes emotional barriers between parties and inflicts further unnecessary suffering (cp.Paul’s exhorting to the Corinthians in receipt of the incestuous Corinthian in reversion recovery 2Cor.2:5-8).
78. The unity of faith among believers removes any cap placed on forgiveness. Cp.Mat.18:21-22
79. The final adjective is translated “**humble in spirit**/ταπεινόφρων – tapeinophron” and means “**humble-minded**”.
80. It again emphasizes the MA of the believer.
81. In Greek literature the word denoted a vice of “mean-spirited” or “base”, but in Biblical literature it became a virtue. Cp.LXX of Pro.29:23
82. It means to reflect humility towards one another and not to think too highly of ourselves (cp.use of the feminine declension “tapeinophrosune/humility” 1Pet.5:5).
83. Its emphasis here is captured in the spirit of use with its cognate adjective “ταπεινός – tapeinos” in Rom.12:16.
84. In other words, we are not to hold ourselves aloof from those that are brought low by circumstances.

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85. Peace in the eyes of God is not partial to physical circumstances, but to those willing to be united in the truth of the WOG.
86. Like vision and focus on BD makes this adjective a reality.
87. All potential conflicts within local churches can be diffused and resolved where there is a unified willingness to let BD rule implementing the mechanisms of peace.
88. Harmony and unity of an adjusted local church is a derivative of application grace resulting in:
 - A. Like-mindedness.
 - B. Concern for fellow believers and their niche in the A/C.
 - C. Camaraderie and fellowship of others positive to BD.
 - D. Willingness to forgive.
 - E. Keeping any self-righteous arrogant trends overruled.

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AVOIDING LOWERING OURSELVES TO THE LEVEL OF OUR ANTAGONISTS VSS.9-12

EXEGESIS VERSE 9:

^{GNT} 1 Peter 3:9 μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ ἢ λοιδορίαν ἀντὶ λοιδορίας, τοῦναντίον δὲ εὐλογοῦντες ὅτι εἰς τοῦτο ἐκλήθητε ἵνα εὐλογίαν κληρονομήσητε.

^{NAS} 1 Peter 3:9 **not returning evil for evil, or insult for insult**, μή (*neg. +*) ἀποδιδόντες ἀποδίδωμι (*circ.ptc./impera./p/a/nm2p*; "while not returning/repaying") κακὸν κακός (*ap-an-s*; "evil") ἀντί (*pg*; "for/against/in place of"; indicates "exchange") κακοῦ κακός (*ap-gn-s*; "evil") ἢ (*cc*; "or") λοιδορίαν λοιδορία (*n-af-s*; "insult/reviling/slander/curse/reproach"; used 3x; 1Tim.5:14) ἀντί (*pg*; "in exchange for") λοιδορίας, λοιδορία (*n-gf-s*; "insult") **but giving a blessing instead**; δέ (*ch*) εὐλογοῦντες εὐλογέω (*circ.ptc.impera./p/a/nm2p*; "blessing/speaking well") τοῦναντίον τὸ+έναντίον (*ab*; lit. "the opposite"; adverbially "instead/on the contrary"; cf.2Cor.2:7; Gal.2:7) **for you were called for the very purpose** ὅτι (*causal conj.*; "for/because") ἐκλήθητε καλέω (*viap--2p*; "you have been called") εἰς τοῦτο οὗτος (*pa + near dem. pro./an-s*; lit. "into this thing"; hence "for the very purpose") **that you might inherit a blessing**. ἵνα (*cs*; result; "that") κληρονομήσητε. κληρονομέω (*vsaa--2p*; "you might inherit"; used 18x) εὐλογίαν εὐλογία (*n-af-s*; "a blessing"; used 16x)

ANALYSIS VERSE 9:

1. To truly avoid the pitfalls of those things that deny peace and harmony of life, one must avoid getting entangled in the STA barbs designed to stir up conflict.
2. After establishing the mechanisms of peace in vs.8, Peter now contrasts between those that would be peacemakers versus troublemakers in vss.9-12.
3. He has in mind for these believers to accelerate their efforts of maintaining peace and harmony within their community of like-minded +V.
4. He recognizes that the primary problems to unity among believers do not arise from those of one mind in the faith, but from those otherwise –V to BD.
5. In addition to maintaining unity within, believers must be further willing to rise above any attempts to cause friction by their enemies from without the circle of +V.
6. This is the impetus of the contrasting participial clauses, “**not returning evil for evil, or insult for insult, but giving a blessing instead**”.
7. It is of no uncommon occurrence for those that take issue with BD to further take issue with those that stand for the faith and engage in hostility towards them.
8. +V adjusted believers are expected to rise above this STA mentality and exude **instead** the gracious nature BD is designed to promote.

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9. When the grip of dissention and conflict digs in within a local church, it is not long before corporate harmony erodes.
10. As +V believers we are not to give occasion for this infectious STA disease to spread when exposed **but** are to apply the appropriate remedy directly to the source.
11. The principle is, if a conflict can be diffused, there is no faster way to extinguish its incendiary force than to remain passive and respond affably.
12. Its kind of like letting water (BD/FHS) put out the fire of STA antagonism.
13. The imperatival negative “**not returning evil for evil**” are exactly the same words used by Paul in Rom.12:17 excepting his use of “*anyone*/μηδείς – medeis” rather than Peter’s negative “**not**/μή - me”.
14. The participle “**returning**/ἀποδίδωμι – apodidomi” (translated “*pay back*” in Rom.12:17) means that the believer is not to afford their opponents the pleasure of like retaliation (STA vices feed off like STA’s).
15. Together, both Peter and Paul’s statements makes inclusive avoiding this activity with regards to both circumstances (Peter’s emphasis) and people (Paul’s emphasis).
16. There is no occasion or person that is immune to this command.
17. Note: Defending one’s self from **evil** predators is not a sin, but a God-given right. Cp.Luk.22:36
18. The “**evil**/κακός – kakos” in view looks to sinful behavior the antagonist may engage to intimidate or bring harm against their opponent.
19. This noun emphasizes the amoral or unethical nature inherent in the STA; a response with like-nature believers are to avoid.
20. 1The.5:15 also captures Peter’s intent and there emphasizes that believers should respond in these cases with application of Divine good.
21. While both Peter and Paul have in mind incidents that could occur among the relationships of believers themselves, Peter is probably more focused on outsiders.
22. That both believer and unbeliever can be in view is made clear by the language used by both Peter and Paul (inclusive of all circumstances and people).
23. Further, the immediate context in all 3 passages (Rom.; 1The.; 1Pet.) insinuates the inclusion of believers.
24. Otherwise, the focus on unbelievers has been strongly suggested contextually and we must remember that these churches in Asia Minor have been generally presented by Peter as well-versed and adjusted corporately (no major problems internally).
25. During the Apostolic period, the major concern of antagonists was from pagan unbelievers against the Church, not from within.
26. For the lukewarm Laodicean period, the primary focus may be reversed. Cf.Rev.3:14ff
27. The “**evil**” in view would be inclusive of the spurious civil actions of ignorant foolish men against the Church such as mentioned in 2:15.
28. While **evil** in general can be expected and is to be avoided by +V, Peter extends his admonition to include “**or insult for insult**”.
29. This phrase becomes a specific example of the kind of **evil** in view one can expect and shifts the concern to the more common example of how conflict is ignited.
30. A large percentage of the direct flack that these Christians took was in the form of hateful and derogatory speech. Cp.1Pet.2:12
31. The noun “**insult**/λοιδορία – loidoria” is only used here (2x) and in 1Tim.5:14.

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32. This sin of the tongue emphasizes verbal abuse intended to injure someone's reputation or draw cause for accusation (reproach).
33. Its cognate verb "λοιδορέω – loidoreo" is the same verb used earlier by Peter regarding Christ in 2:23 and translated "reviled".
34. The correspondence of the two cognates between our verse and 2:23 strongly reinforces the example of Christ under attack in 2:21-25.
35. The intended parallel is to recall the believer's niche of living in a hostile world under undeserved suffering (a primary theme of the epistle).
36. The previous appeal is now made explicit.
37. Whereas before the emphasis was on grace, now the emphasis is on peace.
38. Non-retaliation under undeserved suffering becomes the primary mechanism to solicit peace where like-mindedness is remiss.
39. Recognition of both emphasis points out that application of doctrine serves to satisfy both concepts of grace and peace (BD is always the correct answer).
40. Peter then gives the positive side to the appeal, "**but giving a blessing instead**".
41. The "**blessing**/εὐλογέω – eulogeo" is what is to characterize the believer's response.
42. This verb has the idea of conferring favor or **blessing** on another in grace whether in action (Heb.6:14) or words (Luk.24:50-53).
43. The spirit of intent here is captured in the model of Paul's own ministry in 1Cor.4:12-13.
44. The believer blesses their enemies when they willingly overrule their own STA's in retaliation and apply BD **instead**.
45. This may come in opportunity for direct application and prayer (cp.Luk.6:27-28) or the witness of the lips with BD directed to the person as part of our priestly duties (cp.1Pet.2:9b).
46. To "bless" someone under undeserved suffering is to extend to that person the prospect of salvation or "the favor of God" (cp.1Pet.2:19-20).
47. The believer in application of BD emulates God's grace in His plan for salvation.
48. This in turn serves to solicit potential +V of our enemies by example in word and deed with opportunity to seek peace with God for themselves.
49. Peter makes clear that believers are not necessarily to remain totally passive or silent when confronted by antagonists.
50. As opportunity arises in direct contrast to their **evil** and insults we are to show and/or explain to them what is right in the eyes of God.
51. There can be no doubt that Peter's (and Paul's) teaching drew its inspiration from the teachings of Christ. Cf.Mat.5:9-12, 38-48; Luk.6:27-35
52. This is the ideal conduct expected from believers, which is a rare gem to be found in this world.
53. The core of Jesus' teachings against retaliation are summarized in these relative terse phrases by Peter.
54. The O.T. fully recognizes that vengeance belongs to God and discourages the practice of getting even. Cf.Deu.32:35a; cp.Lev.19:18; Pro.20:22; 24:29
55. The current expression "don't get mad, get even" is at total odds with Scripture.
56. Application of BD in this vein is what opens the doors for God to intercede on the believer's behalf against his enemies. Pro.25:21-22; Rom.12:19-20

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57. Peter goes on to give cause as to why believers are to respond in grace “**for you were called for the very purpose that you might inherit a blessing**”.
58. The causal phrase “**for you were called for *this* purpose**” again harks back to the model of Christ relating to believers in 2:21.
59. It looks back to the believer’s induction into salvation Ph₁ and what that means with respect to our Christian lives Ph₂.
60. The emphasis here is that a part of our calling is that we function as ambassadors for Christ.
61. This means that we should do everything we can under the principle of grace to positively influence our fellow man to come to faith.
62. This includes the avoidance of actions and speech that would undermine God’s will for our lives and otherwise alienate our detractors through counter STA responses (no matter how true our retaliatory retorts may be or justified our actions).
63. The basis for our good will towards men, even when they treat us badly, is the mercy we ourselves have received.
64. Christians are called to holy conduct (1Pet.1:15) that includes avoidance of all forms of revenge tactics.
65. Our motivation is reconciliation, not alienation.
66. While peace is not always possible (–V will be –V), we are to at least extend the opportunities as circumstances provide.
67. This does not dismiss the believer’s responsibility otherwise to apply appropriate doctrines to the situation, such as separation.
68. The believer can apply Divine good and give BD without violating admonitions to refrain from establishing social friendships with –V.
69. The highest desire related by Peter towards –V is for any that may be +V that they are given maximum witness to bring their +V to surface and convert (2:12).
70. This verse is not a polemic for the fundy mentality that the believer can “love someone to Christ” with its maudlin and emotional overtones.
71. If that’s the case, then Jesus didn’t love the Jews or Judas Iscariot enough since most remained in unbelief including Judas. Joh.1:11; 17:12
72. To “bless” the object of your abuse is to not allow your enemies to go away from an encounter without the clear impression that we hold no ill-will towards them.
73. This in spite of their hatred for us and no matter what they do with it or further attack us for our stand in the truth.
74. When we refrain from retaliating with like **evil** or vindictive retort, and **instead** take opportunity to apply and respond with the grace of BD, we have fulfilled the spirit and intent of these imperatives.
75. The final result clause, “**that you might inherit a blessing**” is an indirect reference back to the believer “finding grace from God” in 2:19-20.
76. We can paraphrase vs.9 as “*Bless your evil insulters (for you were called to bless them) so that you might secure a blessing*”.
77. This follows the pattern of other Biblical formulas like: “...forgive, and you will be forgiven” (Mat6:14); “...give, and it will be given to you in return” (2Cor.9:6); “...apply grace and you will find grace (1Pet.2:19)” and similarly here, “Bless and you will be blessed”.
78. The inevitable outcome of this application under duress is eternal reward.

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79. This is of course the meaning of the phrase, “**inherit a blessing**” which is a reference to SG₃.
80. Jesus taught that all forms of persecution are potential opportunities to accumulate SG₃. Cf. Mat.5:11-12 cp.5:46; Luk.6:22-23 cp.6:35
81. In Heb.12:17, the phrase has its original sense of an heir appropriating his father’s blessing.
82. In that case Esau lacked faith and as a result was excluded from family (and eternal) inheritance.
83. But we are of “those who through faith...are inheriting the promises” (cp.Heb.6:12).
84. Part of our ambassadorship is to initiate extending the proverbial “olive branch of peace” to those otherwise antagonistic to us.
85. The offer is in our spiritual sacrifices acceptable to God when we refuse retaliatory STA responses (cp.2:5).
86. The potential +V of our antagonists will ultimately recognize the grace offered and seek to establish peace in their own lives through repentance and/or conversion.
87. This provides maximum opportunity for the grace of God to be experienced by all parties.
88. This in turn fulfills the very purpose of our ambassadorship in evangelizing reconciling men with God.
89. It is opportunity to continue building up of our SG₃ account.
90. You, in your witness of the life, have opened to doors for your enemies to also partake of God’s inheritance.
91. Our desire for men including our enemies should not be adversative/hostile, but like God “*who desires all men to be saved and to come to the complete knowledge of the truth*”. 1Tim.2:4
92. Passive resistance has been the hallmark of the Christian faith to promote peace since the beginning of the Church with Christ remaining as the perfect example for us to follow under grace (2:21-25).

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APPEAL TO THE O.T.

EXEGESIS VERSES 10 – 12:

^{GNT} 1 Peter 3:10 ὁ γὰρ θέλων ζωὴν ἀγαπᾶν καὶ ἰδεῖν ἡμέρας ἀγαθὰς παυσάτω τὴν γλῶσσαν ἀπὸ κακοῦ καὶ χεῖλη τοῦ μὴ λαλῆσαι δόλον,

^{NAS} 1 Peter 3:10 **For, "Let him who means to love life and see good days** γάρ (explan. conj.; "For") ὁ θέλων θέλω (d.a. + subs. ptc./p/a/nm-s; "The one wishing/desiring/willing"; the imperatival force of the NAS "Let him who means" comes from the following imperative "refrain") ἀγαπᾶν ἀγαπάω (complim. inf./pa; "to love") ζωὴν ζωὴ (n-af-s; "life") καὶ (cc) ἰδεῖν ὁράω (complim. inf./aa; "to see") ἀγαθὰ ἀγαθός (a--af-p; "good") ἡμέρας ἡμέρα (n-af-p; "days") **Refrain his tongue from evil and his lips from speaking guile.** παυσάτω παύω (vImpaa--3s; "refrain/restrain/keep something from something"; active voice emphasizes "don't engage"; used 15x; this is the only time used in the active voice; all others in the middle voice "cease/stop oneself") τὴν ἢ γλῶσσαν γλῶσσα (d.a. + n-af-s; "the tongue") ἀπὸ (pAbl; "from") κακοῦ κακός (ap-Abln-s; "evil") καὶ (cc) χεῖλη χεῖλος (n-an-p; "lips"; by metonymy, "speech"; used 7x) μὴ (neg. +) τοῦ τό (d.a. gns; intro. purpose to the infinitive) λαλῆσαι λαλέω (inf. purp./aag; lit. "not to speak" hence, "from speaking") δόλον, δόλος (n-am-s; "deceit/guile"; same as 2:1,22)

^{GNT} 1 Peter 3:11 ἐκκλινάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν, ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν·

^{NAS} 1 Peter 3:11 **"And let him turn away from evil and do good;** δέ (cc) ἐκκλινάτω ἐκκλίνω (vImpaa--3s; "let him turn away/turn aside/avoid"; used 3x, Rom.3:12; 16:17) ἀπὸ (pAbl) κακοῦ κακός (ap-Abln-s) καὶ (cc) ποιησάτω ποιέω (vImpaa--3s; "do/apply/exercise") ἀγαθόν, ἀγαθός (ap-an-s) **Let him seek peace and pursue it.** ζητησάτω ζητέω (vImpaa--3s; "Let him seek/try to find/look for") εἰρήνην εἰρήνη (n-af-s; "peace") καὶ (cc) διωξάτω διώκω (vImpaa--3s; "pursue/be zealous for") αὐτήν· αὐτός (npaf3s; ref. peace)

^{GNT} 1 Peter 3:12 ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίους καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν, πρόσωπον δὲ κυρίου ἐπὶ ποιούντας κακά.

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NAS 1 Peter 3:12 "For the eyes of the Lord are upon the righteous, And His ears attend to their prayer, ὅτι (causal conj.) ὀφθαλμοὶ ὀφθαλμός (n-nm-p; "the eyes") κυρίου κύριος (n-gm-s) ἐπί (pa; "upon"; here denotes a favorable view) δικαίους δίκαιος (ap-am-p; "the righteous") καί (cc) αὐτοῦ αὐτός (nprgm3s; ref. the Lord) ὦτα οὖς (n-nn-p; "ears") εἰς (pa; lit. "toward" hence, "attend") αὐτῶν, αὐτός (nprgm3p; ref. the righteous) δέησιν δέησις (n-af-s; "prayer/petition/entreaty"; used 18x) **But the face of the Lord is against those who do evil.** δέ (cc) πρόσωπον (n-nn-s; "the face/countenance") κυρίου κύριος (n-gm-s) ἐπί (pa; preceded by the adversative "but" changes emphasis from above to now unfavorable, hence; "against") ποιούντας ποιέω (adj. ptc./p/a/am-p; "the ones doing") κακά. κακός (ap-an-p; "evil things")

ANALYSIS VERSES 10 – 12:

1. Peter now appeals to the O.T. to give reasoning for the entire exhortation of vss.8-9.
2. He skips any formal introduction simply weaving in the argument using the explanatory conjunction “**For**/γάρ – gar”.
3. His reference is taken from Psa.34:12-16 (the LXX of Psa.33:13-17).
4. Peter changes the approach of the Psalm from being interrogative “*Who is the man who desires life, And loves days that he may see good?*” (Psa.34:12 cf.LXX 33:13) turning it declarative, “**Let him who means to love life and see good days**”.
5. This on account of the purpose for applying the verses by the individual authors.
6. Psalm 34 arose out of David’s experience when he was delivered from Abimelech, king of the Philistines, as the psalm’s title indicates.
7. In the celebration of Yahweh’s deliverance and goodness (Psa.34:1-8; LXX 33:1-9), he calls upon mankind (children: Psa.34:11; LXX 33:12) to turn to His God and see (“*taste*” and “*see*” of vs.8; LXX vs.9) if God isn’t all that the psalmist exalts Him to be.
8. Hence, his question is applied as a universal appeal of what the individual needs to do to enjoy the experience.
9. Peter’s purpose for applying these verses is not as an appeal, but to provide Biblical self-evidence to compliment his teaching (what one does).
10. As a result of the change, the 5 aorist imperatives in the LXX of Psa.33:13-14 as 2nd person singulars are changed to the 3rd person singular in the NT (from “*your*” to “**his/him**” in **refrain, turn away, do, seek and pursue**).
11. David prefaces his instructions of vss.12-16 (LXX 13-17) as “*...the fear of the Lord*” (Psa.34:11; LXX 33:12) that is used as a synonym for BD.
12. In Psa.34:12, David then holds out the prospect of the guaranteed “**good life**” to each and every person that will implement his teaching.
13. Peter now uses the same instructions to validate his teaching and further encourage his readers.
14. The phrase “**Let him who means** (lit. “*desires*/θέλω – thelo) **to love life**”, just as in the Psalm refers to temporal **life** (Ph₂).

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15. This highlights another reason for the particular reference as it compliments the promise of eternal inheritance for those that apply correctly under undeserved suffering ending vs.9.
16. In other words, Peter now uses these verses to give a complete picture of blessing the believer can expect both Ph₂ and Ph₃.
17. Peter's use of the verb "*desires*" indicates that our approach to **life** is a matter of choice.
18. Here the emphasis is on what +V will do to experience the best that **life** has to offer.
19. The aorist imperatives in vss.10-11 are used by Peter to emphasize actions the adjusted believer is willing to initiate to secure the **good life** (imperative with the aorist means to "start").
20. The use of the infinitive "*love/ἀγαπάω – agapao*" is designed to emphasize the positive assets the individual uses embracing **life** that God has so designed mankind to enjoy.
21. The phrase "**and see good days**" refers to the balance of one's **life** on earth.
22. Peter declares that David's formula for truly loving **life** and experience of seeing **good days** is ironclad (truly universal).
23. Most people **love life** and want to **see good** days, but the thorn that interferes is the ISTA (not positive asset or **good**).
24. The misery that plagues mankind is the result of –V and involvement with the STA.
25. And this is exactly how those opposing these Asian Christians are approaching their **life**.
26. The only way to succeed to reverse their misery in life is to make **peace** with God and start dealing with their STA's.
27. For Peter's readers, the key to their Ph₂ blessing in the midst of these miserable fools is continued strict adherence to BD in application avoiding these counter STA vices.
28. This inclusive of the acts of **evil** and sins of the **tongue** in vs.9a that the Psalmist addresses in reverse order.
29. The compound imperatival clause "**Refrain his tongue from evil and his lips from speaking guile**" indicates the character of speech that parallels having a fulfilled **life**.
30. The active voice of the imperative "**refrain/παύω – pauo**" emphasizes the discipline to not engage in or initiate the activity set forth.
31. This in contrast to this verb's use in the middle voice that means "to cease/finish/stop an action in progress". Cp. Luk.5:4; 8:24; 11:1; etc. another 11x
32. The active voice in this case is designed to illustrate that a person should think before they speak.
33. This due because once one starts **speaking**, what will be said is said and it becomes too late to retract.
34. The metonymies (figure of speech where the attribute of something is used to stand for the thing itself) of the nouns "**tongue/γλῶσσα – glossa**" and "**lips/χείλος – cheilos**" emphasize language and speech respectively.
35. While both are components of communication, "**tongue**" emphasizes the words spoken (cf.Mar.7:35), while "**lips**" emphasizes the content (cf.Mat.15:8).
36. The 1st emphasizes our thoughts (cf.Luk.1:64); the 2nd our intents (cf.Mat.15:8; Heb.13:15).

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37. This redundant use of metonymy is designed to lump together all aspects that characterize and determine communication.
38. All speech covers a broad gamut of expression (thoughts put in words) and all speech is sponsored by the mental attitude (content shows intent).
39. Here the expression and MA is to avoid influence by the STA (inherent **evil**/κακός – kakos).
40. The **tongue/lips** (mouth) express what is in the soul.
41. **Evil** speech takes many forms.
42. **Evil** is all that is outside the directive will or +R of God.
43. It includes the articulation of ideological **evil** (false doctrine/human viewpoint) as well as moral depravity (lying, maligning, cursing, boasting, flattery, etc.).
44. The heart is the sewer (Mar.7:21-23) and the mouth is the open sewer.
45. **Evil** men are characterized by **evil** communication. Cp.Pro.6:12; 8:13; 10:6,14,31,32; 11:9,11; 12:6; 15:2,14,28; 18:6,7; 19:28; 22:14; 24:7; 26:7,28
46. The discipline for the believer to avoid words of **evil** is to reprogram their minds with the mind of Christ under GAP (1Cor.2:16), while isolating the STA/R_B (Gal.5:22-26).
47. The admonition then moves from the general to the specific in the mention of “**guile**/δόλος – dolos” or “**deceit**” (cp. use in 2:1,22).
48. To deceive means to color the content of speech in such fashion as to mislead with respect to the truth.
49. One that is deceitful is indicative of one that is not honest.
50. Those that teach false doctrine or skewer it otherwise practice **deceit**. 2Cor.11:13
51. BD is total veracity and honesty is to characterize all that we say. Joh.17:17 cp.Jer.23:28
52. Deceitful speech is used to cover **evil** plans. Pro.10:6; 12:20
53. **Deceit** hides the true motivations of the heart. Pro.26:24
54. The person that guards his mouth from **evil** communication avoids much misery. Pro.21:23
55. If involved in deceitful activity, stop it now! Pro.30:32
56. In the face of persecution the readers are to resist the temptation to engage in verbal retaliation and **deceit** (prompted by fear and desire for self-preservation) to make their situation easier and have **peace** of mind.
57. Christ avoided all manner of sins of the **tongue**. Cp.1Pet.2:22,23
58. The **tongue** articulates all manner of evil and is arguably the most destructive force possessed by man for **evil** on the planet. Cf.Jam.3:6
59. The mature believer is characterized by the relative absence of sins of the **tongue**. Jam.3:2
60. Nathanael was praised by Christ for his honesty. Joh.1:47
61. Adjusted P-T’s are characterized by the absence of this sin in their content. 1The.2:3
62. We are to lay this sin aside/R_B per 1Pet.2:1.
63. Sins of the **tongue** and intellectual dishonesty undermine the **good life**.
64. It produces those things that incite discord and hatred rather than **peace**.
65. The next two imperatives address the actions of individuals, “**And let him turn away from evil and do good**”.
66. The imperative “**turn away**/ἐκκλίνω – ekklineo” means to avoid or shun and parallels refraining the **tongue** in vs.10.

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67. Again, the **evil** (κακός – kakos) refers to all moral and ideological **evil**, here demonstrated overtly.
68. It is not good enough to be morally upright; one must come to an understanding of the spiritual truths that enable one to make the adjustments of God.
69. The verb “**turn away**” is used in a negative way to illustrate those rejecting BD and thus practicing **evil** as the norm of the human race. Cp.Psa.14:1-3 cf.Rom.3:9-11
70. It is further used by Paul to emphasize separating from those taking issue with the teaching of the pulpit affecting others in Rom.16:17 (specific application of turning away).
71. Spiritual **evil** is sponsored by Satan (Joh.8:44) and truth is from the mouth of God (Pro.8:7,8).
72. Among Satan’s titles is “the **evil** one”. Joh.17:15
73. That overt **evil** disregards or distorts BD puts any that fail to adhere to the royal imperatives at odds with those otherwise (no **peace**).
74. There is hope and forgiveness for anyone that “turns **away from evil**” (remember the force of the imperatives that the individual himself must initiate the actions).
75. This is called “repentance”.
76. The similarities of idea and concept between this action and the “restraint” of **tongue** in vs.10 are to denote that speech and actions are inseparable.
77. The next imperative “**do good**” is the implementation of the Divine imperatives that stand in opposition to the practice of **evil**.
78. These early believers had to focus special emphasis on the directive will of God in the face of slander and persecution (1Pet.2:12; 3:13).
79. The adjective “**good**/ἀγαθός – agathos” is the same that was used to describe “**good days**” in vs.10.
80. This parallel emphasizes that the guaranteed prospect of a fulfilled future is dependent upon application of BD (Divine **good** is product of Divine **love**).
81. The final two commands, “**Let him seek peace and pursue it**” summarizes that which characterizes the **good life** and openly reveals Peter’s thoughts spurring this section of discourse.
82. That these imperatives are listed last is designed to point out the ultimate goal necessary to realize the **good life** and specifically defines the result of applying the 1st 3 imperatives.
83. **Life** without **peace** offers neither true **love** nor **good** in their highest sense.
84. Further, seeking **peace** and pursuing **it** is dependent upon compliance to “refraining”, “turning **away**” and “doing **good**” and vice versa.
85. The term “**seek**/ζητέω – zeteo” means putting effort out trying to find something. Ex.Mat.2:13 “search”
86. This imperative is designed to compliment the believer’s “desire” regarding **life** in vs.10a.
87. Both ideas together indicate that the person must be willing to exert themselves in the pursuit of the **good life**.
88. This illustrates the nature of +V that willfully desires to know God’s plan and the Bible often refers to as “seekers”. Cf.Mat.6:33; Heb.11:6
89. The final imperative “**pursue**/διώκω – dioko” means to be zealous for that which you are seeking.

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90. In a negative sense, it is translated “persecute” to emphasize the intensity to willfully bring about the action of this verb. Cf. Mat.5:10,11,12, et al
91. This verb compliments the believer’s **love** towards **life**.
92. Together these express that the true pursuit of the **good life** is dependent upon the continued manifestation of what true **love of life** is.
93. One must be eager to establish and maintain **peace** in **life** beginning with **peace** with God via the 3 adjustments and applying BD towards others.
94. The terms “**seek**” and “**pursue**” define the force of all the imperatives as commands one must actively initiate and maintain.
95. These final two commands are essential to the well-being of the local churches, as well as providing an effective witness to the outside.
96. “**Peace**” with everyone (Rom.12:18; Heb.12:14) and with fellow believers in particular (1The.5:13b; 2Cor.13:11) is a major directive of N.T. ethics. Cf. Mat.5:9; Mar.9:50b
97. Combined, the imperatives can be summarized that those wanting the **good life** are willing to return **good** for **evil**. 1The.5:15
98. This again fits a main thrust for the epistle of Christians dealing with undeserved suffering from the source of people.
99. The world has its own version of the good **life**; BD has the guaranteed formula.
100. Vs.12 then gives the cause behind why the believers that fulfill these commands will have a full appreciation for **life** in contrast to those that refuse BD.
101. The verse is an exact reproduction of the LXX text of Psa.34:15-16 (LXX 33:16-17), “**For the eyes of the Lord are upon the righteous, And His ears attend to their prayer, But the face of the Lord is against those who do evil**”.
102. The only difference is that Peter omits the final line of the OT text, “*To cut off the memory of them from the earth*”.
103. Again, this is due to the approach of authors.
104. David is emphasizing **peace** to include Ph₁ salvation as essential for the Ph₂ experience making the ending apropos as would be applied to those remaining in unbelief..
105. Peter is using the passage to exhort those already believers and validate his teaching on a Ph₂ level.
106. Vs.12 sets forth the antithesis between those that **do good** and **those who do evil**.
107. The “**eyes and ears of the Lord**” are anthropomorphisms for omniscience.
108. God is seen to be keeping watch over those that are “**righteous**/δίκαιος – dikaios” which term equates to compliance of His direct will Ph₂.
109. The second reference of hearing is to provide additional comfort for these believers in hostile territory.
110. God’s “**ears**” are constantly attentive to the “prayers” of “**the righteous**” when they are objects of cosmic hatred.
111. Appreciation for **life** comes as a result of having the confidence (faith-rest) that God has your best interests at hand and your **prayer life** is going to be effective.
112. The noun “**prayer**/δέησις – deesis” emphasizes petition, entreaty and has the connotation of “to beg”. Used 18x; Luk.1:13; 2:37; 5:33; Rom.10:1; 2Cor.1:11; 9:14; Eph.6:18; Phi.1:4,19; 4:6; 1Tim.2:1; 5:5; 2Tim.1:3; Heb.5:7; Jam.5:16

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113. This intensive word is especially suitable for believers under attack and praying under duress.
114. The contrast to God embracing the +V lining up with BD is a warning for all others.
115. If they engage in **evil** as a reaction to their difficulties (either retaliation or compromise), then God will turn His “**face against**” them.
116. God’s “**face/countenance**” refers to the totality of His essence.
117. His Person is postured **against** those that reject His terms for **peace** (application BD).
118. Eventually, His displeasure will express itself in judgment (both temporal and eternal).
119. While adjusted believers can be assured that their enemies will be held accountable, so they must take this as a warning against their own **evil** antagonisms.
120. The self-evident polemic of Peter in his recitation of Psalms is that if these terms and conditions are of necessity to find **peace** (beginning Ph₁), so they must remain implemented for believers to sustain **peace** (Ph₂).
121. *Review the Doctrine of Peace.*

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WHEN PEACE IS REJECTED AND UNDESERVED SUFFERING EXISTS VSS.13 – 17

EXEGESIS VERSES 13 – 14:

-V CANNOT THWART THE EXPRESSION OF +V

GNT 1 Peter 3:13 Καὶ Τίς ὁ κακώσων ὑμᾶς ἐὰν τοῦ ἀγαθοῦ ζηλωταὶ Γένησθε;

NAS 1 Peter 3:13 **And who is there to harm you if you prove zealous for what is good?** *Καί (ab/cc) τίς (interr. Pro./nm-s; "who is?") ὁ κακώσων κακώω (d.a. + subs.ptc./f/a/nm-s; "the one that will harm/mistreat"; used 6x) ὑμᾶς σύ (npa-2p; ref. believers) ἐὰν (part. Intro. 3rd class cond.; "if"; maybe yes or no) γένησθε; γίνομαι (vsad—2p; "you might become/prove") ζηλωταὶ Ζηλωτής (n-nm-p; "zealous/one that is eager/enthusiastic"; used 8x) τοῦ τό ἀγαθοῦ ἀγαθός (d.a. + ap-gn-s; "of the good thing/for what is good")*

UNDESERVED SUFFERING = BLESSING

GNT 1 Peter 3:14 ἀλλ' εἰ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι. τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε μηδὲ παραχθῆτε,

NAS 1 Peter 3:14 **But even if you should suffer for the sake of righteousness, you are blessed.** *ἀλλ' ἀλλά (strong advers.) καί (ascensive; "even") εἰ (part. intro. 4th class cond.; indicates a possible condition in the future, usually a remote possibility; "if perhaps...though highly unlikely"; this is rare in the N.T.; it suggests that the readership has not yet suffered for righteousness and the possibility of such happening soon is remote in contrast to vs.13; The idea is that if matters should actually come to the point of suffering as otherwise implied; It suggests that his readers have been largely insulated from suffering thus far; Wallace; Greek Grammar Beyond the Basics) πάσχοιτε πάσχω (vopa--2p; optative looks to the future; this mood is only used 76 in the N.T.; it compliments the rhetorical question of vs.13 indirectly; "you should suffer") διὰ (pa; "because off/for the sake of") δικαιοσύνην, δικαιοσύνη (n-af-s; "righteousness") μακάριοι. μακάριος (a--nm-p; "blessed/fortunate/happy"; used 50x) **And do not fear their intimidation, and do not be troubled,** *δέ (ch; "yet/and") μή (neg. +) φοβηθῆτε φοβέω (vImpap--2p; "do not be afraid of") αὐτῶν αὐτός (npgm3p; "their") τὸν ὁ φόβον φόβος (d.a. + n-am-s; "intimidation/fear"; lit. "do not fear their fear") μηδέ (neg. conj.;**

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"and do not") *ταραχθῆτε, ταραάσω* (vImpap--2p; lit. "shaken/stirred up"; hence, "be troubled/agitated/upset"; used 17x)

ANALYSIS VERSES 13 – 14:

1. Peter now takes the preceding OT reference of vss.10-12 and brings them to bear on the specific situation at hand for these believers for all intent and purpose.
2. He does so by inserting his own question replacing the one omitted in Psa.34:12, **"And who is there to harm you if you prove zealous for what is good?"**
3. The question itself is rhetorical and expects a negative answer "no one".
4. As noted in the analysis of vss.10-12, Peter applies the Psalm reference to emphasize what the +V believer is willing to do to experience the good life.
5. The seeking and pursuit of peace capitalizes on what God has to offer in His plan of salvation and as applied to life.
6. As the Psalm further made clear, in contrast to +V pursuing peace, whom God is for, there are others that remain –V, whom God is against (vs.12).
7. Those that seek peace and pursue it under Divine constraints (3:10-11) are those that are righteous (3:12).
8. This in contrast to a world of –V often hostile otherwise.
9. This brings out the main body of the epistle and primary purpose for writing i.e., to encourage these early believers experiencing suffering at the hands of negative antagonists.
10. Peter takes the Psalm reference to now bring to center stage the issue of undeserved suffering these Asian churches faced.
11. He begins to interweave a series and strands of thoughts to further encourage these believers in the face of this reality.
12. He begins with an absolute (vs.13) that is designed to build further confidence (vs.14) and then appeals to the basis for confidence found in Christ's victory and privilege of sharing in His glory (vss.15-22)
13. The thrust of his opening question of vs.13 is this: **"If God is on the side of the +V and adjusted and against those that practice evil, what **harm** can possibly come to those who do **good**?"**
14. The force of the rhetorical is presented with concrete and impervious logic.
15. The opening conjunction **"and/καί - kai"** is best rendered **"then/now/besides"**.
16. It has the gist of transition between the Psalm quotation of vss.10-12 with vs.13 implying *"in light of what has just been said"* or *"under the circumstances"*.
17. It integrates the idea that the question Peter proposes is designed to be considered on the basis of the teaching brought out in vss.10-12.
18. The main idea and intent of the teaching was captured in vs.12 denoting God is for the righteous and against the evil.
19. That reality is a Biblical absolute that provides the rhetorical basis Peter's question now is built upon. Cp.Pro.3:33; 11:21; 14:19 cf.Ecc.12:14; Joh.5:29
20. The rhetorical idea is thus "if the preceding is an absolute (and it is), then absolutely nothing can overturn or prevent its concluding results".
21. That conclusion is to be understood in Peter's question.

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22. The future participle “**who is there to harm**/ὁ κακῶω – ho kakoo” draws off its cognate noun “*evil/κακός* – kakos” in vs.12c.
23. This noun is designed to point to –V that practices evil of whom the Lord is against.
24. Specifically in context it points to –V that is inclined to inflict suffering upon the +V believer.
25. This verb is used of the Jewish believers suffering at the hands of the Egyptians (Act.7:6,19), King Herod opposing the Church in Jerusalem (Act.12:1-2) and unbelieving Jewish leaders inciting antagonism among the Gentiles against Paul and Barnabas (Act.14:2).
26. That volition is another ingredient central to Peter’s argument is made clear in the conditional portion of the verse, “**if you prove zealous for what is good?**”.
27. The 3rd class condition (maybe yes or maybe no) indicates that the apodosis (the result or “then” that follows the hypothesis “if”) is dependent upon one’s choice **for good**.
28. The apodosis is presented in the opening of the verse “(then) **who is there to harm you**”.
29. The 3rd class condition points out that to be guaranteed of the absolute promise presented is dependent upon whether one is +V or not.
30. The phrase “**prove zealous for what is good**” rehashes the positive imperatives in vs.11 to “*to do good*” and “*seek peace and pursue it*”.
31. The neuter singular of the adjective “**good/ἀγαθός** – agathos” (lit. “a good thing”) is the same gender and person of the same adjective used in vs.11.
32. The nominative noun “**zealous/ζηλωτής** – zelotes” (lit. “zealot/one who is **zealous**”) clearly describes the one that “*seeks peace with intensive pursuit*” in vs.11.
33. To become the zealot of “**The good thing**” is to actively and continuously pursue God’s righteousness (directive will; describes what “**the good thing**” is) in contrast to the evil that personifies –V.
34. As vs.11 made clear, this demands that the believer “practice/apply” this righteousness and intensely at all times seek to maintain peace before God and men.
35. This paints a comprehensive picture of +V that is willing to overrule the STA and apply BD, even in the face of antagonism.
36. The aorist subjunctive verb “**prove/γίνομαι** – ginomai” (lit. “**become**”) indicates potential and further points to the self-discipline +V exercises in applying BD.
37. Application of righteousness is the evidence/proof of +V. Cf. Jam.2:23; 3:18; 4:17
38. That Peter’s question is presented as an absolute with respect to the promise given +V adjusted believers, the reader must then determine in what way is it an absolute?
39. Obviously, he is not trying to delude his readers with the idea that if their conduct is in line with BD, they will escape abuse, maltreatment, physical injury or the like.
40. The answer is found by inserting the key of +V as ultimately determining the absolute nature and truism of the apodosis, “**who is there to harm you**”.
41. Peter’s use of the term “**harm**” is to recognize the intended result of mistreatment and the like as a way to oppress, coerce or subjugate their victims. Ex. Actions of the Egyptians subjugating the Jews in slavery (Act.7:6)
42. The ultimate intent of evil antagonists is to repress the expression of +V applied by the saints.

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43. Peter's argument is that "absolutely not" can –V overturn, thwart or impede the vital interests associated with +V.
44. This summarily and principally includes:
 - A. +V at the SAJG and their eternal salvation (Rom.8:35-39).
 - B. +V to R_B overruling the STA (1Joh.1:9).
 - C. +V to completing their course under the MAJG (1Cor.9:24 "all believers run"; Rev.2:10).
 - D. All attendant increments of their SG₃ account (Mat.6:19,20; 1Pet.1:4-6).
45. –V cannot effectively do anything to upset God's plan for +V and inhibit their faith.
46. Peter's argument follows the very premise of absolute established in Mat.10:28, "*And do not fear those who kill the body, but are unable to kill the soul; but rather fear Him who is able to destroy both soul and body in hell*".
47. Heb.11 is full of positive faith and evidence that even the most vile and aggressive of –V could not impede their ultimate fulfillment of God's plan. Ex.Heb.11:23-26
48. This inclusive of all the post-history evil of –V postured to upset the POG after the fact, even as OT saints await the completion of the CA for their full rewards. Cp.Heb.11:35-40 esp.vss.35,39a
49. Establishing the absolute for the premise of Peter's apologetic, he is then ready to seal it with an added inevitable conclusion of logic in vs.14.
50. Peter's tact for encouraging these saints is to first present the best case scenario in vs.13 and now follows with the worst case they could expect otherwise.
51. This is the emphasis of the contrasting clause, "**But even if you should suffer for the sake of righteousness, you are blessed**".
52. Peter takes the next step in logic from his question to now point out that **if** +V is immune to the attacks of –V as to their vital interests, then obviously the believer's interaction with these types are designed to produce favorable results.
53. **Even** in a worst case scenario for +V under undeserved suffering, it is a win-win situation.
54. Peter takes an absolute of BD (vss.10-12) and then uses ironclad logic to present two further absolute truths (vss.13-14) to build the confidence of these saints.
55. He is providing a sparkling example of what he will next refer to as "*always being ready to make a defense...*" with respect to BD in vs.15.
56. Peter presents his second apologetic in the form of a beatitude (macarism) that could be rendered "What is more (**even if you should suffer**), **you are blessed**".
57. The safety from "**harm**" in vs.13 parallels the blessedness of vs.14 and therefore by no means rules out the possibility of "**suffering for the sake of righteousness**".
58. The premise of the beatitude is probably an adaption of Mat.5:10.
59. Peter presents the beatitude using a rare form of Koine Greek in the N.T. employing a 4th class condition "**if you should suffer**/εἰ πάσχω – ei (cond.part) pascho (pres.act.optative; this mood used only 76x in NT).
60. The 4th class condition is of the future with a remote possibility (**if perhaps in the future, though improbable,...**).
61. The apodosis then follows "**you are blessed**".
62. It is suggested by Wallace in Greek Grammar Beyond the Basics that Peter is here implying that these saints have yet to undergo any real persecution for the faith in their lives.

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63. In other words, the persecution is only a threat with a remote possibility of exploding into reality.
64. Yet, this is in direct contradiction of other statements made by Peter that persecution and oppression was real for these churches in Asia Minor. Cf. 1Pet.1:6; 2:12,15,18; 4:12-19; 5:9-10
65. Again, another question arises as to what is Peter's intent of use in this context?
66. Given the fact that Peter is building his discourse on absolutes, it seems most feasible that he is referring to suffering as to degree, not possibility of occurrence.
67. That is, "**If even** the slightest circumstances of suffering is experienced..."
68. Peter has chosen the use of the 4th class condition to relate the absolute of suffering to cover **even** the minutest or least of occasions.
69. This includes the shortest of times and most remote of attacks.
70. No matter the degree of underserved suffering the believer **should** experience **for the sake of righteousness**, he is **blessed**.
71. The causal phrase "**for the sake of righteousness**" refers to undeserved suffering from the source of people brought on by adherence to BD.
72. Any suffering believers experience at the hands of others as a result of just sticking to their niche in their walk of life while applying BD in FHS easily satisfies the cause.
73. To be "**blessed**/μακάριος – makarios" is to gain Divine approbation and to qualify for Ph₃ rewards.
74. The Spirit filled adjusted believer can expect SG₃ for every occasion that they are attacked by antagonists apropos to the level and intensity of the attack.
75. This might come from someone far off that is slandering you and you are not even aware of at the moment.
76. In contrast of degree, these saints are part of the generation of Asian churches that can expect a very intense period of persecution beginning with Nero in 70AD (date of writing for Peter's epistle ~63-64 AD). Cp.Rev.2:10
77. Those that persevere to the end will truly be blessed with the wreath of life.
78. Peter then ties up his thoughts with two final imperatives, "**And do not fear their intimidation and do not be troubled**".
79. This begins a new sentence in the Greek text with its main idea intended to be carried forward into vss.15-16.
80. These imperatives reflect that Peter expects his presentations of absolutes to have a direct affect upon the courage of the saints to stay the course.
81. The logic expressed here rhetorically is "**If** adjusted +V is guaranteed a win-win situation, why is there reason to **fear**?"
82. There is no doctrinal or other absolute reason to forsake **righteousness** in the face of our attackers.
83. His continued words of encouragement are from Isa.8:12b-13.
84. The context of Isa.8 is that the prophet and his followers are not to share the **fear** of the populace ("**do not fear what they fear**" [i.e., the Jews fearing the king of Assyria] cp.vs.11) as threat to the invasion of Israel.
85. The populace' **fear** was the **fear** of man.
86. What was true for Isaiah is true for believers today and that is to **fear** no man.
87. Rather, we are to **fear** God as Isaiah continues in 8:13.

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88. Peter changes the pronoun from “αὐτοῦ - autou – his” with reference to the King of Assyria in the LXX of Isa.8:12 to “αὐτῶν - auton – **their**” in our verse to correlate the idea of persecutors or the enemy.
89. Peter’s appeal to the Isaiah text is apropos to his apologetic as it points now directly to the absolute of Mat.10:28.
90. Peter takes this premise in form and now applies it to these believers not to **fear** the **intimidation** tactics brought about from the source of their antagonists.
91. That is those things that would incite sin **fear** from the believer.
92. The final command “**and do not be troubled**/μηδέ ταρασσώ – mede tarasso” means to be terrified as with sudden **fear**. Ex.Mat.14:26
93. These words recall Joh.14:1 and 14:27.
94. However, they too owe their form of idea to Isa.8:12c.
95. The final phrase emphasizes that part of overruling **fear** is to continue to embrace the peace provided by God (Joh.14:27a).
96. One finds the strength to do so through faith/+V (Joh.14:1b)
97. Sin **fear** induces us to compromise and thus deny Christ.
98. We must resist the urge to be afraid in the face of threats so that we can achieve the **righteousness** of God and the reward associated with endurance.
99. We find our basis of confidence in the absolute truth that the enemy cannot overturn our vital interests and in spite of any attacks, we earn the approbation of God, who is with us through it all.

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EXEGESIS VERSES 15 – 16:

DEALING WITH CONFRONTATION

^{GNT} 1 Peter 3:15 κύριον δὲ Τὸν Χριστὸν ἀγιάσατε ἐν ταῖς καρδίαις ὑμῶν, ἔτοιμοι ἀεὶ Πρὸς ἀπολογίαὺν παντὶ Τῷ αἰτοῦντι ὑμᾶς λόγον περὶ Τῆς ἐν ὑμῖν ἐλπίδος, ἀλλὰ Μετὰ Πραύτητος καὶ Φόβου,

^{NAS} 1 Peter 3:15 **but sanctify Christ as Lord in your hearts, δέ (ch) ἀγιάσατε ἀγιάζω** (*vImpaa—2p; lit. set apart for sacred purposes; “sanctify/consecrate”*) **τὸν ὁ Χριστὸν Χριστός** (*d.a. + n-am-s; “the Christ”*) **κύριον κύριος** (*n-pred.am-s; “as Lord”*) **ἐν (Pl) ὑμῶν, σύ** (*npg-2p; ref. believers*) **ταῖς ἢ καρδίαις καρδία** (*d.a. + n-Lf-p; “the hearts”*) **always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, ἀεὶ** (*adv.; “always”; used 7x*) **ἔτοιμοι ἔτοιμος** (*a—nm-p; “ready/prepared”; plural ref. to plural of “su” i.e., “ready believers”*) **πρὸς** (*pa; “towards/to make”; emphasizes directing towards an object*) **ἀπολογίαὺν ἀπολογία** (*n-af-s; “a defense”; a legal term; used 8x*) **παντὶ Πᾶς** (*a—dm-s; “to everyone”*) **τῷ ὁ αἰτοῦντι αἰτέω** (*d.a. + adj. ptc./p/a/dm-s; “asking/requesting/demanding”*) **ὑμᾶς σύ** (*npa-2p; ref. believers*) **λόγον λόγος** (*n-am-s; “a word/statement/to give an account”*) **περὶ** (*pg; “for/concerning”*) **τῆς ἢ ἐλπίδος, ἐλπίς** (*d.a. + n-gf-s; “the hope”; same as 1:3,21*) **ἐν (Pl) ὑμῖν σύ** (*npd-2p*) **yet with gentleness and reverence; ἀλλά** (*strong advers.*) **μετὰ** (*pg; “with”*) **πραύτητος πραύτης** (*n-gf-s; “gentleness/meekness”; used 11x*) **καὶ** (*cc*) **φόβου, φόβος** (*n-gm-s; “reverence/respect/fear”*)

THE GOOD CONSCIENCE VINDICATED

^{GNT} 1 Peter 3:16 συνείδησιν ἔχοντες ἀγαθὴν, ἵνα ἐν ᾧ καταλαλεῖσθε κατασχυνοῦσιν οἱ ἐπηρεάζοντες ὑμῶν τὴν ἀγαθὴν ἐν Χριστῷ ἀναστροφῇ.

^{NAS} 1 Peter 3:16 **and keep a good conscience** **ἔχοντες ἔχω** (*circ. ptc. Imp/p/a/nm2p; “while keeping/having/possessing”*) **ἀγαθὴν, ἀγαθός** (*a--af-s; “a good”*) **συνείδησιν συνείδησις** (*n-af-s; “conscience”; same as 2:19*) **so that in the thing in which you are slandered, ἵνα** (*conj. purp.*) **ἐν (pL) ᾧ ὅς** (*rel.pro./Ln-s; “which thing”*) **καταλαλεῖσθε καταλαλέω** (*vipp--2p; “you are being slandered/reviled”; same as 2:12*) **those who revile your good behavior in Christ may be put to shame. οἱ ὁ ἐπηρεάζοντες ἐπηρεάζω** (*d.a. + subs. ptc./p/a/nm-p; “those insulting/mistreating/reviling”; used 2x; Luk.6:28*) **ὑμῶν σύ** (*npg-2p; “your”*) **τὴν ἢ ἀγαθὴν ἀγαθός** (*d.a. + a--af-s; “good”*)

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ἀναστροφήν. ἀναστροφή (n-af-s; "behavior/conduct/manner of life"; same as 1:15,18; 2:12; 3:1,2) ἐν (pL) Χριστῷ Χριστός (n-Lm-s) καταισχυθῶσιν καταισχύνω (vsap--3p; "might be put to shame/disappointed"; same as 2:6)

ANALYSIS VERSES 15 – 16:

1. Vss.15-16 in the Greek text are a continuation of the sentence started in vs.14b, “*And do not fear their intimidation...*”
2. Peter is continuing the thoughts of Isa.8:12b,13 in form (the idea) to underwrite his instructions in vss.15-16.
3. Whereas vs.14b emphasized not to fear man (Isa.8:12b), vss.15-16 now provides example as to what it means to “fear the **Lord** of hosts” brought out in contrast in Isa.8:13.
4. The purpose for Peter’s contrasting admonition with vs.14 is to instruct these believers as to preparing themselves spiritually for confronting –V (vss.15-16a).
5. He will then encourage them by reminding them of their ultimate vindication (vs.16b,c).
6. The example is presented as it impacts CA believers as Peter now correlates the **Lord of the armies** of Isa.8:13 with the Person of **Christ**.
7. It was Christ’s victory on the cross that makes possible all of the universal truisms surrounding peace established beforehand and thus the basis for the believer’s confidence. Rom.5:10,11; 2Cor.5:18,19; 2Cor.5:20; Eph.2:14-18; Col.1:20-23 (both Ph₁ and ₂ peace in view)
8. That **Christ** is the perfect representation of the Father (Joh.1:18; 5:19,30), then it is through His Person that the individual comes to truly fear God.
9. This demands that the believer establishes Jesus as priority (authority) in all things, which is the sense of “**but sanctify Christ as Lord in your hearts**”.
10. The predicate accusative of the noun “**Lord**/κύριος – kurios” describing **Christ** indicates that He is the Sovereign Master over all creation.
11. **Christ** is the 2nd member of the God-head (Yahweh; Isa.8:13) incarnate (Joh.1:1,14).
12. Peter recognizes the Father giving **Christ** authority over all mankind in judgment. Joh.5:22
13. Therefore, as Peter’s apologetics of truisms continue, those that God is for or against in vs.12 is realized through **Christ**.
14. The verb “**sanctify**/ἁγιάζω – hagiazo” means to set apart for a purpose.
15. When used of God or **Christ** it means setting apart as holy.
16. It does not mean here to “make holy”, but to “acknowledge as holy” (as in the first petition of the model prayer, “hallowed (hagiazo) be your name”).
17. Christ’s holiness is representative of His absolute righteousness (Isa.5:16), which is the same righteousness +V pursues made possible through the new birth. Eph.4:24 cf.1Pet.1:23
18. Believers are to recognize Christ’s lordship when confronting mortal man.
19. His holiness is made known by Christians that confess all the He represents in righteousness.
20. This aorist imperative “to **sanctify**” is realized when believers determine that the fear of God supersedes the fear of man.

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21. We have far more to gain by standing firm in our convictions than to accommodate men to sidestep difficulties.
22. The phrase “**in your hearts**” emphasizes isolation of the STA with pure motives as the mechanics for acknowledging **Christ as Lord** (cf. use in 1:22; 3:4).
23. It points to +V residing in the “real you” of the believer choosing to utilize the human spirit under the FHS in a true acknowledgement of **Christ**.
24. Peter uses the term “*heart/καρδία* – *kardia*” of a believer adjusted to God conveying the idea of their conglomerate positive assets for spirituality (+V + FHS + hm/sp + mind).
25. It has the idea here of **in** the sphere of spirituality is where (how) one sanctifies **Christ as Lord**.
26. The use of the term in the N.T. may contextually further emphasize a specific aspect that makes up the “heart” or combinations thereof (Heb.3:8,12,15 [soul]; Heb.10:16 [mind], etc.).
27. Peter’s choice of words opening vs.15 harks back to the idea of the one desiring to love (symbolized by the heart) life and see good days in vs.10 (operation +V/FHS).
28. That Peter’s use suggests a state of spirituality is seen as he correlates the sanctifying with “**always being ready to make a defense to everyone who asks you to give an account for the hope that is in you**”.
29. Peter’s thoughts of “**in your hearts**” is paralleled in idea to Luk.21:14 (**hearts** translated “*minds*”) that describes how Jesus’ disciples will be able to “*answer/defend yourselves*” before the religious and secular authorities before whom they will be brought to trial.
30. How believers are able to defend themselves, yet without a formal apologetic prepared before hand, is by utilizing their “**hearts**” for all intents and purposes.
31. This includes the assimilation of BD under the GAP system.
32. It appeals to the doctrine that a main purpose for the believer’s capacity for spirituality is to possess resident BD in their souls, human spirits and minds.
33. The assimilation of BD in a state of spirituality is to possess the mind of **Christ**. 1Cor.2:16
34. It is in this way that Jesus promise to His disciples would come to fruition (Luk.21:15).
35. This is the practical solution to Jesus’ admonition in Luk.21:14 and Peter’s requirement for believers to “**always being ready to make a defense**”.
36. Neither Jesus nor Peter is abstractly inferring some mystical ability to respond to their questioners.
37. It is through resident BD and maintaining the FHS that will provide the recall of BD necessary to give a **defense** as God blesses their thinking. Cp.Joh.14:26
38. That resident BD is paramount to Peter’s admonition is not only inferred in the **defense** believers are to maintain, but within the very idea of “fearing God”.
39. The Scripture makes clear that to “fear God” and “wisdom” go hand-in-hand. Job 28:28; Psa.111:10; Pro.1:7; 9:10; 15:33; Isa.11:2
40. Our allegiance is towards **Christ** and all He stands for in truth.
41. Part of our acknowledgement is in regards to His power and sovereignty over all creation and hence the final authority in all matters as revealed in the Scriptures.

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42. The courage that springs from a deep-seated fear of God is evidenced in our celebrityship of **Christ** demonstrating itself in a readiness to testify when one is under interrogation.
43. Believers are not to operate as secret agents “007”.
44. While Christ’s admonition prophesied a formal inquiry, Peter’s is both informal and formal as seen in the terms “**always**” and “**everyone who asks**”.
45. Peter’s 1st concern is dealing with the cosmos in general and 2nd with civil authority as it becomes necessary.
46. The adjective “**ready**/ἑτοιμος – etoimos” is the same as used in 1:5 and indicates something that is already prepared.
47. This adjective focuses strictly on the content or issue at hand. Cp.Mat.22:4,8, etc.
48. A cognate adverb “ἑτοιμῶς – etoimos” has a slightly different nuance of being both prepared and willing. Cp.1Pet.4:5 cf.Act.21:13; 2Cor.2:14
49. The preparation in view in our verse demands that the content for **defense** is in place prior to any opportunity to employ it.
50. The noun “**defense**/ἀπολογία – apologia” is where we get our English term “apology” or “speaking in **defense**” a.k.a. “apologetics” legally and theologically.
51. It is used of formal **defense** in court against specific charges (Act.22:1; 25:16; 2Tim.4:16) and theologically in support of the gospel (Phi.1:7,16).
52. Its more general use refers to an argument made in one’s own behalf in the face of misunderstanding or criticism (1Cor.9:3; 2Cor.7:11 NAS *vindication*).
53. That Peter’s primary concern is theological or Biblical is seen in the phrase “**for the hope that is in you**”.
54. Their “**hope**/ἐλπίς – elpis” is their Ph₃ **hope** that personifies all that they believe and do as part of the Christian faith (cf. use in 1:3,21).
55. The phrase “**in you**/ἐν σύ - en su” refers to the specifics of BD (resident **in your hearts**) as the foundation for eternal **hope**.
56. Believers are to **always** be prepared to defend themselves Biblically as to what they believe and do in the name of Jesus.
57. The only way one can adequately be prepared beforehand is to maintain MPR and themselves GAPing and applying the doctrine under the R_B and MAJG.
58. To the degree that disinterest or a lukewarm approach to BD is allowed, the weaker your **defense**. Cf.Eph.6:13-17 cp.4:11-15
59. The phrase “**who asks you to give an account**” simply means to demand an accounting or explanation of something.
60. The shorter phrase “**give an account**” is expressed in the Greek with one word “**logos**/λόγος – logos” that infers a statement in response to the interrogators.
61. Following the precept of “**always**”, Peter’s use of both terms “apologia” and “logos” suggests that he sees believers as being “on trial” every day living in a –V world.
62. He has already made clear that those outside the faith really do keep an eye on our lives (2:12).
63. “**Hope**” is what distinguishes Christians from non-Christians (Eph.2:12).
64. Confidence and ability to defend our **hope** come through study and application. 2Tim.2:15

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65. It is our **hope** in BD and its accompanied blessings of resurrection and SG₃ that invites confrontation from –V and for these believers living in a pagan society (in essence it judges –V as evil otherwise).
66. +V is separate from –V and this fact alone can invite confrontation. Cp.Joh.3:20-21
67. In the face of aggressive behavior often behind those questioning our faith, Peter once again appeals to the passive resistance approach believers are to maintain.
68. This is the emphasis of the strong adversative follow-up, “**yet** (ἀλλά) **with gentleness and reverence**”.
69. The Greek text actually places this phrase beginning vs.16 tying in the idea of “**and keep a good conscience**” with “**gentleness and reverence**”.
70. The noun “**gentleness**/πραΰτης – prautes” looks to the quality of consideration as to strength that accommodates to another’s weakness. Cf.1Cor.4:21
71. It indicates one that has an advantage over another and has the nuance of humility (Jam.1:21).
72. This noun recognizes that believers equipped with BD are not to use their **defense** in a manner that is designed to hammer the opponent (harsh/fierceness/brow beating).
73. We are to remember that often –V is only antagonistic due to ignorance. Cf.Luk.23:34
74. We are to employ patience when explaining ourselves to our critics.
75. On the other side of the coin, it may be more appropriate to chastise when individuals are simply rejecting doctrine in spite of culpability. Cf.Mat.16:22-23; Joh.14:7ff
76. The virtue of **gentleness** is an asset of the spiritual “*heart*” (Col.3:12) that operates under the FHS (Gal.5:23).
77. The 2nd noun “**reverence**” is again literally “*fear*/φόβος – phobos”.
78. Its emphasis here is designed to compliment the notion to “*fear* God” that underwrites vss.15-16.
79. We are not to *fear* man, but God, as its previous uses suggested in 1:17; 2:18 and 3:2.
80. When the believer operates under sanctified *fear*, their **defense** will project the proper respect before both God and man.
81. The participial phrase “(lit.) *while keeping a good conscience*” looks to what the believer possesses that enables the qualities of **gentleness** and *fear* of God.
82. The noun “**conscience**/συνείδησις – suneidesin” is the same used in 2:19 to indicate a **conscience** preoccupied with God.
83. Peter now describes the same idea by adding the adjective “**good**/ἀγαθός – agathos”.
84. The **good conscience** is the product of the intake and application of sound BD. 1Tim.1:5; Heb.13:18
85. It looks to a believer that lives without guilt before God with nothing to hide knowing they are doing it right. Act.23:1
86. It is a trademark of thinking that accompanies one that is keeping faith and a loss that the reversionist suffers. 1Tim.1:19
87. All men inherently have a **conscience**, but only the believer that sanctifies **Christ** as the Supreme authority of life has a **good conscience**.
88. It is a normal **conscience** that has been reinforced and further sensitized to the directive will of God. Cp.1Pet.3:21
89. This is the high ground from which we are to make our “**defense**” of the Christian faith.

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90. We need to be in command of our subject, exhibit the prescribed demeanor and be morally irreprehensible.
91. In the final part of vs.16, Peter then encourages these believers as to why all of this and vs.15 is so important.
92. That being the vindication that the believer can expect in their stand for the truth.
93. This is the emphasis behind the purpose clause, “**so that in the thing in which you are slandered, those who revile your good behavior in Christ may be put to shame**”.
94. The phrase “**in the thing**/ἐν ὧς – en hos” refers to unspecified charges brought against innocent people.
95. In reality their enemies were engaged in attacking their “**good behavior**” that was based on the “**good conscience**”.
96. Christians were being accused of all sorts of things such as subversion, blood rituals, hatred of mankind, unpatriotic, etc.
97. The verb “**slandered**/καταλαλέω – katalaleo” is the same used in 2:12 to denote trumped up charges and accusations.
98. The verb “**revile**/ἐπιπηρεάζω - eperaeazo) points to the spiteful and derogatory speech thrown at the believer as insult or other mistreatment (cp.Luk.6:28).
99. Again, the object is the “**behavior**” of believers (manner of pursuing the “**good life**”).
100. The malicious things being said and done were invented by unprincipled people.
101. The phrase “**in Christ**” references the doctrine of positional sanctification.
102. Union with **Christ** is the result of the baptism of the HS taking place at the moment of saving faith providing Ph₁ peace making Ph₂ peace possible.
103. By virtue of saving faith all believers are spiritually united with **Christ** and are one **in Him**. Cp.Rom.12:5
104. For these beleaguered Christians their position matched their experience (as with us, when we are in fellowship, experiencing undeserved suffering).
105. Instead of turning to God (as in 2:12), many accusers persisted in their –V and abuse.
106. As a result, instead of “glorifying *God on the day of visitation*”, they will “**be put to shame**”.
107. In both scenarios (2:12 cp.3:16) there awaits an eschatological revelation.
108. The 1st foresees repentance and faith on the part of persecutors who had second thoughts when confronted with the Christian **behavior** under duress.
109. The 2nd considers the fate of those that remain stubbornly antagonistic.
110. At the Great White Throne Judgment unbelievers who persecuted God’s people will be “**put to shame**”.
111. This will also happen to –V believers at the Bema who bad-mouthed true +V.
112. In the psalms there is frequent promise that those who trust in God will not be **put to shame** and that their enemies will (e.g., Psa.6:10; 22:5; 25:2,3; 31:1,17; 35:4; 40:14; 44:7; 70:2; etc.).
113. These references relate to time and Ph₃, depending on the context.
114. Like the psalmists before him, Peter looks forward to a turning of the tables and eschatological reversal of circumstances.
115. Those that demand an account from believers, and repudiate it, will themselves still have to give an account to the Judge of all. Cp.1Pet.4:5

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VINDICATION FOR SUFFERING EXEMPLIFIED VSS.17-22

EXEGESIS VERSE 17:

THE PREMISE STATED

^{GNT} 1 Peter 3:17 κρείττον γὰρ ἀγαθοποιούντας, εἰ θέλοι τὸ θέλημα τοῦ θεοῦ, πάσχειν ἢ κακοποιούντας.

^{NAS} 1 Peter 3:17 **For it is better**, γὰρ (*explan. conj.*) κρείττον κρείττων (*compar. pred. adj-nn-s*; "it is a better thing/superior/more profitable/more desirable"; used 19x) **if God should will it so, that you suffer** εἰ (*part. intro. 4th class cond.*; "if") τὸ θέλημα (*d.a. + n-nn-s*; "the will" +) τοῦ ὁ θεοῦ, θεός (*d.a. + n-gm-s +*) θέλοι θέλω (*vora--3s*; *lit. "He should will"*; hence "If God should will it so") πάσχειν πάσχω (*compl. inf./pa*; "that to (you) suffer") **for doing what is right rather than for doing what is wrong**. ἀγαθοποιούντας, ἀγαθοποιέω (*circ. ptc. purpose/p/a/am2p*; "for doing good/what is right") ἢ (*compara. conj.*; "rather than") κακοποιούντας. κακοποιέω (*circ. ptc. purp./p/a/am2p*; "for doing evil/what is wrong")

ANALYSIS VERSE 17:

1. With the promise of ultimate vindication for believers that fear God given in vss.15-16, Peter continues explanation by way of deductive reasoning and example.
2. This to further explain why vindication is of such certainty.
3. He will provide the Biblical premise for reasoning in vs.17 and follow with Christ as the example in vss.18-22.
4. Peter will once again fall back on a concrete truth of Scripture to present his logic.
5. As with the Isa.8:12-13 reference used in form to back his teaching of vss.14-16, so is his approach as to the idea behind vs.17.
6. That idea (form) is nothing less than as **God** is righteous (Psa.36:6; 50:6) and Sovereign (Psa.103:19), righteousness is always ultimately superior to evil.
7. The righteousness of **God** was implied in vs.12 (His contrasting posture to men) and vs.14 (righteousness stated as the cause for suffering).
8. His Sovereignty was implied through the Person of Christ as Lord in vs.15.
9. Most commentaries acknowledge a parallel of thought between vs.17 and 2:20.
10. This due to the reoccurrence of the verbs "**doing what is right**/ἀγαθοποιέω – agathopoieo" and "**suffer**/πάσχω – pascho" in both verses and that both are followed by an appeal to Christ in example.
11. However, to consider vs.17 as only a redundant truism of 2:20 is superficial and disregards both immediate context and intent.
12. Whereas 2:20 emphasized endurance under suffering with respect to civil obedience or lack of, vs.17 establishes a foundation upon which the believer's vindication rests.
13. This is the sense of the opening explanatory "**For**/γάρ – gar" of vs.17 looking back to the immediate preceding verses.

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14. While there is an obvious similarity in thought between the two sections of Peter's discourses, the similarity is designed to underscore only one primary principle.
15. That is that both deal with the principle of undeserved suffering.
16. The previous under civil/domestic constraint; vs.17 under spiritual constraint.
17. Further, vs.17 is presented in proverbial form, "**it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong**"
18. To strip the intent of the proverb as to simply a main idea that "**doing** good under suffering **is better than doing evil**" dismisses the hypothesis "**if God should will it so**" reducing Peter's words to merely saying good is **better than** evil.
19. While this establishes the idea behind the proverb, Peter's thoughts go much deeper.
20. The "**better than**" proverb, familiar in O.T. wisdom literature (Pro.3:14; 8:11; 12:9; 15:16,17; etc.), exists as well in the N.T.
21. The concept of "**better**" in the N.T. is illustrated with synonymous terms whether "κρείττων – kreitton" (our vs.; 1Cor.7:9; 2Pet.2:21), "καλός – kalos/good" (Mat.18:8,9; Mar.9:43,45,47) or "συμφέρω – sumfero/profitable" (Mat.5:29,30).
*Note: All of these terms are translated "**better**" in the above references.*
22. Each of these "**better**" proverbs have like elements to include a word for "**better/good**", a verb denoting potential or purpose and a contrast weighing the actions or experiences against each other in comparison.
23. The intent of the proverbs transcends simply a comparison of the physical, but relate to a higher spiritual or final meaning.
24. Understanding a proverb and maintaining the context of "ultimate vindication", Peter's proverb becomes coherent: It is **better to suffer** in this life at the hands of persecutors **for doing** good, **than** at God's hands at the final judgment for **doing** evil.
25. Peter's proverb expects his readers to draw upon the previous absolute presented in his extended arguments that concluded with his logic for ultimate vindication.
26. The end of the Psa.34:12-16 reference in vss.10-12 divided people into two groups: the "righteous" and the "evildoers".
27. **God** looks with favor on the one, but sets His face in judgment against the other.
28. The readers of the psalm are invited to pursue the good and to claim the promises of the psalm for their own.
29. The "evildoers" are anonymous at first (ex. use of "*their/autwn*" in vs.14b), but assume definite shape in the "those that slander and *revile*" in vs.16.
30. Hence, the distinction in vs.17 between "**doing what is right**/αγαθοποιέω – agathopoieo" and "**doing what is wrong**/κακοποιέω – kakopoieo" is not just a rehash of good and bad civilly underwriting 2:20, but **rather** a distinction between two groups that comprise the whole of the human race.
31. "**Doing what is right**" are +V believers that face suffering on behalf of Christ in this age and "**doing what is wrong**" are negative unbelievers or believers that will **suffer** in shame in the next.
32. It is "**better/advantageous**" to belong to the 1st **than** to the 2nd.
33. Vs.17 is not words of admonition (i.e., make sure when you **suffer** that it is for **doing** good and not for evil), but words of validation and assurance (i.e., remember, when you **suffer**, you are infinitely **better** off than evildoers that oppress you).
34. Hence the form of the proverb (God's Sovereign +R ultimately reigns superior over evil) is expressed ideologically in the proverbial saying.

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35. This is Peter's premise established in idea that will be followed by example in the Person of Christ in vs.18-22.
36. That the form of Peter's proverb is centered on this idea is validated in the 4th class conditional phrase "**if God should will it so**".
37. Peter uses a play on words of the noun "θέλημα – thelema" and verb "θέλω – thelo" meaning "**will/desire/wish**".
38. The phrase translated literally: "**if the will (subject) of God should will (verb) it**".
39. The idea is "**if doing the will of God should bring about suffering**".
40. The phrase is designed to plug the proverb in at two points of the preceding teaching:
 - A. The terms for "**will**" are an extension of thought to the one who "*means/desires/wills – thelo*" to experience the good life in vs.10.
 - B. The 4th class condition is an extension in thought of the 4th class condition of vs.14, "*if you should **suffer** for the sake of righteousness*".
41. Together, the two existential references assert +V believers willing to **suffer** on behalf of **God** in this life forming the basis for the proverb.
42. These are the ones that line up with God's Sovereign +R (the 3 adjustments) destined to be ultimately found superior to –V promoting evil.
43. The contrast declares that –V is destined to **suffer** for failing to orient to God's **will**.
44. As with the preceding 4th class condition in vs.14, the emphasis is on degree more so than occurrence.
45. Peter will explicitly allude to this fact in 4:13.
46. To the degree that it is God's Sovereign **will** that believers will share the sufferings of Christ, they can rest assure they are way **better** off than their opponents.
47. The noun for "**will**" emphasizes God's directive **will** in righteousness +V adjusted believers pursue (cp.vs.14).
48. The verb for "**will**" (active expression) emphasizes God's Sovereign role of placing each believer in their life niche with its degree of suffering at the hands of others (cp.vs.10).
49. Peter formulates his own proverb to present another Biblical absolute revealing the depth of his theological grid and thinking.

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CHRIST AS THE BASIS FOR ULTIMATE VINDICATION VSS.18-22

EXEGESIS VERSE 18:

HIS DEATH AND RESURRECTION

^{GNT} 1 Peter 3:18 ὅτι καὶ Χριστὸς ἅπαξ περὶ ἁμαρτιῶν ἔπαθεν, δίκαιος ὑπὲρ ἀδίκων, ἵνα ὑμᾶς προσαγάγῃ τῷ θεῷ θανατωθεὶς μὲν σαρκὶ ζωοποιηθεὶς δὲ πνεύματι·

^{NAS} 1 Peter 3:18 **For Christ also died for sins once for all,** ὅτι (*causal conj.*) Χριστός (*n-nm-s*) καί (*adjunct.*) ἔπαθεν, πάσχω (*viaa--3s*; "suffered"; euphemistically "suffered death/died") περί (*pg*; "for/concerning") ἁμαρτιῶν ἁμαρτία (*n-gf-p*; "sins") ἅπαξ (*adv.*; "once/one time"; used 14x) **the just for the unjust,** δίκαιος (*ap-nm-s*; "righteous/just"; note singular) ὑπὲρ (*pAbl*; "on behalf of/for") ἀδίκων, ἄδικος (*ap-Ablm-p*; "unrighteous all/unjust"; note plural) **in order that He might bring us to God,** ἵνα (*conj. purp.*) προσαγάγῃ προσάγω (*vsaa--3s*; "He might bring to") ὑμᾶς σύ (*npa-2p*; *mss variation between ἡμας-hemas [ἐγώ/us] and humas [σύ/you]*) τῷ ὁ θεῷ θεός (*d.a. + n-dm-s*) **having been put to death in the flesh, but made alive in the Spirit;** θανατωθεὶς θανατόω (*adj. ptc./a/p/nm-s*; "having been put to death") μὲν (*contrast part.*; "on the one hand"; not translated in the NAS) σαρκὶ σάρξ (*n-Lf-s*; "in the flesh") δέ (*ch*; following "men"; "on the other hand") ζωοποιηθεὶς ζωοποιέω (*adj. ptc./a/p/nm-s*; "having been made alive") πνεύματι· πνεῦμα (*n-In-s*; "by Spirit"; ref. H.S.)

ANALYSIS VERSE 18:

1. With the premise stated that undeserved suffering in orientation to God's plan is superior over deserved suffering in its rejection in vs.17, Peter now provides the premier example of **Christ**.
2. This to provide hard evidence of its superiority that provides the basis for vindication.
3. Peter wants his readers to know that the proverb is not only an assertion (truism), but reality.
4. That real evidence is provided is cause for increase of faith benefiting the believer.
5. It is the Person of **Christ** that is the ultimate cause behind the reality.
6. This is the force of the opening causal conjunction "**For/Because/ὅτι – hoti**".
7. The conjunction looks back to the truth of the proverb and has the nuance of "**Since irrefutable evidence is provided**".
8. The world has living proof of someone suffering according to God's will, His triumph over evil and the vindication that follows in the Person of **Christ**.
9. Vs.18 will emphasize these things as it relates to –V mankind, vs.19-20a as it relates to the negative spirit world and vs.22 concluding with ultimate vindication.
10. Vss.20b-21 will typify the vindication as it relates to the deliverance of believers.

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11. Peter begins by reminding his readers that before vindication, Jesus suffered at the hands of men.
12. His suffering is exemplified via His ordeal on the cross as stated in the opening clause, “**For Christ also died for sins once for all**”.
13. The opening words “**For Christ also**/ὅτι Χριστός καί - hoti Christos kai” also occur in 2:21.
14. As noted previously, both passages (2:18ff and here) highlight undeserved suffering.
15. Peter now takes opportunity to once again appeal to **Christ** as the supreme example.
16. In 2:21-25, **Christ** was set forth as the example of the kind of behavior Christians are to emulate and as the One that through His obedience has gained immeasurable benefit to those that are His (cf.vss.24-25).
17. In our verses, Peter simply touches upon the aspect of Christ’s suffering while concentrating on the vindication that came to Him as a consequence of His obedience.
18. The only word that connects Christian suffering with the sufferings of Jesus is the word “**also**”.
19. The connection to suffering is in general, not specific, as Christ’s suffering was unique.
20. Peter now expands upon His thoughts in 2:21-25.
21. Those thoughts proceeded from Jesus’ behavior during His passion (2:21-23), to His receiving +J for sins on a cross (2:24), to the present experience of Gentile Christians in the CA now reconciled to “*the Shepherd and Guardian of your souls*” (2:24b-25).
22. Christ’s resurrection and His exaltation to the Divine glory of heaven in ascension were missing links between His work on the cross and the reality of the CA.
23. Peter now supplies those thoughts to present Jesus in example pertaining to His vindication.
24. The application for believers is that they too, will share in commensurate glory if they endure their own measure of suffering Ph₂.
25. Peter picks up His thoughts of Jesus’ work on the cross in 2:21ff to re-emphasize the path taken that secured vindication for all concerned (Himself and believers).
26. That being a path of absolute righteousness (+R), the basis that makes all of Peter’s previous elements of logic (3:13-17; including the parable) absolute in themselves.
27. He now paraphrases Christ’s +R that was earlier mentioned in detail in 2:22-24.
28. The phrase “**died for sins**/πάσχω περί ἁμαρτία – pascho peri hamartia” takes the normal term for suffering (pascho) employing it euphemistically to describe Christ’s spiritual **death** on the cross.
29. This compliments Peter’s emphasis of bearing the judgment of sins physically in His body of 2:24a providing us with a complete picture of His sin bearing.
30. As history and the Bible makes clear, Jesus went to the cross suffering at the hands of –V men totally antagonistic to Him and determined to kill Him.
31. Yet, His crucifixion was no less than fulfillment of prophecy (Isa.53) and God’s plan for salvation (Gal.3:13 cp.Deu.21:23).
32. His suffering at the hands of men brought about the unique situation in which the POG took opportunity to redeem mankind from their **sins**.
33. The uniqueness of Christ’s suffering is seen in the adverb “**once**/ἅπαξ – hapax”.
34. “**Once**” is used in contrast to “again and again” as in Heb.9:26,28 (cp.Rom.6:10; Heb.7:27; 9:12; 10:10).

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35. The writer of Hebrews argues the inadequacy of repeated animal sacrifices of the O.T. priestly system to denote they were only symbolic and not efficacious.
36. Although the specific contrast is not explicitly stated here as in Hebrews and Romans as to the sufficiency of Christ's sacrifice "**once for all**", it remains obviously inferred.
37. This is seen in the following phrase "*the just for the unjust*".
38. The pronominal adjective "**unjust**" is plural indicating the totality of mankind for whom **Christ died**. Rom.3:23 cf.Eph.2:1
39. During the 3 hours of darkness, Jesus "suffered" under spiritual death for the "**sins**" of **all** humanity under the doctrine of Unlimited Atonement.
40. His suffering is over, its purpose fully accomplished.
41. That "righteousness" is the supreme issue is seen in the contrasting states of Jesus as the singular "**just**/δίκαιος – dikaios/*righteous man*" and the "**unjust**/ἀδίκος – adikos/*unrighteous men*".
42. Christ's work on the cross was designed to provide men with the +R of **God** through His Person. 2Cor.5:21
43. This singular phrase indicates that Jesus' suffering was substitutionary as well as acknowledging His sinless character.
44. The paradox of the innocent dying for the guilty is more fully developed by Paul in Rom.5:6-10.
45. Peter then employs a purpose clause to spotlight the idea of ultimate vindication Jesus provided as directed towards believers, "**in order that He might bring us to God**".
46. The purpose reflects upon the long-term benefit conferred upon those that believe in **Christ**.
47. The potential of the subjunctive verb "**He might bring**/προσάγω – prosago" indicates that an eternal relationship with **God** is contingent upon faith.
48. This verb has the nuance of being brought near or having access.
49. The subject of the verb "**He**" refers to **Christ** and "**God**" refers to the Father.
50. The ultimate goal of Jesus' sufferings is stated in terms of our ultimate destination of Ph₃.
51. The cognate noun "προσαγωγή - prosagoge/*have access/introduction*" is used in Rom.5:2; Eph.2:18 and 3:12 of our special relationship to **God** based on the adjustments to Him.
52. The front end of access is the SAJG, with all the steps in between, ending in the glorification of the body in resurrection.
53. The emphasis here is on ultimate sanctification rather than positional sanctification.
54. It is in that eternal disposition that believers will be presented before **God** ultimately complete with their eternal rewards in vindication for their faith.
55. It looks at the ultimate benefit conferred upon those that appropriate the unique suffering of **Christ** with respect to sin via the 3 adjustments.
56. The believer's ultimate vindication is made evident in their glorification and presence with **God** forever.
57. Peter then returns to the circumstance of Jesus on the cross after completing His work towards **sins**, "**having been put to death in the flesh, but made alive in the Spirit**".
58. Peter now changes from the term "pascho" to describe his spiritual **death** beginning vs.18 to "θανατώω – thanatoo/**put to death**" that is the more common verb for being killed.

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59. This is the only time this verb (or its cognate noun θάνατος – thanatos) is used in Peter.
60. This verb is used in the gospel accounts relating to the Jews' agenda of killing Jesus. Cp. Mat.26:59; 27:1; Mar.14:55
61. That the dying here is physical is substantiated by the locative noun “σάρξ – sarx” translated “**in the flesh**”.
62. The emphasis of the circumstantial phrase in part is a reminder of the Jewish plot to murder Jesus.
63. However, even though there was apparent success on their parts, the reality was starkly different.
64. This is brought out by the contrasting phrase “**but made alive in the Spirit**”.
65. This points to His resurrection that occurred less than 72 hours after His physical **death**.
66. The connection between Peter's statement about Jesus' **death** and resurrection is served by the “μέν...δέ – men...de” construct that literally reads “*on the one hand, but on the other*”.
67. That fact of the matter regarding Jesus' **death** was that it was not ultimately in the hands of the Jews any more than was His life.
68. Peter's proclamation is designed to instill into His readers that even though Jesus suffered at the hands of men intent on His murder, it did nothing to impede God's plan for Messiah, usurp God's power over Him nor did men effectively kill Him.
69. The passive voice of the verb “**put to death**” was only realized when the Deity of the Son (immune to death) checked out His humanity when He prayed, “*Father, into your hands I commit my spirit*”. Luk.23:46
70. The mechanics of Jesus' physical **death** was in accord with His own statement to that effect in Joh.10:18.
71. Luk.23:46 goes on to record, “*Having said this, He breathed His last*”.
72. He died physically because His work was finished, to fulfill prophecy and to prepare the way for His resurrection.
73. All this in spite of what negative men did or attempted to do to Him otherwise.
74. The final phrase “**in the Spirit**/πνεῦμα – pneuma” is instrumental denoting means and is reference to the H.S.
75. The word “**spirit**” should have been capitalized in the NAS.
76. It is the same **Spirit of Christ** that predicted His sufferings and glories to follow in 1:11.
77. In actuality, all 3 members of the Godhead had a role in resurrecting Jesus' body (the Son-Joh.10:18; the Father-Joh.17:1 and the H.S-1Pet.3:18).
78. Jesus' journey thus far as recorded in this verse includes His suffering, His physical **death** and His physical resurrection.
79. His physical resurrection was evidence of His ultimate vindication physically under undeserved suffering at the hands of men.
80. Peter will continue the journey in vs.19 in Jesus' post-resurrection state.

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EXEGESIS VERSES 19 – 20:

CHRIST PROCLAIMS VICTORY IN SHEOL PRE-ASCENSION

GNT 1 Peter 3:19 ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασιν πορευθεὶς ἐκήρυξεν,

NAS 1 Peter 3:19 (Revised) **by Whom also while going He made proclamation to the spirits now in prison,** ἐν (pI; "By means of") ᾧ ὅς (rel. pro./In-s; "Whom/which"; nearest antecedent is the H.S. ending vs.18) καὶ (adjunct. or ascensive; "also/even") πορευθεὶς πορεύομαι (circ. ptc./a/d/nm-s; "while going/traveling/journeying"; nearest antecedent is "righteous/just" w/ref. to Christ in vs.18) ἐκήρυξεν, κηρύσσω (viaa--3s; "he made known/proclaimed") τοῖς ὁ πνεύμασιν πνεῦμα (d.a. [governs both noun and ptc. opening vs.20] + n-dn-p; "to the spirits") ἐν (pL) φυλακῇ φυλακή (n-Lf-s; "prison")

HIS AUDIENCE SPECIFICALLY IDENTIFIED

GNT 1 Peter 3:20 ἀπειθήσασίν ποτε ὅτε ἀπεξεδέχετο ἡ τοῦ θεοῦ μακροθυμία ἐν ἡμέραις Νῶε κατασκευαζομένης κιβωτοῦ εἰς ἣν ὀλίγοι, τοῦτ' ἔστιν ὀκτώ ψυχαί, διεσώθησαν δι' ὕδατος.

NAS 1 Peter 3:20 **who once were disobedient,** ἀπειθήσασίν ἀπειθέω + ποτέ (adj. ptc./a/a/dm-p + adv.; "who formerly/once were disobedient"; verb same as 2:8; 3:1; masculine gender denotes the natural gender of the spirits in view) **when the patience of God kept waiting in the days of Noah,** ὅτε (tempor. adv.; "when") ἡ μακροθυμία (d.a. + n-nf-s; "the patience"; used 14x) τοῦ ὁ θεοῦ θεός (d.a. + n-gm-s; subjective gen.) ἀπεξεδέχετο ἀπεκδέχομαι (viIPFd--3s; "kept waiting expectantly"; used 8x) ἐν (pL) ἡμέραις ἡμέρα (n-Lf-p; "the days") Νῶε (n-gm-s; "of Noah"; used 8x in NT) **during the construction of the ark,** κατασκευαζομένης κατασκευάζω (circ. ptc./p/p/gf-s; gen. absolute; "during the constructing/building/making ready"; used 11x) κιβωτοῦ κιβωτός (n-gf-s; lit. "box"; "ark/ship/boat"; used 6x) **in which a few, that is, eight persons,** εἰς (pa; "into/in") ἣν ὅς (rel. pro./af-s; "which"; ref. the ark) ὀλίγοι, ὀλίγος (ap-nm-p; "a few/small number") τοῦτ' οὗτος (near dem. pro./nn-s; "that" +) ἔστιν εἰμί (vipa--3s) ὀκτώ (card. adj./nf-p; "eight"; used 8x) ψυχαί, ψυχή (n-nf-p; "souls/persons") **were brought safely through the water.** διεσώθησαν διασώζω (viap--3p; "were delivered through/brought safely through/escaped through"; used 8x) δι' διὰ (pg; "through") ὕδατος. ὕδωρ (n-gn-s; "water")

THE 1ST EPISTLE OF PETER

ANALYSIS VERSES 19 – 20:

1. This section of Peter (esp.vss.19-21) is considered by many Biblical scholars as probably the most difficult passage in Peter for exegesis (Stier, Theile, J. Rendel Harris, Nestle, Moffatt, et al.).
2. Luther openly admitted he didn't know what Peter meant.
3. Many have conjectured a textual variance for vs.19 referring to Noah or Enoch making the announcement (Griesbach, Stier, Theile, J. Cramer, J. Harris, etc.).
4. That is, the spirit of Christ was speaking through them during the antediluvian era.
5. Further, many (if not most) of those that accept Christ as the One proclaiming place the event after His death, but before His resurrection.
6. A close look at the details and investigation should yield exactly what Peter is referring too as well as show there is no need for any textual manipulation.
7. With the idea of Jesus' vindication still retained, Peter continues with His journey, **"by Whom also while going He made proclamation to the spirits now in prison"**.
8. The opening prepositional phrase **"by Whom/ἐν ὃς – en hos"** is a direct reference to the Holy Spirit that was seen as having a part in Jesus resurrection ending vs.18.
9. Both phrases ("in the Spirit" and **"by Whom"**) employ the preposition "en" followed with the instrumental neuter singulars of noun and pronoun respectively.
10. Another view is that the prepositional phrase **"by Whom (in which; per NAS)** is a dative of reference (both instrumental and dative have the same paradigm form).
11. This view does not make the "Spirit" the antecedent, but rather has the sense of "in that state of made alive (resurrection body)".
12. Either way, the effect is the same as noting Christ now being viewed post-resurrection, though the parsing is more grammatically consistent with the 1st view.
13. The use of the following **"καί - kai/also"** is immediately followed in the Greek text with the phrase **"to the spirits now in prison"**.
14. It has been suggested that the "kai" plays a double role here as both:
 - A. Adjunctive: **"also"** emphasizes an active role **by** the H.S. on behalf of Christ following the resurrection.
 - B. Ascensive (emphatic): **"even"** indicating a passive role of the H.S. with emphasis on Christ speaking **to the spirits** post-resurrection.
15. The fact of the matter is that both are applicable in this case.
16. As we will see, the H.S. is to be viewed both active and passive in this situation.
17. In both cases, the H.S. was instrumental in "accompanying" the resurrected humanity of Jesus.
18. The ultimate destination of Christ is revealed in the circumstantial aorist participle **"while going/πορεύομαι – poreuomai"** translated **"He went"** in the NAS.
19. The verb strongly suggests one **going** on a trip or journey somewhere. Cp.Rom.15:24,25; 1Cor.16:6; 1Tim.1:3; Jam.4:13; etc.
20. The obvious question this term begs to ask is, "What is the destination?"
21. The answer is found in the process of Jesus' journey post-resurrection that will ultimately end in His ascension.
22. This is made clear in vs.22 where the same verb **"poreuomai/having gone"** is used of His entrance into heaven as His final destination.
23. Contrary to popular belief, Jesus did not resurrect and immediately ascend into heaven.

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24. This is made clear in Joh.20:17 where Jesus appeared before Mary Magdalene post-resurrection and declared that he had not yet ascended to the Father.
25. Eph.4:8-10 further reveal that before He ascended, He descended into the lower parts of the earth to lead captive a host of captives. Cp.Psa.68:18
26. His leading of the “captives” to heaven was after He was already resurrected.
27. It’s apparent that the glorified Christ had an itinerary scheduled between earth and Sheol post-resurrection and pre-ascension to heaven.
28. The aorist tenses of “**while going**” in vs.19 and “*having gone*” in vs.22 is designed to take a snap shot of the time between resurrection up to and including ascension.
29. Peter now reveals another part of the resurrected itinerary was to make a stop in Sheol-Hades as “**He made proclamation to the spirits now in prison**”.
30. The verb “**He made proclamation/κηρύσσω** – kerusso” means to publically proclaim or herald.
31. There is no “and” before “**made proclamation**” in the Greek text.
32. The force is “during the interim time before ascension **He made proclamation**”.
33. Vs.19 could be rendered, “**by** measure of **Whom also** when Christ in His journey to ascension, **made proclamation to the spirits in prison**”.
34. The “**spirits in prison**” are then defined for us in vs.20a as the ones “**who once were disobedient, when the patience of God kept waiting in the days of Noah**”.
35. The specific audience of Jesus are the fallen angels that were incarcerated “**in the days of Noah**” just before the flood as recorded in Gen.6.
36. These “**spirits**” were understood in Jewish and early Christian tradition as angels whose sexual deviance with “*the daughters of men*” in Gen.6:2 contributed significantly to the lawlessness prior to the Flood of Noah’s day.
37. These angels are called the “*sons of God*” (Gen.6:2).
38. This designation “*sons of God*” occurs 5X in the O.T. in Gen.6:2,4 and Job 1:6; 2:1; 38:7.
39. In the OT its use is technical only for angels and never of humans.
40. These “**spirits**” were “demons” that materialized themselves and fathered a super race (“demigods”) who were genetically half-angelic and half-human (cf. Gen.6:4).
41. Their offspring are a segment of the *Nephilim* (giants) of Gen.6:4.
42. Satan’s strategy was to corrupt the human race genetically into a bastardized hybrid.
43. Had his scheme succeeded, God could not have incarnated Himself into a man who was truly human (Christ would have been part angel and part man).
44. The last Adam would not have been the genetic counterpart of the first Adam.
45. This squares nicely with the post-Flood myths in which the gods (and goddesses) cohabited with humans, producing offspring (“demigods”).
46. These legends and myths contain a kernel of truth.
47. The demons involved in this enterprise are also mentioned in Jude 6 as the “*angels who did not keep their own domain*”, and in 2Pet.2:4 as “*angels*” who “*sinned*”.
48. Peter describes here the abode of the fallen angels involved in this conspiracy of the Gen.6 episode as “**prison/φυλακῆ**”.
49. This indicates that they have been incarcerated since the time of the flood.
50. In 2Pet.2:4 he specifies that the place is Tartarus/ταρταρώσας – tartarosas/hell.
51. The hapax “Tartarus” refers to an isolated area of darkness within the larger area Sheol-Hades.

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52. Hades/hell is where the souls of all deceased unbelievers reside.
53. These are the only angels that have been, and are, in hell.
54. Satan and the remaining fallen angels freely move about between heaven and earth.
55. These same demons to whom Christ **made proclamation** will be released from their prison for five months in the Tribulation and torment mankind. Cf.Rev.9:1-9
56. In Rev.9 the place of their confinement is call “the Bottomless Pit”.
57. In the Book of Enoch (22:2), Gehenna is said to be the place of unbelieving Jews, and Tartarus of fallen angels. *Ballinger; Analysis 1Pet.3:20, p.38*
58. The Book of Enoch also agrees with Jude.6,7, where it makes mention of the *arche*—the Watchers who have abandoned the high heaven and the holy eternal place and have defiled themselves with women (Enoch.12:4). *Ibid*
59. Jud.7 equates the sin of these angels with the unnatural fornication (homosexuality) of the men of Sodom.
60. These angels “*did not keep their own domain*” (NAS) of being a celibate race when they invaded the realm of another (*homo sapien*) by going after “strange” or “alien flesh”.
61. Note the phraseology in Jud.7 “*Just as*”, “*in the same way*” comparing Sodom and Gomorrah’s judgment paralleling these demons.
62. These angels violated the Divine order of things when they forsook angelic celibacy, just like the men of Sodom (cf. Rom.1:27).
63. Both groups of sexual deviants sought after that which was unnatural.
64. The Greek poet Homer uses the term “Hades” as the place for the dead, and “Tartarus” as a murky abyss beneath Hades for fallen immortals. *Ibid*
65. 2Pet.2:4 uses the term “Tartarus” in agreement with the Book of Enoch and Greek mythology, because he is speaking of fallen angels and not men.
66. Here is a rare instance where Jewish, pagan, and Biblical understanding of a matter agrees!
67. With the background established as to whom Christ **made proclamation**, the essence of His speech is clear, though the exact words remain for later revelation.
68. Christ, in His resurrection body, appeared before these “**spirits**” and delivered a victory proclamation to the effect that the scheme to pollute the human race, and thus overturn the promise of Gen.3:15 (primitive gospel), was unsuccessful.
69. Furthermore, the appearance of His glorified humanity validated that nothing had happened to overturn the coming and glorification of the Son of **God**, since the scheme of Gen.6 had been thwarted.
70. That scheme involved the corruption of the human race so that Messiah could not be strictly *Homo Sapien*.
71. Peter’s appeal to this event is apropos to his argument of ultimate vindication and that nothing can thwart those that pursue God’s good (+R).
72. These demons personify the embodiment in example of –V in rebellion to God’s plan.
73. Through their conspiracy, they evidenced the spiritual channel that –V of humanity access in their own rebellion to **God**. Cf.1Tim.4:1
74. Christ’s victory speech to them was designed to extend His vindication beyond the physical realm to also the spiritual.
75. Vindication of two realms that will also be part of the believer’s lot that endures.

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76. Christ's journey to ascension in post-resurrection body consisted of at least 3 detours on the way and probably in this order:
 - A. A succession of quick appearances beginning early morning to Mary Magdalene and others resurrection Sunday, April 5th, 33 AD to provide physical evidence of His resurrection for His followers recorded in Joh.20:14-18ff cf.Mar.16:9, etc.
 - B. Post 6 PM Sunday (the 3rd night; cf.Mat.12:40) He makes His victory **proclamation** to the "**spirits in prison**" (it has been suggested that the entire audience of Sheol also heard). 1Pet.3:19-20
 - C. He then stopped by Sheol-Paradise to take with Him all of the O.T. saints and ascended for the 1st time to the 3rd heaven. Cf.Eph.4:8-10
 - D. For the 1st time Jesus appears before the Father in resurrection glory and by Divine decree He was declared the Son and future Ruler of the earth. Psa.2:7-9
77. After His 1st ascension, then began His 40 days of post-resurrection appearances before His final ascension.
78. Christ's appearance to this most remote realm of hell is to further demonstrate the theme of His lordship that concludes this Christological section (cf.vs.22 cp.vs.15).
79. Christ's ultimate vindication includes Sovereignty even over the most -V and vile of creation both of the physical and spiritual realms.
80. This gives Him absolute right to judge all of creation for what they are good or evil.
81. These "**disobedient spirits**" left their own domain to have sexual liaisons with the prettiest women of the time.
82. These angelic males were the envy and admiration of -V.
83. As were their offspring, the *Nephilim*.
84. The human race at that time consisted of 3 groupings.
85. 1st the gods that appeared as benefactors and civilizers showing mankind a better way.
86. 2nd was their impressive offspring that exhibited physical abilities that were superhuman (as noted for their exploits that were the talk of the people; Gen.6:4).
87. Finally, there were the regular humans that looked up to the 1st 2 categories.
88. The legend of the lost city/continent of Atlantis comes from this period.
89. With cultural and scientific advancement came a corresponding descent into violence and depravity.
90. Human thinking, not to mention behavior, was preoccupied with evil. Cp.Gen.6:5 cf.vss.11,12
91. The human race at large followed the lead of their gods and demigods and there was an almost universal repudiation of their Creator.
92. It was at this point in history that **God** determined that His "*Spirit shall not strive with man forever, because he also is flesh*" and resolved to bring about the universal judgment of the flood in 120 years. Gen.3:3
93. This corresponds with the "**patience of God**" that "**kept waiting in the days of Noah**".
94. What was meant by God's Spirit not striving with man was a direct response to the aberration of half-angelic half-human beings and its attack on the POG as otherwise proclaimed by the H.S. through +V communicators (such as **Noah**).
95. The situation at hand was a direct frontal Satanic assault on the truth of BD that a Savior would be from true humanity (Cf.Gen.3:15).

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96. This is where we can insert the explanation of the role of the H.S. with Christ in the opening phrase of vs.19 “**by Whom**”.
97. The H.S.’s role was 1st active as the H.S. is eternally bonded to the glorified Christ.
98. This is strongly suggested in O.T. phrases that denote the “Spirit of the Lord” or the “Lord’s Spirit” that indicate the eternal bond between the Son of **God** and the H.S. Num.11:29; Judg.3:10; 6:34; 11:29; 13:25; 14:6; cp.1Pet.1:11; et al
99. The H.S. was given to Christ “*without measure*”. Joh.3:34
100. In this sense, the H.S. “**also**” accompanied Christ’s glorified humanity.
101. In an passive sense, the H.S. served as a silent witness to the message of Christ’s victory speech.
102. This in light of the audible witness of the truth of Christ and as was provided through +V at the time of the conspiracy.
103. The H.S. was instrumental to both the **proclamation** of the gospel fulfilled in Christ and the truth of God’s judgment against –V hostile to the truth (Gen.6:3).
104. In this sense, the H.S.’s message of truth is proclaimed in Christ’s message emphatically to these demons satisfying the ascensive translation of “**even**” (emphatic because the reality is now standing before them).
105. The passive aspect of the H.S. is revealed in the “passive faith” of BD. Cp.2Tim.4:7
106. BD transcends from physical to spiritual and vice versa.
107. The principle here is that when **God** ultimately vindicates obedience to His word, He glorifies Himself (here, the H.S., His message of truth and part in Jesus’ resurrection was glorified). Cf.Joh.17:1,4,5 cp.Joh.15:8
108. At this time of the pre-flood era, -V became so rampant and pervasive that the Justice of God called for almost total extermination of the race. Cf.Gen.6:5-7
109. The exception was found only with **Noah** and his family.
110. This leads Peter into the final part of vs.20, “**during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water**”.
111. The phrase “**during the construction**/κατασκευάζω – kataskeuazo” is a genitive absolute circumstantial participle.
112. Peter uses the genitive absolute to indicate that the remainder of vs.20 is designed to be an aside to the immediate flow of context.
113. This to provide a basis for understanding of his teaching that will follow in vs.21.
114. As the event with “operation Nephilim” unfolded, **God** gave mankind a 120-year probation period to repent and stave off judgment (Gen.6:3).
115. He commissioned **Noah**, an adjusted believer, to call men to repentance or face the consequences of unprecedented judgment (Gen.6:8,9; 7:1).
116. This grace period in Gen.6:3 is also inferred by the words “**when the patience of God kept waiting in the days of Noah**”.
117. It is further specified 120 years “**during the construction of the ark**”.
118. During this time **Noah** and eventually his sons built the **ark** and **Noah** warned the human race of the impending calamity (2Pet.2:5 cp.Heb.11:7).
119. The noun “**ark**/κιβωτός – kibotos” literally means a box.
120. The boat **Noah** built was a box like structure in contrast to most ships as they are typically designed today.

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121. The premise of its design was heavy at the bottom with a slightly widening of girth in proportion to its elevation upward.
122. It was designed so that when completely sealed and floating in the tumultuous waters of the flood, it would automatically upright itself with any capsizing.



*A modern day rendition built by Johan Huibers, located in Holland.
It was built half-scale.*

123. Noah's message was universally ignored, and mankind continued in their everyday pursuits as beasts for the slaughter (Mt.24:38).
124. The phrase "**patience of God**" refers to that part of His nature that does not desire to see men come under judgment. Cp.1Tim.2:4; 2Pet.3:15
125. Grace always precedes judgment.
126. Eventually, **the patience of God** runs out and the justice of His essence kicks in.
127. Hard core negative volition spurns His goodness and mercy. cf. Rom.2:4
128. Evil reached a saturation point in the first 1,556 years of the antediluvian era.
129. At that time, **Noah** had his sons and we can estimate the flood ~1,656 BC.
130. This chronology is based on computation from Gen.5:
- | | |
|-------------------------|------------------|
| A. Adam to Seth | 130 years |
| B. Seth to Enosh | 105 years |
| C. Enosh to Kenan | 90 years |
| D. Kenan to Mahalalel | 70 years |
| E. Mahalalel to Jared | 65 years |
| F. Jared to Enoch | 162 years |
| G. Enoch to Methuselah | 65 years |
| H. Methuselah to Lamech | 187 years |
| I. Lamech to Noah | 182 years |
| J. Noah to his sons | <u>500 years</u> |
- 1556 BC cf.Gen.7:11
131. The last 120 years were devoted to "**the construction of the ark**", which served as a growing sign of impending doom.
132. During this time, **Noah** faced total rejection from the cosmos.
133. The text draws our attention to the fact that there were a precious "**few**" who heeded the message and acted upon it.
134. Only **eight** individuals (lit. *souls*) had the requisite +V to enter the only place of absolute safety on the earth for land-breathing creatures.
135. This included **Noah**, Shem, Ham, Japheth and their wives (Gen.7:13).
136. This serves to highlight the fact that **God** will honor even the very **few** that hold fast to the truth and walk by faith.
137. It serves to show that numbers are not an issue with God.
138. Furthermore, God will oppose the whole human race if need be.

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139. Numbers do not determine the rightness of a matter.
140. Another good example of the vindication of the **few** over the many is that of the Exodus Generation, in which only two (Caleb and Joshua; Num.32:11-12) out of hundreds of thousands were allowed access to the Promised Land.
141. **Noah** and his family entered the **ark** upon God's directive and **God** shut the door behind them (Gen.7:16).
142. The only safe place on the earth was inside the **ark**.
143. The people inside were at no risk, as **God** was overshadowing their 371 day "float trip" (Gen.8:14 cp.7:11).
144. Peter simply reports the wonderful and dramatic outcome: "**eight persons were brought safely through *the water***".
145. The barge-like ship was very seaworthy and was carried along by the massive tidal waves that lifted it up and drowned all who lived on earth's single continent.
146. The water vapor canopy of Gen.1:7 condensed out (40 days and nights of intense rainfall; Gen.7:4,12,17), and gravitational forces induced by earth's astral visitor (cf.Gen.7:11b) caused the water in the ocean to sweep over the face of terra firma.
147. The lesson to the recipients and to us is that **God** is not impressed with numbers and all who pursue evil will come into judgment, while the righteous are vindicated.
148. Just hang in there with the ridicule and abuse.
149. God will, in His own way and time, intervene and demonstrate who was in the right.

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*Review the Doctrine of Baptisms.

A PART OF BAPTISM THAT CORRESPONDS TO ULTIMATE VINDICATION

EXEGESIS VERSE 21:

^{GNT} 1 Peter 3:21 ὁ καὶ ὑμᾶς ἀντίτυπον νῦν σώζει βάπτισμα, οὐ σαρκὸς ἀπόθεσις ρύπου ἀλλὰ συνειδήσεως ἀγαθῆς ἐπερώτημα εἰς θεόν, δι' ἀναστάσεως Ἰησοῦ Χριστοῦ,

^{NAS} 1 Peter 3:21 **And corresponding to that, baptism now saves you--** καί (conj.) ἀντίτυπον ἀντίτυπος (a--nn-s; lit. "struck back/echoed"; fig. "antitype/copy/counterpart/in a way corresponding to"; used 2x; Heb.9:24) ὁ ὅς (rel.pro./nn-s; "that/which thing") βάπτισμα, (n-nn-s; "baptism"; used 19x) νῦν (adv.; "now/at the present time") σώζει σώζω (vipa--3s; "keeps on delivering/saving") ὑμᾶς σύ (npa-2p; ref. believers) **not the removal of dirt from the flesh, but an appeal to God for a good conscience--** οὐ (neg. +) ἀπόθεσις (n-nf-s; "putting off/removal"; used 2x; 2Pet.1:14) ρύπου ρύπος (n-gm-s; "dirt"; 1x in N.T.; LXX it is used fig. of moral uncleanness; Job 14:4; Isa.4:4) σαρκὸς σὰρξ (n-Ablf-s; "from the flesh") ἀλλά (strong adverb.) ἐπερώτημα (n-nn-s; "an appeal/answer/response"; used 1x) εἰς (pa) θεόν, θεός (n-am-s) ἀγαθῆς ἀγαθός (a--gf-s; "of a good") συνειδήσεως συνείδησις (n-gf-s; "conscience"; same as 2:19; 3:16) **through the resurrection of Jesus Christ,** δι' διὰ (pg; "through") ἀναστάσεως ἀνάστασις (n-gf-s; "the resurrection") Ἰησοῦ Ἰησοῦς (n-gm-s) Χριστοῦ, Χριστός (n-gm-s)

ANALYSIS VERSE 21:

1. Once again, exegetes consider this verse unusual and difficult to understand.
2. To harmonize the ritual of water **baptism** with the underlying context is taxing and complex.
3. This greatly due to the fact that Peter uses figurative language to further explain a ritual that itself is symbolic.
4. In addition, he bypasses any mention of the particulars of symbolism in the ritual simply asserting the realities of what the symbolism represents.
5. He obviously assumes his readers are well-versed in the ritual and all that it represents. Cf.Heb.6:1-2a
6. In spite of its difficulties, the complexity is in part resolved when the interpreter realizes that Peter presents **baptism** in such a way as to explain it two-fold:
 - A. First as the **baptism** is to be interpreted in the underlying context of ultimate vindication.
 - B. Secondly, as the ritual is normally understood avoiding any misconception that what Peter is saying about the ritual is in anyway efficacious as to saving faith.
7. Admitting the dual design of this verse is key to its interpretation.

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8. The main idea of the verse is brought out vs.21a and d, “**And corresponding to that baptism now saves you...through the resurrection of Jesus Christ**”.
9. Vs.21b and c are parenthetical, (**not the removal of dirt from the flesh, but an appeal to God for a good conscience**).
10. Peter spins off of the genitive absolute clause of vs.20b (*during the construction of the ark...*) to make this doctrinal assertion.
11. The opening phrase “**and corresponding to that**/καί ἀντίτυπος ὅς – kai antitupos hos” appeals to the imagery of vs.20b as a representation in type with respect to the present subject in vs.21, “**baptism**”.
12. Typology is the study of counterparts or conceptually put a study of shadows and their corresponding realities.
13. A type can denote a person (Moses = Christ), thing (bronze altar = the Cross), practice (circumcision = isolation of the STA) or event (the Red Sea Crossing = positional sanctification).
14. The many types found in the O.T. imperfectly foreshadowed the perfect realities to come.
15. The entire Law is typologically significant (Heb.10:1), to include its ritual code.
16. The adjective “antitupos” is used only 2x and denotes that which is a copy or counterpart of the reality.
17. It is used in Heb.9:24 of the earthly tabernacle being a copy of the heavenly.
18. The more common noun used to indicate a type, copy, pattern or example is “τύπος – tupos” used 15x.
19. Both terms are synonymously used in connection with typology (cp. use of tupos – pattern/type; Act.7:44; Rom.5:14; Heb.8:5).
20. The most common use of “tupos” has to do with being an example of something as translated some 8x (cf.1Pet.5:3).
21. “Antitupos” is intensive with the “anti” prefix being substitutionary, whereas “tupos” simply emphasizes similarity between objects.
22. The preposition “anti” when used figuratively indicates a replacement “instead of” or “in place of” (cp.use 2x; 1Pet.3:9 “..evil for evil or insult for insult).
23. Any nuance of “opposition/against/counterfeit/etc.” is determined by context or concept (ex. antichrist).
24. The substitutionary copy (type) that Peter now reflects upon foreshadows “**baptism**/βάπτισμα – baptisma” that he declares “**now saves you**”.
25. The question here is what exactly in vs.20 is the antitype that figuratively illustrates **baptism**?
26. The answer lies in the vocabulary forms of “**antitype**/(NAS) **corresponding to**”, the relative pronoun “**that**” and the noun “**baptism**” all being in the neuter singular.
27. The closest antecedent that agrees in gender and person in vs.20 is “*water*/ὕδωρ – hudor” also neuter singular in form.
28. While the “*ark*” of vs.20 is also a type of Christ that pictures union or positional sanctification (Heb.11:7), it is grammatically ruled out as it is feminine in gender.
29. Immediately, Peter makes clear grammatically that the reader is to think outside the “*box/ark*”.
30. The typological significance Peter is now associating with **baptism** is the *water* through which Noah and his family were delivered.

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31. Vs.21a could be rendered “*Which* (i.e. water) *is also a type/figure of (the) baptism that now saves you*” or “*Which this* (water) *also foreshadowed a baptism that now saves you*”.
32. The interpreter must then determine what “**baptism**” Peter has in view here.
33. A “**baptism**” is an identification of one object with another.
34. It is here obviously a wet or “*water baptism*” that is a ritual rather than a non-ritual or dry **baptism** such as Spirit (1Cor.12:13) or the cross (Luk.12:50).
35. As a ritual it affirms rather than causes (not sacramental (reality), but representative).
36. Further, that Peter is addressing CA believers, it is Christian **baptism** rather than John the Baptist’s (Israel’s repentance via faith in Christ; Mar.1:4,5) or Christ’s (identification of His Person with the POG as Messiah; Mar.1:9-11).
37. John’s ritual was carried over into the CA via the authority and instruction of **Christ** (Mat.28:19).
38. The verb “**saves**/σωζω – sozo” means to “deliver” and is a present active indicative.
39. The force is it “*keeps on saving*”.
40. The present condition of the saving is strengthen with the adverb “**now**/νῦν – nun”.
41. The phrase “**baptism now saves you**” can be dissected thus far to state:
 - A. In Christian **baptism** the symbolism associated with the submersion in *water* is to be understood by what the Noahic floodwaters figuratively represent.
 - B. The floodwaters are therefore an antitype to the ritual *water* viewed as a substitute counterpart to the ritual.
 - C. Typologically the ritual *water* is symbolically perceived to continuously and presently in the moment save.
42. Another question the interpreter must eventually answer is “From what is the believer saved?”
43. The 3 viable options to pick from is temporal deliverance, Ph₁ deliverance (from eternal condemnation) or Ph₂ deliverance (deliverance from loss of reward).
44. That the *ark* pictures Ph₁ deliverance and is removed typologically would naturally shift the emphasis to either temporal or Ph₂ deliverance.
45. The particular aspect of the ritual that symbolically pictures reality that Peter has in mind is found in the final part of vs.21, “**through the resurrection of Jesus Christ**”.
46. The ritual of Christian **baptism** identifies the believer with the death, burial and **resurrection of Christ**.
47. The observance of the ritual by the believer symbolically portrays their faith in **Christ** establishing union with Him under positional sanctification (retro-active positional truth [RAPT] and current positional truth [CPT]).
48. As pertaining to the issue of sins, Christ’s death and burial picture mankind’s sins being forgiven and buried with Him for all eternity.
49. This is symbolically pictured in the ritual by the act of complete submersion.
50. That aspect of the ritual is clearly portrayed in type by Noah and his family entering into the “*ark*” that in turn “**saves**” them from death (deliverance from eternal condemnation).
51. However, entering into the *ark* was only part of their deliverance, though all important as it was necessary to secure their deliverance.
52. Not until the rains came and the deeps opened and the flood became a reality was their faith experientially justified resulting in ultimate deliverance.

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53. The symbolic portion of the ritual that clearly portrays that aspect of deliverance is when the believer is raised up from the submersion in water into the air.
54. This figuratively portrays the believer identifying with Christ's **resurrection**.
55. Here we should look back to the event of vs.20.
56. Peter's point in mentioning the 8 "souls" is to remind his readers that "few" were saved back then, just as "few" are responsive to BD now. Cf.Mat.7:14; 22:14
57. "Few" is relative to the much larger "many"
58. In Noah's day, "few" was dramatic compared to the "many" that died in the flood.
59. When this letter was written, the worldwide Christian community was like an island in a sea of paganism.
60. Today, the many Christians (Biblical sense) in our world are dwarfed by the masses of nonbelievers.
61. In spite of this stark contrast, **God** nevertheless delivered Noah and family "*through water*".
62. The preposition "*through/δία* – dia" in vs.20 could be taken as local (brought safely *through the water*) or instrumental (saved *by water*).
63. While both senses were applicable historically, symbolically in association with **baptism**, the instrumental is Peter's focus (by **baptism** you keep on being saved).
64. The question then to be asked in "What did the *water* deliver Noah and his family from?"
65. The two obvious aspects was deliverance from death and a hostile environment.
66. Again, this is typologically figured in the *ark*.
67. However, while death and hostility was the immediate deliverance, the question is not totally answered until one looks at the full depth of their deliverance.
68. That is that they were further delivered from facing any future shame or ridicule from their antagonists experiencing complete vindication for their faith.
69. The "*water*" at the flood symbolized faith in God's words or lack of it.
70. The issue of faith is central to the typology as some of the more astute commentaries recognize.
71. *Water* became a friend or enemy dependent upon which side of God's plan one stood.
72. The floodwaters were both a deadly force directed against –V, while at the same time a force for good on behalf of the passengers of the ark.
73. Those inside the ark (picturing positional sanctification) were safe from judgment and the waters in turn vindicated them experientially (picturing ultimate sanctification).
74. That ultimate sanctification is the focus is why Peter finishes his thought regarding the ritual centered on "**the resurrection of Jesus Christ**".
75. The final phrase also employs the preposition "**through/δία** – dia" (as with *water* in vs.20) to illustrate that **resurrection** is the means that provides believers with their ultimate vindication.
76. It is **through the resurrection of Christ** that the believer places their hope in their own **resurrection** and its accompanying glory (cp.1Pet.1:3-5).
77. Peter is typing the floodwaters to **baptism** not in the sense of saving faith that qualifies one to the rite of ritual, but to the Ph₂ faith the believer employs when they participate in the ritual.
78. To engage in the ritual of water **baptism** is an overt affirmation of faith Ph₂.

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79. When the believer submits to the ritual allowing himself to be submersed in *water*, he fulfills the typology of Noah and family responding to God's will Ph₂ for their own submersion in the floodwaters.
80. That the *ark* was safe even in submersion is because it was built water tight/proof (Gen.6:14) and **God** supernaturally sealed it after all were aboard (Gen.7:16).
81. That pictures the eternal security associated with salvation as the believer runs their course Ph₂.
82. While entering the *ark* was a type of Ph₁ faith (positional sanctification), the waters of the flood was a type of Ph₂ faith that experientially resulted in their ultimate vindication (ultimate sanctification).
83. The *ark* typological teaches positional truth while the floodwater teaches experiential truth which experience is ultimately realized in **resurrection**.
84. Peter is taking a ritual usually reserved to picture Ph₁ faith and here is using it to emphasize Ph₂ faith.
85. Not unlike James using typical Ph₁ O.T. references of justification by faith to stress Ph₂ faith (+ works). Cf.Jam.2:23 cp.Gen.15:6 w/ Rom.4:3; Gal.3:6
86. That faith + works is not foreign to Peter's thoughts is seen in his mention of "*the construction of the ark*" in vs.20.
87. The work on the *ark* highlights the use of the genitive absolute that emphasizes something that would not typically be associated in typological context.
88. Stated otherwise, that the *ark* typifies saving faith, the mention of its building is out of character for the typology (saving faith is faith minus works).
89. The floodwaters foreshadowed the reality of the CA believer "applying" the ritual of **baptism**.
90. The floodwaters provided Noah and family ultimate temporal deliverance and vindication.
91. The believer's application of *water baptism* therefore symbolically pictures by type the believer's ultimate deliverance and vindication for their adherence to God's word in time.
92. This is made a reality at the Bema rewards ceremony.
93. The deliverance in view is a Ph₂ deliverance whereas the believer's faith in BD and application of it identifies them with their ultimate vindication made a reality **through the resurrection of Jesus Christ**.
94. That *water* illustrates BD see Eph.5:26; Jud.1:12 cf.Pro.18:4.
95. Ph₂ faith satisfies the present and continuous action symbolized in **baptism** "saving us" in time as it directly effects ultimate sanctification in the believer identifying with **Christ in resurrection**.
96. That Ph₂ faith "saves in the moment" is a.k.a. "redeeming the time" (cp.Eph.5:16 [NAS – "*making the most of*" is lit. "*redeeming*/present participle of ἐξαγοράζω – exagorazo"]).
97. For other uses of the term "**saves**/σώζω – sozo" for Ph₂ deliverance see 1Cor.15:2 (present passive indicative) and Jam.1:21.
98. Ultimate vindication and deliverance from shame at the Bema is dependent in its most complete sense upon orientation to God's will in time.

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99. While submission of the believer to the ritual of **baptism** is a one time application, that actual application symbolically represents the believer submitting to the entire plan of God including Ph₂.
100. How? In an open admission to Ph₁ faith, the believer is then willing to apply Ph₂ faith in fulfillment of the royal imperative to be baptized. Cp.Mat.28:19 that infers both Ph₁ and Ph₂ discipleship.
101. Just as the waters historically and typologically completed the entire picture of salvation associated with Noah and his family (get in the *ark* and submit to God's plan to baptize planet earth).
102. The Noahic floodwaters are a substitute counterpart to the *water* of ritual **baptism** symbolically identifying the believer with Ph₂ faith.
103. Ph₂ faith is overt evidence in time that will be revealed in their eternal vindication from the "mass" of their detractors and others –V to BD.
104. Faith in BD is for the good of +V and an experiential judgment against –V.
105. Hence, who truly *is there to harm you if you prove zealous for what is good* (1Pet.3:13).
106. The one time application of **baptism** is a public confession of the believer's faith which will be ultimately vindicated Ph₃.
107. The kicker here is whether one is in FHS or not in the application of the ritual, their faith that the ritual symbolizes will still be vindicated in **resurrection** (under normal rewards) because it finds its foundation in Ph₁ faith (typed by the *ark*).
108. The logic: The *ark* preceded the *water*.
109. Water **baptism** is not only symbolic of saving faith, **but** the evidence of that faith in application Ph₂.
110. That Peter is typologically viewing the ritual from this angle is made clear in the parenthesis, "**not the removal of dirt from the flesh, but an appeal to God for a good conscience**".
111. That a stark contrast is to be recognized in the typical symbolic use of *water* in the ritual is brought out by the strong adversative "**but**/ἀλλά - alla".
112. In contrast to the strong negative "**not**/οὐ – ou" beginning the parenthesis he is stating "**not** this...**but** that".
113. As mentioned earlier in our analysis, Peter's words regarding the ritual could be easily misconstrued taken out of context and viewed only in Ph₁ context.
114. We will continue first to deal with the verse as to its contextual significance and then will analyze it as it might be viewed otherwise.
115. The phrase "**removal of dirt from the flesh**" symbolically deals with cleansing of sins or as we might say, isolation of the STA.
116. Peter is obviously not dealing with physical, but spiritual cleansing.
117. "**Flesh**/σάρξ – sarx" pictures the STA and "**dirt**/ρῦπος – hrupos" (hapax) pictures personal sins.
118. A close N.T. parallel to this phrase is Jam.1:21 in reference to R_B.
119. This is **not** how Peter is viewing the use of *water* contextually in its continuum of deliverance.
120. This is how the *water* would otherwise be viewed if the "*ark*" was the proposed type.

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121. The mechanics of the baptismal deliverance is found in the 2nd part of the parenthesis as **an appeal to God for a good conscience**.
122. The noun “**appeal**/ἐπερώτημα – eperotema” has the nuance of “response/answer”.
123. A “**good conscience**/ἀγαθός συνείδησις – agathos suneidesis” is the same moral consciousness that Peter previously described as focused on **God** as the product of the intake and application of BD in 1Pet.2:19 and 3:16.
124. The genitive case of the “**good conscience**” is subjective indicating “from” or “out of” a **good conscience** that the believer is willing to submit to God’s plan for salvation.
125. When one applies the norms and standards arising from GAP, they apply Ph₂ faith redeeming the time that will be evidenced in the **resurrection** body.
126. Just as when the believer submits to **baptism** with its Ph₂ typology understood, he/she responds or answers **to God** based on applying BD.
127. **God** in turn will provide eternal vindication through ultimate sanctification.
128. And as the above point is true whether in a Ph₁ or Ph₂ context, it behooves us to scrutinize Peter’s words as they might otherwise be applied by those missing the Ph₂ intentions of this verse.
129. His words are presented in such fashion as to reflect an abuse of this ritual already present in the Church or prophetically in anticipation of future abuse.
130. Today, those that teach baptismal regeneration use this verse for support of their doctrine.
131. They interpret it as saying that one must engage in the ritual to effectuate true salvation (the present sense of “**baptism now saves you**”). Ex. Church of Christ
132. The rules of interpretation remain the same grammatically as they were interpreted in its immediate Ph₂ context.
133. In other words, the ritual is symbolic or figurative based on faith.
134. Under normal circumstances applied to this ritual, it pictures Ph₁ faith or positional sanctification.
135. This reality, as already noted, would be typologically fulfilled through the “*ark*” as a type of **Christ**.
136. In contrast to the sacramental theologians that claim **baptism** saves literally, Peter adamantly contradicts that in the parenthesis.
137. He says that *water baptism* cannot remove sins (**not the removal of dirt from the flesh**).
138. When a person believes in **Christ** all of their sins are forgiven positionally (in **Christ** – patterned in the *ark*). Act.10:43
139. There is an internal cleansing, or washing, that takes place at the point of saving faith. Tit.3:5
140. This is how the *water* is symbolically construed in relation to the *ark* as to saving faith.
141. A bath pictures the SAJG. Joh.13:9,10
142. Peters opening words in the parenthesis are a disclaimer.
143. Again, they are to be understood as a corrective to a potential (if not actual) misunderstanding to the ritual.
144. The ritual is not a means to gain pardon for sins committed, but as an affirmation that the soul has been forgiven and saved.

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145. Peter dogmatically places the ritual into a Ph₂ perspective as an application of doctrine in time (from which he used it to assert his Ph₂ faith typology).
146. This is made certain in the force of the 2nd part of the parenthesis (**but an appeal to God for a good conscience**).
147. The “**good conscience**” in this vein refers to the candidate’s understanding of the way of salvation based on obedience to the gospel Ph₁.
148. The adjusted candidate understands that he/she has been saved by grace through faith only and not as a result of good deeds.
149. A close parallel here is Heb.10:22: *“let us draw near with a sincere heart in full assurance of faith, having our hearts sprinkled clean from an evil conscience and our bodies washed with pure water”*.
150. The author of Hebrew uses the concept for approaching **God** in service and worship, not **baptism**.
151. The baptismal candidate understands that he/she is depicting the death, burial and **resurrection of Jesus Christ** and that the immersion in the *water* signifies saving faith, cleansing of sins and an eternal union established.
152. Jesus’ **resurrection** is the guarantee that the new birth is efficacious.
153. A synopsis of **baptism** reveals it has two primary symbolic emphases as associated with the act of immersion.
154. The ritual of water **baptism** as it pertains to saving faith emphasizing positional sanctification.
155. The ritual as it pertains to Ph₂ faith emphasizing ultimate sanctification.
156. Ultimate sanctification finds its pinnacle of realization through application of BD.
157. The doctrine Peter is pointing out with this verse is:
 - A. Since, Ph₁ faith guarantees the believer’s eternal or ultimate sanctification (typed by the *ark*);
 - B. Then Ph₂ faith is guaranteed deliverance in time from loss of reward (via SG₃) being vindicated through ultimate sanctification (typed by the floodwater).
158. In viewing both avenues of understanding this verse, one thing Peter makes certain.
159. That is, the ritual itself does not change the inner person or vindicate; only intake and application of the WOG does that.
160. In vs.22, the journey of vindication continues with the ascension and session of **Christ**.

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CHRIST'S ASCENSION AND SESSION

EXEGESIS VERSE 22:

^{GNT} 1 Peter 3:22 ὅς ἐστιν ἐν δεξιᾷ τοῦ θεοῦ πορευθεὶς εἰς οὐρανὸν ὑποταγέντων αὐτῷ ἀγγέλων καὶ ἐξουσιῶν καὶ δυνάμεων.

^{NAS} 1 Peter 3:22 **who is at the right hand of God, having gone into heaven, ὅς** (*rel. pro./nm-s; "Who"; ref. Christ*) *ἐστιν εἰμί* (*vipa--3s*) *ἐν* (*pL of location; "at"*) *δεξιᾷ δεξιός* (*ap-Lf-s; "the right hand"*) *τοῦ ὁ θεοῦ θεός* (*d.a. + n-gm-s*) *πορευθεὶς πορεύομαι* (*circ. ptc./a/d/nm-s; "having gone"; same as 3:19*) *εἰς* (*pa*) *οὐρανὸν οὐρανός* (*n-am-s; the 3rd "heaven"*) **after angels and authorities and powers had been subjected to Him.** *ἀγγέλων ἄγγελος* (*n-gm-p; "angels"*) *καί* (*cc*) *ἐξουσιῶν ἐξουσία* (*n-gf-p; "authorities"*) *καί* (*cc*) *δυνάμεων. δύναμις* (*n-gf-p; "powers"*) *ὑποταγέντων ὑποτάσσω* (*circ. ptc./a/p/gm-p; "after having been made subject/made subordinate"*) *αὐτῷ αὐτός* (*npdm3s; "to Him"; ref. Christ*)

ANALYSIS VERSE 22:

1. Peter's proverbial premise (3:17) that enduring suffering for righteousness is superior to evil now finds its pinnacle of example in Christ's ascension and session.
2. No greater vindication and honor can be extolled for fidelity and self-sacrificing commitment to righteousness than to be acknowledged by the Father Himself.
3. That acknowledgment became a reality for Christ upon His ascension into the throne room of **God**.
4. The degree of Jesus' exaltation is noted in His prestigious position of honor as Peter describes in vs.22a, "**who is at the right hand of God, having gone into heaven**".
5. The degree of Jesus' glorious honor is designed to parallel His degree of undeserved suffering.
6. No other man or being of God's creation will ever experience the level and magnitude of Jesus' suffering culminating with the cross.
7. His degree of suffering is captured in the mental and soulful pressure he endured causing Him to literally "sweat blood". Luk.22:44 cp.Heb.12:4
8. The notion of degree compliments our previous interpretation of the 4th class condition referring to degree of "suffering" in 2:14a.
9. The chronological itinerary of His ascension is of no doubt post-resurrection as the relative pronoun "**who/ὅς** – hos" resumes the thought of the risen Jesus ending vs.21.
10. Peter views the ascension in its static reality of session.
11. This is brought out by the linear action of the present tense of the "to be" verb "**is/εἰμί** - eimi" in the phrase "**who is/keeps on being**".
12. The following aorist participle "**having gone/πορεύομαι** – poreuomai" in the phrase "**having gone into heaven**" precedes the action of the main verb "**is**".

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13. Jesus' journey to vindication that began in vs.19 concludes with His 2nd and final ascension.
14. After making His journey into Sheol in the center of the earth making proclamation to its inhabitants and gathering with Him the souls/spirits of OT saints, Jesus made His 1st appearance to the Father.
15. He immediately returned to the earth where He then appeared to His disciples and others over the next 40 days. Act.1:3 cf.1Cor.15:4-7
16. After delivering instructions one last time to His disciples to tarry in Jerusalem, He made His 2nd and final ascent into the 3rd **heaven**. Act.1:2-11
17. By the way, Act.1:2 is a good verse to document the continued ministry of the H.S. with Christ post-resurrection both actively and passively (cf.analysis 1Pet.3:19).
18. Peter was an eyewitness of Jesus' 2nd and final ascent from the Mount of Olives (cf.Act.1:12).
19. This is the same location where Christ will physically descend at the 2nd Advent. Zec.14:4
20. Jesus 1st ascension on the 3rd evening of resurrection entailed His Coronation and proclamation by the Father of His rights of primogenitor via resurrection. Ps.2:7-9
21. It was upon His 2nd ascension that He established His session being seated **at the right hand of God**. Ps.110:1 cf.Heb.1:13
22. The question then arises as to the timing when the final clause occurred, **"after angels and authorities and powers had been subjected to Him"**.
23. The aorist participle **"after had been subjected/ὑποτάσσω – hupotasso"** is better translated **"after having been made subject"**.
24. This is the same verb already used in Peter to denote the submission expected by those under authority. 1Pet.2:13,18; 3:1,5
25. It indicates the formal establishment of Christ legally as authority over the described subjects.
26. Following the grammatical sense of the participles in this verse, the established authority followed the ascension which both preceded His static "seated" session.
27. Christ's invitation to be seated in session is viewed after the authoritative transfer was made in which He now awaits upon fulfillment of operation footstool. Ps.110:1, *"Sit at My right hand, Until I make Your enemies a footstool for Your feet."*
28. This accentuates Jesus lordship and pre-eminence in resurrection glory as a guarantee for believers for their own ultimate vindication.
29. Other N.T. passages give us further insight into the ascension.
30. Hebrews tells us that Christ *"passed through the heavens"* (Heb.4:14), entered as a forerunner in the heavenly sanctuary for CA believers (Heb.6:20) and consequently is now *"exalted above the heavens"* (Heb.7:26).
31. Eph.1:20 tells us specifically that **God** has seated Christ **"at His right hand"**.
32. This prestigious position is to be shared by believers via our union with Christ under positional truth (Eph.2:6).
33. Believers share with Christ under ultimate sanctification the vindication He so eternally enjoys.
34. 1Cor.15:27 and Eph.1:22 tell us that the Father *"put all things in subjection under His feet"* which is a reference to Ps.8:6b.

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35. Paul further qualifies the “*all things*” to exclude the Father, who did the subjecting in the first place, and that finally Christ Himself will again come under the subjection of the Father (1Cor.15:27-28).
36. 1Cor.15:27 is built upon the quote from Psa.110:1 in 1Cor.15:25.
37. Christ’s formal “*reign*” began when He was seated on the heavenly throne beginning His session.
38. Heb.2:8 tells us that “*we do not yet see all things subjected to Him*”.
39. This relates to continued post-Church history whereas Christ will return to planet earth at the 2nd Advent and tactically destroy His enemies introducing history to the Millennial age fulfilling operation footstool.
40. While no explicit reference is made by Paul and the writer of Hebrews in interpreting “*all things*”, Eph.1:21 defines it best, “*far above all rule and authority and power and dominion, and every name that is named, not only in this age, but also in the one to come*”.
41. Peter bypasses any mention to “*all things*” and simply list 3 distinguishing orders of angelic beings.
42. This to maintain the flow of context as to Jesus’ visit to the spirits in Tartarus (3:19) and the fact that **angels** are at the upper echelons of the “*all things*”, whether good or evil.
43. The **angels** epitomize the background for spiritual resolution to the Angelic Conflict.
44. Even “*the spirits in prison*” were put on notice, while existing at what might be considered the outer reaches of the universality of Christ’s dominion.
45. Their further humiliation when Christ declared legal victory in His appearance before them in His glorified humanity serves to underscore that no other spirit, authority or power stands outside His dominion.
46. His legal (strategic) victory can be summed up as righteousness overcoming all unrighteousness breaking the back of Satan’s rule over mankind. Cf.Joh.16:11
47. Other phrases like our “**angels and authorities and powers**” include:
 - A. 1Cor.15:24, “*all rule and all authority and power*”.
 - B. Eph.1:21, “*all rule and authority and power and dominion, and every name that is named*”.
 - C. Col.2:10, “*all rule and authority*”.
 - D. Eph.3:10, “*to the rulers and authorities in the heavenly places*”.
 - E. Eph.6:12, “*the rulers, against powers, against the world forces of this darkness, against the spiritual forces of wickedness in the heavenly places*”.
 - F. Col.1:16, “*visible and invisible, whether thrones or dominions or rulers or authorities*”.
 - G. Col.2:15, “*when He had disarmed the rulers and authorities*”.
 - H. Rom.8:38, “*nor angels, nor principalities, nor things present, nor things to come, nor powers*”.
48. The hostile angelic order was made subject to the glorified God-Man when He arose and ascended to **the right hand of God**.
49. His pre-eminence is proof positive that those who contend for Christ in the faith are assured victory with Him for all eternity.
50. Resurrection, ascension and session make up the glorification of the God-Man to date.