The background of the slide is a photograph of a stream with autumn leaves. The water is clear and flows over rocks, with many brown and orange leaves scattered around and in the water. A dark grey wooden plank is positioned horizontally across the middle of the image, serving as a background for the text.

A Study of
1 Peter 3
*Godliness in
Submission &
Suffering*
– Part 3

The Epistle of 1 Peter 3 Covers:

1. The heart of a godly wife. (1 Peter 3:1-2)
2. The true beauty of a godly woman (1 Peter 3:3-4)
3. Examples of submission. (1 Peter 3:5-6)
4. The heart of a godly husband. (1 Peter 3:7)
5. Godliness in suffering. (1 Peter 3:8-9)
6. Suffering for doing good. (1 Peter 3:13-17)
7. Jesus as our example. (1 Peter 3:18)

For more information, see Blue Letter Study Guide

"https://www.blueletterbible.org/comm/guzik_david/studyguide_lpe/lpe_3.cfm"

1 Peter 3

1 Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation (anastrophe) of the wives;

2 While they behold your chaste conversation coupled with fear.

3 Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel;

4 But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

1 Peter 3



5 For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands:

6 Even as Sara obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement.

7 Likewise, ye husbands, dwell with them according to knowledge, giving honour unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered.

Godliness in Submission

Wives, likewise, be submissive to your own husbands: A wife's submission to her husband isn't a reward for her husband's good behavior; it is commanded by God as the proper order for the home. Peter brings this up because it was especially relevant to a first century married woman who had begun to follow Jesus but her husband had not. In the culture of the ancient world, it was almost unthinkable for a wife to adopt a different religion than her husband. Christian women who came to Jesus before their husbands needed instruction.

Proper submission in the home follows the same principles of submission as towards government or our employers as laid out in 1 Peter 2.

Submission to authority is consistent with *equality* in importance, dignity, and honor. For example, Jesus was subject to both His parents and to God the Father, but was not lower than either of them. "Thus the command to wives to be subject to their husbands should never be taken to imply inferior personhood or spirituality, or lesser importance." (*The First Epistle of Peter: An Introduction and Commentary* by Wayne A. Grudem)

Be submissive to your own husbands: Peter carefully observed that wives are called to submit to their **own husbands**, not to men in general. Male headship is God's commanded principle for the home and the church, not for society in general.

Submission does not mean "Unequal"

"So God created mankind in his own image, in the image of God he created them; male and female he created them." – Genesis 1:27

Godliness in Submission

Submission is presented in many different ways in the New Testament:

- Jesus submitted to His parents ([Luke 2:51](#)).
- Demons submitted to the disciples ([Luke 10:17](#)).
- Citizens should submit to government authority ([Romans 13:1](#) and [5](#), [Titus 3:1](#), [1 Peter 2:13](#)).
- The universe will submit to Jesus ([1 Corinthians 15:27](#) and [Ephesians 1:22](#)).
- Unseen spiritual beings submit to Jesus ([1 Peter 3:22](#)).
- Christians should submit to their church leaders ([1 Corinthians 16:15-16](#) and [1 Peter 5:5](#)).
- Wives should submit to husbands ([Colossians 3:18](#), [Titus 2:5](#), [1 Peter 3:5](#), and [Ephesians 5:22-24](#)).
- The church should submit to Jesus ([Ephesians 5:24](#)).
- Servants should submit to masters ([Titus 2:9](#) and [1 Peter 2:18](#)).
- Christians should submit to God ([Hebrews 12:9](#) and [James 4:7](#)).

Submission protects us

"Submit yourselves therefore to God. Resist the devil, and he will flee from you." – James 4:7

Godliness from Inward Beauty

Do not let your adornment be merely outward: Peter did not forbid all adornment. But for the godly woman, outward adornment is always in moderation, and her emphasis is always on inward adornment.

Rather let it be the hidden person of the heart: Real beauty comes from the hidden person of the heart. It isn't something you wear or primp for. It is something you ARE. The real question is "What do you depend on to make yourself beautiful?" Peter's point is not that any of these are forbidden, but that they should not be a woman's adornment, her source of beauty.

The incorruptible beauty of a gentle and quiet spirit: The inner beauty of a godly woman is incorruptible. This means that it does not decay or get worse with age. Instead, incorruptible beauty only gets better with age, and is therefore of so much more value than the beauty that comes from the hair, jewelry, or clothing.

A gentle and quiet spirit, which is very precious in the sight of God: Peter describes the character of true beauty - a gentle and quiet spirit. These character traits are not promoted for women by our culture; yet they are very precious in the sight of God.

"Real" Beauty comes from inside & is
precious to the Lord

"Charm is deceptive, and beauty is fleeting;
but a woman who fears the Lord is to be praised." – Proverbs 31:30

Godliness from obedience AND honor

A woman can trust her own ability to influence and control her husband, or she can trust God and be submissive. A woman can trust her outward beauty and adornment, or she can trust God and cultivate a gentle and quiet spirit. It all comes back to trust in God, so she should be like the holy women who trusted in God.

As Sarah obeyed Abraham: Sarah's submission to Abraham was demonstrated by two things. First, she **obeyed** Abraham, even when it was difficult and even when he was wrong (as in [Genesis 12:10-20](#)). Second, she *honored* Abraham by **calling him lord**. It is possible to *obey* someone without showing them the *honor* that is part of submission. True submission knows the place of both *obedience* and *honor*.

Husbands, likewise, dwell with them with understanding, giving honor to the wife: A godly husband undertakes the important job of understanding his wife. By knowing her well, he is able to demonstrate his love for her far more effectively. A godly husband knows how to make his wife feel honored: he takes care that she does not feel like she is an employee or under dictator.

Heirs together, prayers won't be hindered: This "reminds husbands that their wives are still equal to them in spiritual privilege and eternal importance: they are 'joint heirs.'" (Grudem) The failure to live as a godly husband has spiritual consequences. It can and it will hinder prayer.

Our response to authority shows what is in our hearts

"Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." – 2 Corinthians 10:5

Suffering for Doing Good

8 Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:

9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile:

11 Let him eschew evil, and do good; let him seek peace, and ensue it.

12 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.

Unity and Love Amongst God's people

Having compassion ... tenderhearted ... courteous: Peter describes the kind of warm love that should be among the people of God. We should be compassionate, brotherly, tenderhearted and even polite. Christians should treat each other with love!

Not returning evil for evil or reviling for reviling, but on the contrary blessing: The greatest challenge to our love for others comes when we are wronged. At those times, we are called to not return evil for evil, but to give a blessing instead. The natural response to hostility is retaliation. Only the love of Jesus for our enemies can break that terrible cycle. Jesus reminded us that it is no great credit if we love those who love us in return; the real test of love is to demonstrate compassion to our enemies (Matthew 5:44-47).

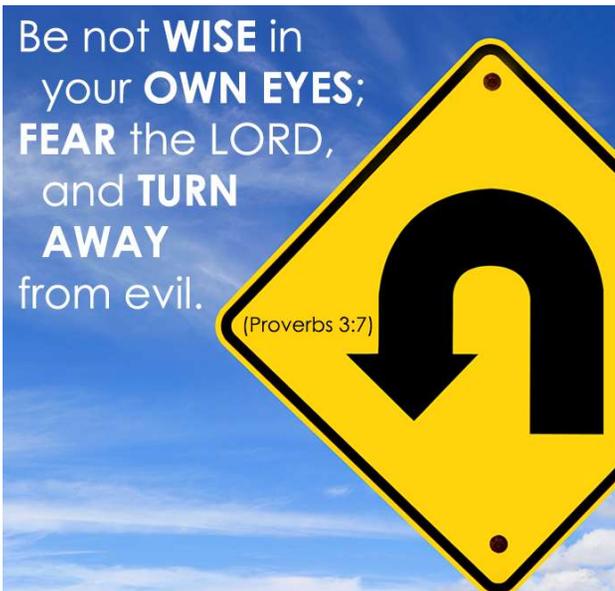
That you may inherit a blessing: By blessing those who have wronged us, we will **inherit a blessing**. If you can't love for the sake of Jesus, or for the sake of your brother, then do it for your *own sake*!

How we treat one another shows the world who
our God is.

"By this shall all men know that ye are my disciples, if ye have love one to another."
- John 13:35

Turning from Evil & Doing Good

Peter quotes from Psalm 34:12-16 demonstrating the blessing that comes to those who turn away from evil and do good:



Psalm 34:12-16

What man is he that desireth life, and loveth many days, that he may see good?

*Keep thy tongue from evil, and thy lips from speaking guile.
Depart from evil, and do good; seek peace, and pursue it.*

The eyes of the Lord are upon the righteous, and his ears are open unto their cry.

The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth.

Doing good is often difficult because as a general rule, evil is rewarded immediately, and the reward of doing good is often delayed. But the rewards of good are better, and far more secure than the rewards of doing evil. God promises this in the passage quoted by Peter.

1 Peter 3

13 And who is he that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled;

15 But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:

16 Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation (anastrophe) in Christ.

17 For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing.

Suffering for Righteousness Sake

But even if you should suffer for righteousness' sake, you are blessed: God will care for us, especially when we suffer unjustly. Jesus spoke of the same attitude when he said "And do not fear those who kill the body but cannot kill the soul. But rather fear Him who is able to destroy both soul and body in hell." ([Matthew 10:28](#)).

And do not be afraid of their threats, nor be troubled: The presence or possibility of suffering for doing good should not make us shrink back from doing good. Instead we should give a special place (**sanctify**) to God in our hearts, and always be ready to explain our faith (**give a defense**), always doing it with a right attitude (**meekness and fear**).

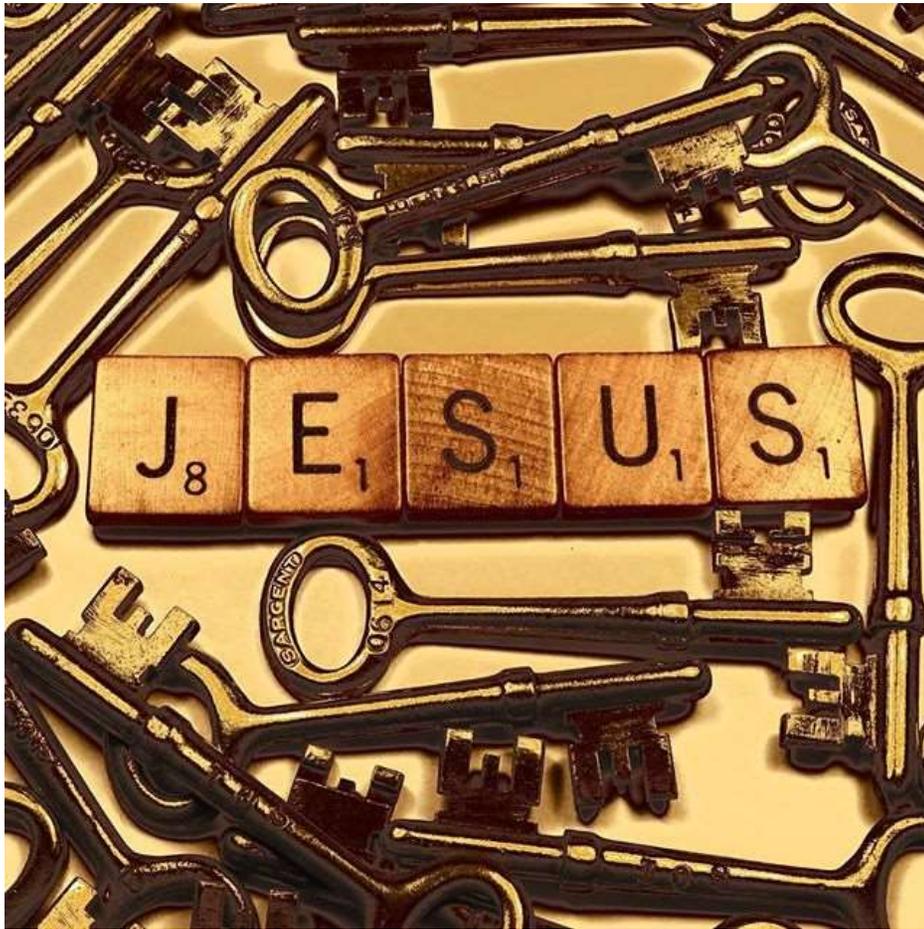
Those who revile your good conduct in Christ may be ashamed: When we return good for evil, we will prove others wrong in their opinions about us, and it should make those who speak evil of us **ashamed** for speaking against our godly lives.

For it is better, if it is the will of God, to suffer for doing good than for doing evil: No one wants to suffer, but if we must, may it be for **doing good**, not for **doing evil**. Sometimes Christians are obnoxious and offensive, and are made **to suffer** for it. They may wish it were persecution for the sake of the gospel, but really it is simply suffering **for doing evil**.

Suffering for doing good brings blessings

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.." - Matthew 5:10

1 Peter 3



18 For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit:

19 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water.

Jesus Shows us the Power in Suffering for Doing Good

For Christ also suffered once for sins: There is no longer any sacrifice, any atonement that can please God. Even our own suffering won't pay for our sins. The price has already been paid.



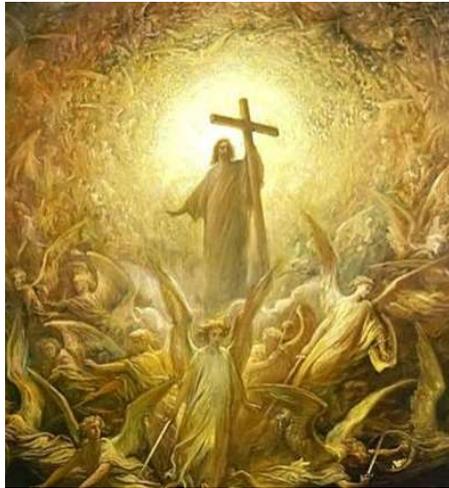
"It is almost as if the apostle Peter said, 'None of you have suffered when compared with him;' or, at least, he was the Arch-Sufferer, - the Prince of sufferers, - the Emperor of the realm of agony, - Lord Paramount in sorrow.... You know a little about grief, but you do not know much. The hem of grief's garment is all you ever touch, but Christ wore it as his daily robe. We do but sip of the cup he drank.. He drank it to its bitterest dregs. We feel just a little of the warmth of Nebuchadnezzar's furnace; but he dwelt in the very midst of the fire." (Spurgeon)

The Resurrection was a Work of the Tri-Une God

Who Resurrected Jesus?	Bible Verses
The Father	Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. – Romans 6:4
The Son	Jesus answered and said unto them, Destroy this temple, and in three days I will raise it up. – John 2:19
The Holy Spirit	For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. – 1 Peter 3:18

Why Did Jesus Preach to Spirits in Prison?

We don't know exactly why Jesus preached to these imprisoned spirits. In all probability, this was *preaching* in the proclamation of God's message, but it was not *evangelism* (or the proclamation of good news). Jesus probably preached a message of *judgment* and final condemnation in light of His finished work on the cross to these disobedient spirits.



"We do not believe that Peter said that Christ preached the gospel to those imprisoned spirits; he taught that Christ announced His triumph over evil, which was bad news for them. For Peter's readers, however, it meant comfort and encouragement."
(Edmond Hiebert, "Suffering and Triumphant Christ")

The LORD Jesus triumphed over all evil

"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;" - Philippians 2:10

1 Peter 3

21 The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

22 Who is gone into heaven, and is on the right hand of God; angels and authorities and powers being made subject unto him.



Noah and Baptism, Triumph in Christ

Eight souls, were saved through water: Even as Noah's salvation from judgment of God was connected with water, so the Christian's salvation is connected with water: the water of baptism. The water of the flood washed away sin and wickedness upon the earth and brought a new world with a fresh start before God. The water of baptism symbolizes the same thing, providing a passage from the old to the new.

Not the removal of the filth of the flesh, but the answer of a good conscience toward God: At the same time, Peter was careful to point out that it isn't the actual water washing of baptism that saves us, but the spiritual reality behind the immersion in water. What really saves us is the answer of a good conscience toward God, a conscience made good through the completed work of Jesus.

Christ, who has gone into heaven and is at the right hand of God: We see the completeness of Jesus' work by His exaltation to the right hand of God the Father, and the subjection of all created spirits unto Him (angels and authorities and powers having been made subject to Him). So although Jesus suffered for doing good, He had the ultimate triumph. This example of Jesus proves Peter's point in 1 Peter 3:9 -- when we suffer for doing good, we will inherit a blessing.

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