

First Peter 3:7-12

- 2;13-17 instruction for everyone
- 2:18-20 instruction for slaves
- 2:21-25 **CHRIST'S EXAMPLE**
- 3:1-7 instructions for wives and husbands
- 3:8-12 instructions for everyone

First Peter 3:1 – **Likewise, wives, be subject to your own husbands, so that even if some do not obey the word, they may be won without a word by the conduct of their wives,**

- Government
- Responsibility
- Pains and pleasures of live
- Morality

“Live as free men, but do not use your freedom as a cover-up for evil; live as servants of God.”
 1 Peter 2:16 (“cover-up” refers to “veil or cloak”)

3:2 – **when they see your respectful and pure conduct.**

3:3 – **Do not let your adorning be external—the braiding of hair and the putting on of gold jewelry, or the clothing you wear—**

3739 [e]	1510 [e]	3756 [e]	3588 [e]	1855 [e]	1708 [e]	2359 [e]	2532 [e]	4025 [e]	5553 [e]	2228 [e]	1745 [e]	2440 [e]	2889 [e]
hōn	estō	ouch	ho	exōthen	emplotēs	trichōn	kai	peritheseōs	chrysiōn	e	endyseōs	himation	kosmos
3 ὧν	ἔστω	οὐχ	ὁ	ἔξωθεν	ἐμπλοκῆς	τριχῶν	καὶ	περιθέσεως	χρυσίων	, ἢ	ἐνδύσεως	ἱματίων	κόσμος
whose	let it be	not	the	external	of braiding	of hair	and	putting around	of gold	or	putting on	of garments	adorning
RelPro-GFP	V-PMA-3S	Adv	Art-NMS	Adv	N-GFS	N-GFP	Conj	N-GFS	N-GNP	Conj	N-GFS	N-GNP	N-NMS

3:4 – **but let your adorning be the hidden person of the heart with the imperishable beauty of a gentle and quiet spirit, which in God's sight is very precious.**

235 [e]	3588 [e]	2927 [e]	3588 [e]	2588 [e]	444 [e]	1722 [e]	3588 [e]	862 [e]	3588 [e]	4239 [e]	2532 [e]	2272 [e]
all'	ho	kryptos	tēs	kardias	anthrōpos	en	tō	aphthartō	toū	praeōs	kai	hēsychiou
4 ἀλλ'	ὁ	κρυπτός	τῆς	καρδίας	ἄνθρωπος	, ἐν	τῷ	ἀφθάρτῳ	τοῦ	πραεῶς	καὶ	ἡσυχίου
but	the	hidden	of the	heart	man	in	the	imperishable	of the	gentle	and	quiet
Conj	Art-NMS	Adj-NMS	Art-GFS	N-GFS	N-NMS	Prep	Art-DMS	Adj-DMS	Art-GNS	Adj-GNS	Conj	Adj-GNS

praeos = "meek", "gentle",
 "humble" corresponds with
 Hebrew anav used to describe
 Moses as "very humble, more
 than any man on the face of the
 earth."

hēsychiou =
 "quiet", "tranquil",
 "peaceful"
 Similar to Hebrew
 "shalow" - "at ease",
 "shalom" - "peace"

4151 [e]	3739 [e]	1510 [e]	1799 [e]	3588 [e]	2316 [e]	4185 [e]
pneumatōs	ho	estin	enōpion	toū	Theou	polyteles
πνεύματος	, ὃ	ἐστίν	ἐνώπιον	τοῦ	Θεοῦ	πολυτελέες
spirit	which	is	before	-	God	of great worth
N-GNS	RelPro-NNS	V-PIA-3S	Prep	Art-GMS	N-GMS	Adj-NNS

3:5 – **For this is how the holy women who hoped in God used to adorn themselves, by submitting to their own husbands,**

3:6 – **as Sarah obeyed Abraham, calling him lord. And you are her children, if you do good and do not fear anything that is frightening.**

1. Christian Husbands are to be:
 - a. Considerate and dwell with knowledge with their wife
 - b. Protective and Supportive of the physically weaker
 - c. Honoring their unique spouse
 - d. Cooperative with a daughter of God who is joint heir in Christ
2. There were fewer Christian husbands than Christian wives when Peter wrote in 62 AD.
 - a. Most likely if the husband was a believer, the wife would have followed (at least culturally or outwardly)
3. Ancient writers:
 - a. Plutarch (46-120 AD) – “A husband and wife show honor to one another. His attitude affects her behavior, so he should show no greater respect for anybody than for his wife, seeing that their chamber is bound to be for her a school of orderly behavior or of wantonness.”
 - b. Xenophon (430-354 BC, Corinth, Greece) – Argued for partnership (koinonia) between spouses. He also contended that nature has suited wives’ bodies better for indoor work and husband’s for outdoor work. He said the husband has more courage, but both are equals in memory and self-control”
4. Ephesians 5:22 and 5:25 –

“Wives, submit to your own husbands, as to the Lord...Husbands, love your wives, as Christ loved the church and gave himself up for her.”

3:7 – Likewise, husbands, live with your wives in an understanding way, showing honor to the woman as the weaker vessel, since they are heirs with you of the grace of life, so that your prayers may not be hindered.

3588 [e]	435 [e]	3668 [e]	4924 [e]	2596 [e]	1108 [e]	5613 [e]	772 [e]	4632 [e]	3588 [e]
Hoi	andres	homoiōs	synoikountes	kata	gnōsin	hōs	asthenesterō	skeuei	tō
7 Οἱ	ἄνδρες	ὁμοίως	συνοικοῦντες	κατὰ	γνώσιν	ὡς	ἀσθενεστέρῳ	σκεύει	τῷ
-	Husbands	likewise	dwelling with [them]	according to	knowledge	as	with a weaker	vessel	with the
Art-VMP	N-VMP	Adv	V-PPA-NMP	Prep	N-AFS	Adv	Adj-DNS-C	N-DNS	Art-DNS

1134 [e]	632 [e]	5092 [e]	5613 [e]	2532 [e]	4789 [e]	5485 [e]	2222 [e]	1519 [e]	3588 [e]	3361 [e]
gynaikēio	aponemontes	timēn	hōs	kai	synkleronomois	charitos	zoēs	eis	to	mē
γυναικείῳ	ἀπονέμοντες	τιμῆν	ὡς	καὶ	συνκληρονόμοις	χάριτος	ζωῆς	εἰς	τὸ	μὴ
female	rendering	honor	as	also	joint-heirs	of [the] grace	of life	so as for	-	not
Adj-DNS	V-PPA-NMP	N-AFS	Adv	Conj	Adj-DMP	N-GFS	N-GFS	Prep	Art-ANS	Adv

1465 [e]	3588 [e]	4335 [e]	4771 [e]
enkoptesthai	tas	proseuchas	hymōn
ἐνκόπτεσθαι	τὰς	προσευχὰς	ὑμῶν
to be hindered	the	prayers	of you
V-PNM/P	Art-AFP	N-AFP	PPro G2P

ομοίως “LIKEWISE”

1. Goes back to 2:17
2. These directions have been to believers in general, believing slaves, believing wives and now believing husbands.

3. There is no instructions here for the unsaved.
4. God's only advice, command and requirement for the unbeliever is to believe in the Lord Jesus Christ.
5. Includes submission to human institutions
6. There is no discussion of a believing husband having a non-believing wife.
7. Husbands in this culture could forbid idols and require conformity

ΣΥΝΟΙΚΟΥΝΤΕΣ "DWELLING WITH THEM"

1. "Dwell" refers to living as a domestic couple
2. "Dwelling" is used only here in the NT but means to be married when it occurs in the LXX in Dt.22:13; 24:1; 25:5; Is. 62:5; Pr. 19:14
3. "Dwelling" has an overtone of living with a wife in a married state and includes the bedroom, the kitchen, the family room and the garage.

ΚΑΤΑ "ACCORDING" ΓΝΩΣΙΝ "TO KNOWLEDGE"

1. "Knowledge" refers to a scriptural understanding of marriage
2. This is insight into God's plan and Christian character and sensitivity to the wife.
3. This would include common sense, and culturally "understanding a woman"

ΑΣΘΕΝΕΣΤΕΡΩ "WITH A WEAKER EVEN"

1. "Weaker" does **not** refer to intelligence or will but to the physical structure.
2. Women were created different than men.
3. Genesis 2:7 – "the Lord God formed the man from the dust of the ground."
4. Genesis 2:22 – "the Lord God made a woman from the rib "part" he had taken out of the man."

ΣΚΕΥΕΙ "VESSEL"

1. "vessel" is used in the NT to refer to temple vessels and household vessels
2. Vessels were chosen and used to accomplish a purpose
3. Acts 9:15 – Paul is a chosen vessel of God
4. The husband is to dwell in a domestic relationship with his wife but realize she is vessel with a purpose
5. Four uses of vessel in Greek:
 - a. Person is an instrument of God as Paul was in Acts 9:15
 - b. Physical Body is a vessel containing:
 - The soul as in 1 Thessalonians 4:4
 - The glory of God as in 2 Corinthians 4:7
 - c. An object or creation of the Creator or the Potter as in 2 Timothy 2:20
 - d. The Rabbi's taught that husbands had a possession in the wife and she was their vessel or object of possession. This attitude is not supported in scripture
6. Abraham and Sarah in Genesis 18:6 shows Abraham telling Sarah to prepare a meal but yet he himself went out to get the meat, set the table, served the meal and waited on the guests.

τω “WITH THE” γυναικειω “FEMALE”

απονεμοντες “RENDERING”

1. “Giving” or “Rendering” means “to assign to”, “to portion off”, “to distribute” as assigning or apportioning what is due or right
2. There is a special portion of respect, gentleness, recognition that the husband gives the wife that:
 - a. he does not give to anyone else
 - b. she does not receive or accept from anyone else
3. Titus did this to the troops when they destroyed Jerusalem in 70 AD

τιμην “THEM HONOUR”

1. “Honor” same word in 1:19 translated “precious” which referred to Christ’s “precious blood” but not in monetary value but as rare, one of a kind, unique blood. The only way to God.
2. So, it is with the husband honoring the wife.
3. She is unique, one of a kind and rare among females.
4. This includes words, attitude, and deeds.

συγκληρονομοι “JOINT HEIRS”

1. Same privileges, rights and calling in Christ as husband in reference to “the grace of life”.
2. This does not mean that men and women are the same. They are created differently for different purposes.
3. This is obvious in the physical realm. But this difference is only for this age.
4. Galatians 3:28 – in Christ natural differences such as race, gender and social standing do not matter.
5. They do in the natural realm but not in the spiritual.
6. Society in the first century AD didn’t teach this.
7. This was a new and radical Christian way that believing men were to treat their wives.

χαριτος “OF THE GRACE” ζωης “OF LIFE”

εκκοπτεσθαι “TO BE CUT OFF”

1. This word means to “to cut in” or “to interrupt”
2. This word is used to describe the breaking up of a road to slow someone down.
3. 1 Thessalonians 2:18 – Paul was “hindered” by Satan
4. Gal. 5:7 – Someone cut in and hindered the Galatians when Paul asks, “Who broke up the road for you?”
5. Spiritual warfare teaches us here that we must not let our prayers and fellowship with God be broken up because of our improper behavior with our wives in our homes, bedrooms, kitchens, garages, etc.
6. Failure to live in knowledge with his wife or to recognize her for who she is will result in an interruption in the husband’s prayers.

τας προσευχας υμων “YOUR PRAYERS”

1. “Your” is refers to the husbands who are being addressed here.
2. This is not a reference to both the husband and wife.
3. This pronoun is second person plural, but refers back to the “husbands” – *andres* – who are being addressed as a group.

First Peter 3:8

1. General Revelation teaches all men to be just and do what is right
2. Special Revelation effects how we think and how we feel.
3. In 1 Peter 3:8 there are five imperatives for the believer - The Five Imperatives:
 - a. One Mind
 - b. Sympathetic
 - c. Love Brothers
 - d. Compassionate
 - e. Humble Minded
4. Three groups in the Five Imperatives:
 - a. The first and last (#1 and #5) deal with how we think.
 - b. The second and Fourth (#2 and #4) deal with how we feel.
 - c. The middle one is brotherly love.

3:8 – **Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind.**

3588 [e]	1161 [e]	5056 [e]	3956 [e]	3675 [e]	4835 [e]	5361 [e]
To	de	telos	pantes	homophrones	sympatheis	philadelphoi
8 Τὸ	δὲ	τέλος	: πάντες	ὁμόφρονες	, συμπαθεῖς	, φιλάδελφοι
-	Now	the end	All [be]	single-minded	sympathetic	loving as brothers
Art-ANS	Conj	N-ANS	Adj-VMP	Adj-NMP	Adj-NMP	Adj-NMP

2155 [e]	5012 [e]
eusplanchnoi	tapeinophrones
εὐσπλαγχνοι	, ταπεινόφρονες
tender-hearted	humble
Adj-NMP	Adj-NMP

1. **All of One Mind** – means likeminded, inward unity. Speaks of the goal and purpose of the body of Christ.
 - a. If all believers are focused on becoming like Christ then all believers will be unified or “of one mind”.
 - b. When spiritual goals are unified it makes division difficult.
 - c. There is one body but many spiritual gifts or many parts.
 - d. The church’s goal is to:
 - i. Mature the saints
 - ii. Evangelize the world
 - iii. Read Romans 12:14-16 and Philippians 1:27; 2:2

2. **Sympathetic** – means full of sympathy and sharing feelings.
 - a. The Greek word is made up of two words that mean:
 - i. “to be affected” or “to feel”
 - ii. “with”.
 - b. This word “sympathetic” means to have feelings stirred up by circumstances and to have a readiness to enter into the feelings of others either joy or sorrow.
 - c. If we can have sincere feelings then our actions towards them will always be appropriate.
 - d. Read Hebrews 4:15 where Jesus was and is a high priest who acted because he had this experience of “sympathy” for us.
“Since then we have a great high priest who has passed through the heavens, Jesus, the Son of God, let us hold fast our confession. 15 For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin. 16 Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.”
3. **Love as brothers**
4. **Compassionate** – tenderness, tender hearted.
 - a. In first-century society it was a cold society.
 - b. Mt. 24:12 “the love of most will grow cold”.
 - c. 1 Timothy 3:1,2 “lovers of themselves and lovers of pleasure.”
 - d. Christianity is charitable and this is seen during the Christian holiday of Christmas.
5. **Humble Minded** – modest opinion of oneself. Willing to use all your talent and ability to achieve the group goal and not be the body part going a different way.

3:9 – **Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing.**

1. The “Finally” in 3:8 introduces the conclusion of the group exhortations.
2. This is the transition into the summary as we move from ethical duties to Christian Character.
3. “Blessing” means to speak well of someone. It has the idea of having a friendly disposition that results in actions such as prayer and good deeds.

3:10-12 – **For:**

**“Whoever desires to love life
 and see good days,
 let him keep his tongue from evil
 and his lips from speaking deceit;
 let him turn away from evil and do good;
 let him seek peace and pursue it.
 For the eyes of the Lord are on the righteous,
 and his ears are open to their prayer.
 But the face of the Lord is against those who do evil.”**

3:12 –

1. God is attentive to us who do right
 - a. eyes are upon
 - b. ears are “into” our prayers
2. This is a statement of victory in situations.
3. If we will continue to do right God will always be with us.