

1 Peter Chapter 3

1. **Wives, likewise, *be* submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives,**

A. Wives- Gr. **gune**

1. There is only one Greek word for woman and wife. You must look at the context to determine which one. Here it is obvious that the context is of wives and not just women in general.

B. likewise,

C. be submissive to your own husbands,

1. **submissive-** Gr. **hupotasso-** *to arrange under*

a. Submission is something that is freely offered, not forced. If it is forced it is no longer submission and it turns to slavery.

2. **own husbands-** Gr. **idios aner**

a. Please notice that small word "own". Women in general are not to be subservient to men in general. Each wife is to be submissive to their own husband.

D. that even if some do not obey the word,

1. **not obey-** Gr. **apeitho-** *to be unpersuaded*

a. This means they do not believe the Word, so they don't act on it.

2. **word-** Gr. **logos**

E. they,

F. without a word,

1. **without-** Gr. **aneu-** *without personal intervention*

a. Often wives want to play the role of the Holy Spirit and get their husbands to bend to their will and desires. God does not need your personal intervention by way of using your words to try to convince your husband. He does want your actions to do the talking.

G. may be won by the conduct of the wives

1. **won-** Gr. **kerdaino-** *to gain any one, i.e. to win him over to the kingdom of God, to gain one to faith in Christ*

a. Many women want to win their husbands over to their way of thinking and desires. No, they are to win their husbands over to God's Word which is His way of thinking.

- 2. **conduct**- Gr. **anastrophe**
 - a. This is means Spirit-filled living.
- 3. **wives**- Gr. **gune**

2. **when they observe your chaste conduct *accompanied* by fear.**

- A. **observe**- Gr. **epopteuo**- *to look upon*
 - 1. Often more is caught than is taught.
 - 2. Often our words are drowned out by how loud our actions speak in direct opposition.
- B. **chaste**- Gr. **hagnos**- *pure, clean*
 - 1. Nagging, criticism, and pouting are not pure conduct.
- C. **conduct**- Gr. **anastrophe**
- D. **fear**- Gr. **phobos**- *reverence, respect*
 - 1. One of the top needs of a man is that he be shown respect. Nagging and criticism are signs of disrespect.

3. **Do not let your adornment be *merely* outward—arranging the hair, wearing gold, or putting on *fine* apparel—**

- A. **Do not let your adornment be outward**
 - 1. **adornment**- Gr. **kosmos**- *an orderly arrangement*
 - a. We get our English word cosmetics from this word.
 - b. Wearing makeup is not a sin, but in some instances not wearing it is!
 - 2. **outward**- Gr. **exothen**
- B. **arranging the hair,**
 - 1. **arranging**- Gr. **emploke**- *an elaborate gathering of one's hair into knots*
 - 2. **hair**- Gr. **thrix**
 - a. Because of this verse, religion teaches that women should not arrange their hair. If this is so, then they also should not put on clothes according to this verse! That is obviously not right, ...right!
- C. **wearing gold,**
 - 1. **wearing**- Gr. **perithesis**- *to place around; the adornment consisting of the golden ornaments to be placed around the head or the body*
 - 2. **gold**- Gr. **chrusion**
 - a. Because of this verse, religion teaches that women should

not wear gold jewelry. If this is so, then they also should not put on clothes according to this verse! That is obviously not right, ...right!

D. or putting on of apparel

1. **putting on-** Gr. **endusis**

2. **apparel-** Gr. **himation-** *a garment*

a. If you are going to use the same rule of thumb with arranging of hair and wearing gold, then you must do that here. If you obey this verse, then women would come to church naked! That is obviously not right, ...right!

b. This verse is not saying arranging your hair or wearing jewelry is wrong, but just don't make that your only adornment. More important is to model a meek and quiet spirit which is very valuable to God.

3. On the balance of this, we should not come to church to show off or stand out in the crowd. We are there to focus our attention on Jesus, not ourselves. We should dress to fit in not dress to stand out.

[Titus 2:9](#)

4. **rather *let it be* the hidden person of the heart, with the incorruptible *beauty* of a gentle and quiet spirit, which is very precious in the sight of God.**

A. **rather let it be the hidden person of the heart,**

1. **hidden-**Gr. **kruptos**

a. This is speaking of the spirit, not the body.

2. **person-** Gr. **anthropos-** *mankind*

a. This is a general term for mankind, not necessarily of a male specifically.

3. **heart-** Gr. **kardia**

B. **with the incorruptible beauty of a gentle and quiet spirit,**

1. **incorruptible-** Gr. **aphatharsia**

a. The most beautiful of women will end up growing old, wrinkle up, and die.

2. **beauty-** not in Greek- omit

3. **gentle-** Gr. **praus-** *mildness of disposition*

a. God beautifies the meek with salvation. [Ps. 149:4](#)

4. **quiet-** Gr. **hesuchios-** *tranquil*

5. **spirit-** Gr. **pnuema-** *the disposition or influence which fills and*

governs the soul of any one

- a. This disposition ultimately arises from the hidden man of the heart- the born-again spirit. One must allow what is in their spirit flow into their soul and govern it.
- b. Our born-again spirit is ageless and will never grow old or be corrupted.

C. which is very precious in the sight of God

1. **precious-** Gr. **timios-** *having weight and value*

2. **sight-** Gr. **enopion**

- a. What is precious in God's sight is different than what is precious in man's sight.

5. For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands,

A. For in this manner,

1. **manner-** Gr. **houto-** *this way*

- a. This is defined by the verses above this. It is by reverent conduct and a gentle and quiet spirit.

B. in former times

1. **former times-** Gr. **pote-** *once, at one time*

- a. An example of this will be given from the times of the Patriarchs and Sarah.

C. the holy women who trusted in God also adorned themselves,

1. **holy-** Gr. **hagios-** *set apart*

2. **women-** Gr. **gune**

3. **trusted-** Gr. **elpizo-** *hoped*

4. **adorned-** Gr. **kosmeo-** *to arrange in an orderly fashion*

- a. The most attractive cosmetic a woman can put on is not rouge, lipstick, or eye-liner. It is a spirit of faith and trust in God.

D. being submissive to their own husbands

1. **submissive-** Gr. **hupotasso-** *to arrange one's self under*

2. **own husbands-** Gr. **idios aner**

- a. Again, a woman is to only submit to her own husband, not all men in general. Before Christ women were lower than men

in general. Jesus elevated the status of women, especially believing women.

6. as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror.

A. as Sarah obeyed Abraham,

1. Sarah- means *princess*

a. Sarah used to be named Sarai, which meant *contention*. Sarai learned to trust God and cease from contention and strife and became Sarah- princess!

2. obeyed- Gr. **hupakouo-** *to hearken to the voice*

a. It says Sarah obeyed Abraham, not that Sarai obeyed Abram. God did a sanctifying work in the heart of Sarah to do this.

3. Abraham- Gr. *father of many nations*

B. calling him Lord,

1. calling- Gr. **kaleo**

2. Lord- Gr. **kurios**

a. I personally don't let my wife call me Lord, so it is not confused with Jesus, who is the Lord. She calls me "my liege" instead. Of course, I am kidding!

b. Obviously, this was a title of deep respect. [Gen. 18:12](#) This is one of the greatest need for a man and husband. The more respect I feel from my wife the more I want to serve her and take care of her.

C. whose daughters you are if you do good and are not afraid with any terror

1. daughters- Gr. **teknon-** *children*

2. do good- Gr. **agathopoieo**

a. Here doing good in context is being submissive.

3. afraid- Gr. **phobeo-** *cringing fear*

a. A lot of women deal with fear. It is a fearful thing to submit to a flawed human being in their husband. No husband is perfect. It ultimately takes trust in God being able to work with her husband and to protect her.

4. terror- Gr. **ptoiesis**

a. If you allow it, fear can get such a hold on you that it becomes sheer terror. If you have been hurt in the past when

you trusted people, it can be sheer terror to trust anyone else ever again. The answer to this is that our trust should never be in people but in the perfect, loving God that is able to protect you and work with the person you are under. You need to trust God with your husband as you submit to them. [Prov. 24:29](#)
b. You will never make good decisions when you are in terror or panic. You will do and say things you will regret later.

7. Husbands, likewise, dwell with *them* with understanding, giving honor to the wife, as to the weaker vessel, and as *being* heirs together of the grace of life, that your prayers may not be hindered.

A. Husbands- Gr. *aner*

B. likewise- Gr. *homoios*- *in like manner*

1. This is speaking of trusting God. You need to trust God in your marriage and to be a better husband. You need grace to be a good husband. This does not come automatically. You need to lean into husband grace!

C. dwell with them with understanding,

1. **dwell-** Gr. *sunoikeo*- *to live with*

a. It is God's intention that couples live together, not apart.

2. **understanding-** Gr. *gnosis*- *natural knowledge*

a. There is a lot of natural knowledge a husband needs to know about women in general and specifically about their wife individually.

b. Before a man gets married you should know about male/female differences. He also should know his wife's love language and learn to speak it fluently.

D. giving honor to the wife,

1. **giving-** Gr. *aponemo*- *to assign, portion out*

2. **honor-** Gr. *time*

a. One of the greatest ways to show your wife honor is by giving her your **time**- this is talking and listening to her.

b. This is physically taking care of her. Checking on noises at night. Locking the doors. Opening doors for her. Walking on the street side on the sidewalk.

3. **wife-** Gr. *gune*

E. as to the weaker vessel,

1. **weaker-** Gr. **asthenes**

a. This is not speaking of spiritually or mentally. This is speaking physically. If your wife can beat you in arm wrestling you may think about getting a gym membership!

2. **vessel-** Gr. **skeuos**

a. This is speaking of the physical body.

F. and as being heirs together of the grace of life,

1. **heirs together-** Gr. **sugkleronomos**

a. This is co-equal heirs. Born-again women have the same standing in Christ as men do. It is only in the natural home and life are the husbands placed over their wives in authority.

2. **grace-** Gr. **charis**

3. **life-** Gr. **zoe**

G. that your prayers may not be hindered

1. **prayers-** Gr. **proseuche**

2. **hindered-** Gr. **ekkopto-** *to cut out, to render ineffectual*

a. Like a kinked hose will hinder the flow of water coming out, so not walking in love towards your wife will put a kink in your heart and faith. Faith coming out of us comes through our heart. Grace from God must come to us through our heart. If our heart is kinked, the flow will be hindered.

8. Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous;

A. Finally- Gr. **telos-** *the end*

1. Today, we would say, "In Conclusion..."

2. Just like most preachers, Peter gives his first closing way before he ends. He will still have two and half more chapters to go before he finishes!

B. all of you be in one mind,

1. **one mind-** Gr. **homophron**

a. This is not us all agreeing on the same doctrine. This means having the same mind of humility and servanthood that Jesus had. [Phil. 2:5](#)

C. having compassion for one another,

1. **compassion-** Gr. **sumpathes**

a. This implies some suffering is involved. We are all suffering

some trial or situation because we live in this fallen world in which we can receive comfort and prayer from our brothers and sisters. [1 Pet. 5:9](#)

b. This is why church is so important.

D. love as brothers- Gr. philadelphos

1. This could be a dangerous command. Many don't show much love to their brothers!

E. be tenderhearted,

1. **tenderhearted-** Gr. **euslagchnos-** *to have good bowels*

a. Good bowels are unobstructed bowels. Bitterness, envy, hatred, and unforgiveness will block our spiritual bowels.

F. be courteous

1. **courteous-** Gr. **philophron**

a. If we can't reach the first four things on this list, we can at least be courteous hopefully! Some churches fail on all points.

9. not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.

A. not returning evil for evil or reviling for reviling,

1. **returning-** Gr. **apodidomi**

a. It is the nature of the flesh to return serve on evil and insults. It can do no other.

2. **evil-** Gr. **kakos**

3. **reviling-** Gr. **loidoria**

B. but on the contrary blessing,

1. **blessing-** Gr. **eulogeo-** *to speak well of*

C. knowing that you were called to this,

1. **knowing-** Gr. **eido-** *seeing*

2. **called-** Gr. **kaleo**

a. This speaks of our calling in Christ.

D. that you may inherit a blessing

1. **inherit-** Gr. **kleronomeo**

2. **blessing-** Gr. **eulogia**

a. This verse is not saying by blessing others we will inherit a blessing. The word "that" in this verse should be better translated, **because...**

b. I like this translation of this verse: *(Williams) never*

returning evil for evil or abuse for abuse, but blessing instead, because it was for this that you were called, to [might] obtain the blessing of heirs.

c. We should give blessing **because** we are called to inherit a blessing. This blessing is by pure grace by being born into God's family. It is not earned or deserved. Since we will receive such a grace blessing, it is appropriate to give blessings to others who do not deserve it. Instead of returning evil and reviling, we should freely offer blessing, as God does to us.

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

A. For, He who would love life and see good days,

1. **love-** Gr. **agapao**

2. **life-** Gr. **zoe**

a. Jesus clearly taught we are not to love our own life. What Peter is referring to here is not our own self-life, but God's life he has for us!

3. **see-** Gr. **eido**

4. **good-** Gr. **kalos**

a. Sick and broke days are not good days. Days of failure and calamity are not good days. Good days are days filled with health, provision, victory, and fruit for God.

5. **days-** Gr. **hemera**

a. God's wisdom comes with long life in one hand and riches and honor in the other. Proverbs, which is God's wisdom, is replete with admonitions to watch our tongue and words.

[Pro 13:3](#)

B. let him refrain his tongue from evil,

1. **refrain-** Gr. **pauo**

2. **tongue-** Gr. **glossa**

3. **evil-** Gr. **kakos**

a. No one can tame their tongue. It is an unruly evil. [James 3:8](#) However, it can be tamed by the Word of God and the Holy Spirit if we will yield to them by faith.

b. Many are worried about the world of iniquity around them. What they should really be concerned about is the world of

iniquity within them, speaking of their tongue! [James 3:6](#)

C. and his lips from speaking deceit

1. lips- Gr. **cheilos**

a. The poison of asps is under the lips of unbelievers and carnal people. [Rom. 3:13](#)

2. speaking- Gr. **laleo**

3. deceit- Gr. **dolos**

a. This is the third time this word is used in this epistle. The first time it is used it is in regard to putting it off since we are born-again. The second time it is used it speaks of Jesus being free of any deceit. Here we see that through the new-birth and the life of Jesus within us we can refrain from deceit and see good days.

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

A. Let him turn away from evil and do good;

1. **turn away-** Gr. **ekklino-** *to turn (one's self) out of the way, to turn away from, keep aloof from*

2. **evil-** Gr. **kakos-** *moral bad*

3. **do good-** Gr. **agathos**

a. When you turn from something negative, you must turn to something positive.

B. let him seek peace and pursue it

1. **seek-** Gr. **zeteo-** *to seek after, seek for, aim at, strive after*

2. **peace-** Gr. **eirene**

a. Peace is not something that is found or maintained casually. You must seek and follow after it, and endeavor diligently to keep it. [Rom 12:18](#); [Eph. 4:3](#)

3. **pursue-** Gr. **dioko-** *to chase, persecute*

12. FOR THE EYES OF THE LORD ARE ON THE RIGHTEOUS, AND HIS EARS ARE OPEN TO THEIR PRAYERS; BUT THE FACE OF THE LORD IS AGAINST THOSE WHO DO EVIL."

A. For the eyes of the Lord are on the righteous,

1. **eyes-** Gr. **ophthalmos**

a. Some say that when the bible talks about God having eyes

and ears that it is just symbolic and not literal. No, God really has eyes and ears! We were made in His image and likeness!
b. Jesus is God and we know He has eyes and ears. So does the Father and the Holy Spirit.

2. **Lord-** Gr. **kurios**

3. **righteous-** Gr. **dikaios**

B. and His ears are open to their prayers,

1. **ears-** Gr. **ous**

a. God has literal ears.

2. **open-** *not in Greek- omit*

3. **prayers-** Gr. **deesis-** *definite requests*

C. but the face of the Lord is against those who do evil

1. **face-** Gr. **prosopon**

a. God has a literal face.

b. By "the face of the Lord" it is meant, as the Jewish writers interpret it, the anger of the Lord; it intends, not his kind, pleasant, and loving countenance, but his angry one with the former he beholds the upright, and with it he looks upon his righteous ones; but the latter is upon and against the wicked, and is dreadful and intolerable, and the consequence of it is everlasting destruction from the presence of the Lord, and from the glory of his power. - Gill Commentary

2. **evil-** Gr. **kakos**

a. This is a quotation from Psalms. It goes on to say there...to cut off all remembrance of them from the earth. [Ps. 34:16](#) This was left off by Peter because this is the dispensation of the grace of God.

13. And who *is* he who will harm you if you become followers of what is good?

A. harm- Gr. **kakoo-** *to do bad to*

1. This harm speaks of spiritual harm. Throughout church history Christians have suffered physical harm for doing good, but not one of them suffered permanent spiritual harm.

2. Jesus said, "Don't fear those who can kill the body, but can do no more. Fear Him who can destroy both soul and body in hell." [Matt. 10:28](#)

B. become- Gr. **ginomai**

C. **followers**- Gr. *mimetes*- *to imitate*

D. **good**- Gr. *agathos*- *intrinsic, divine good*

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

A. **But even if you should suffer for righteousness' sake,**

1. **suffer**- Gr. *pascho*

2. **righteousness**- Gr. *dikaiousune*

a. Many suffer because of their own mistakes and waywardness. This suffering is for righteousness' sake.

B. **you are blessed,**

1. **blessed**- Gr. *makarios*- *blessed; favored*

C. **and do not be afraid of their threats,**

1. **afraid**- Gr. *phobeo*

2. **threats**- Gr. *phobos*- *fear*

a. You can translate in modern terms this as- "Don't be afraid of their fear tactics."

D. **nor be troubled**

1. **troubled**- Gr. *tarasso*- *to be agitated, shaken*

a. Trusting Jesus will keep you steady and calm. [John 14:1](#)

15. But sanctify the Lord God in your hearts, and always *be* ready to *give* a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear;

A. **But sanctify the Lord God in your hearts,**

1. **sanctify**- Gr. *hagiazoo*- *to set apart*

a. Isaiah tells us to sanctify the Lord in our hearts and let him be our fear and dread. [Is. 8:13](#) Peter has been talking about not being afraid of those who threaten us for righteousness' sake. If we feared God more than man, then we would not be moved by people. To fear God is to fear no other.

2. **Lord God**- Gr. *kurios theos*

a. This is the Lord Jesus.

3. **hearts**- Gr. *kardia*

a. Before we can be a good witness for the Lord we must first have Him set apart in our heart. Before the Lord can sanctify us, we must sanctify Him in our hearts. A sanctified heart and

life is the best witness for the Lord and adds importance to our words when we speak.

b. So many things vie for attention and space in our heart. Many people think they need more to be successful in the kingdom, actually we need to have less!

B. and always be ready to give a defense to everyone who asks you for a reason for the hope that is in you,

1. **ready-** Gr. **hetoimos-** *to be prepared*

a. In the gospels Jesus said that His disciples would be led to magistrates and that they should not meditate beforehand what to say, but what they need to say will be given to them at that moment. How do you reconcile that with this verse? Peter in this verse is speaking about when someone asks you about the hope you have in God. This is when they see something different about you and ask you about it. Jesus was referring to any of His disciples who would be dragged into the courts to be accused of wrong doing personally. God would give them a defense at that time. This verse in contrast is saying you need to be ready to share the gospel with those who ask you about that "special something" they see in you and a door opens up to share Jesus. Jesus on the other hand said to depend on the Holy Spirit to give you a defense of yourself when you are personally accused of wrong for His sake.

2. **give a defense-** Gr. **pros apologeia-** *toward a verbal defence, speech in defence, a reasoned statement or argument*

3. **asks-** Gr. **aiteo**

a. We get our English word **apology** from the Greek word **apologeia**. This did not mean the same thing back then as we use the word apology today. We are not to apologize for the gospel!

4. **reason-** Gr. **logos**

a. Before you can give someone else a reason for hope in your life, you need to have one for yourself. There are a lot of Christians walking around acting hopeless. We need to keep fresh in our mind why we have hope each and every day and why we have hope after we die.

5. **hope-** Gr. **elpis-** *confident expectation of good*

C. with meekness and fear

1. **meekness**- Gr. **prautes**

2. **fear**- Gr. **phobos**- *reverence, respect*

a. We are to give a defense of our faith without being defensive or offensive. We can respectfully give a defense for our faith.

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

A. having a good conscience,

1. **good**- Gr. **agathos**- *intrinsic good, divine good*

2. **conscience**- Gr. **suneidesis**- *joint knowledge*

a. The conscience came through the tree of the knowledge of good and evil. We will have the conscience until we die. The conscience operates by the knowledge we possess. The more our conscience is trained by the Word of God found in the New Covenant it will be a safe guide for us.

b. We are not to violate our conscience. If we do that we will lack confidence in God. [1 John 3:21](#)

c. Paul endeavored to keep a good and clear conscience. [Acts 24:15](#)

B. that when they defame you as evildoers,

1. **defame**- Gr. **katalaleo**- *to speak against*

2. **evildoers**- Gr. **kakopoios**

a. The world calls evil good and good evil. Woe to them! [Is. 5:20](#)

C. those who revile your good conduct in Christ may be ashamed

1. **revile**- Gr. **epereazo**- *to misuse, treat spitefully, insult*

2. **good**- Gr. **agathos**

3. **conduct**- Gr. **anastrophe**

a. Notice that good conduct proceeds out of a good conscience found in the heart. Holy living always proceeds from the heart and right believing.

4. **ashamed**- Gr. **kataischuno**- *disgraced*

17. For *it is* better, if it is the will of God, to suffer for doing good than for doing evil.

A. For it is better,

1. **better-** Gr. **kreitton**

B. if it is the will of God,

1. **will-** Gr. **thelema**

a. It is important to take things into context! This suffering is not sickness, poverty, or defeat. It is suffering that comes by persecution. Sometimes our call to minister to others will open us up to suffering persecution.

b. Sickness and poverty are not the will of God for you. Being a witness for Christ is the will of God, and sometimes carrying that will out involves suffering persecution like Jesus suffered.

C. to suffer for doing good than for doing evil

1. **suffer-** Gr. **pascho**

a. No one likes persecution. But this is part and partial for all those who would live godly in the present age. [2 Tim. 3:12](#)

2. **doing good-** Gr. **agathopoieo**

3. **doing evil-** Gr. **kakopoieo**

18. For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit,

A. For Christ also suffered once for sins,

1. **suffered-** Gr. **pascho**

a. This was the suffering of death. [Heb. 2:9](#) This is the payment for sin. [Rom. 6:23](#)

2. **sins-** Gr. **hamartano**

a. Here we see that Jesus suffered for sins. He did not die a martyr's death or die for His own guilt. He suffered and died because of our sins.

B. the just for the unjust,

1. **just-** Gr. **dikaioi- righteous one**

a. Jesus was sinless.

2. **unjust-** Gr. **adikos**

a. This is all of us.

C. that He might bring us to God,

1. **bring-** Gr. **prosago-** *to bring towards*

a. Jesus brings every person who puts their faith in Jesus to God. You must enter into Christ to come to God. Those who do

not put their faith in Christ miss the ship that takes them to God.

b. The ark of Noah was a type of Christ. God bid Noah and his family to come into the ark. He did not drag them into the ark. God will not drag anyone to heaven. They must answer the call of salvation and enter into the ark of salvation by faith, which is Jesus, and He takes them to God. We come to God by Christ.

[John 14:6](#)

c. We are brought near to God by the blood of Christ. [Eph. 2:13](#)

D. being put to death in the flesh but made alive by the Spirit

1. **put to death**- Gr. **thanatoo**

2. **flesh**- Gr. **sarx**

3. **made alive**- Gr. **zoopoieo**

4. **Spirit**- Gr. **pneuma**

a. This Greek word can refer to the Holy Spirit or to the human spirit. Here it refers to Jesus human spirit. Jesus was fully human- spirit, soul, and body. If Jesus did not have a human spirit he would not be fully human. It was Jesus' human spirit that died on the cross and was cut off from God. This is why He cried out, "My God, My God, why have you forsaken me!"

b. Jesus was made alive in His human spirit. The word by here is not a good translation. It is the Greek word **en**, which means *in*. Jesus was made alive in spirit not by the Spirit. There is no article "the" here in the Greek. The Greek says he was put to death **in flesh** and he was made alive **in spirit**.

c. He was the first human born again in spirit. He was the first fruits of all us who would come later.

19. by whom also He went and preached to the spirits in prison,

A. **by whom**- Gr. bad translation- *"in which" is the proper translation here.*

a. This is not speaking of the Holy Spirit. It is speaking of Jesus spirit. In his human spirit he preached the spirits in prison. His body was still in the tomb.

B. **went**- Gr. **poreuomai**- *to travel*

C. **preached**- Gr. **kerusso**- *to herald a message*

1. This message preached was not the gospel. If it was then the Greek word, **euaggelizo**, which is always used when preaching the gospel

would have been used. Instead, the Greek word **kerusso** simply means a message or declaration in general is used here.

D. spirits- Gr. pneuma

1. There are four categories of spirits in the Bible. God is a spirit. We are spirits. Demons are spirits. Angels are spirits. Here this is referring to the fallen angels.

E. prison- Gr. phulake

1. Some teach that Jesus went and preached to humans that had died and gone to hell and gave them a second chance at salvation. No, this is not the case. It is appointed for man to die once and then face the judgment. We must choose to believe upon God and Christ in this life.

2. What spirits are seen as in chains and prison? Not human spirits, but the fallen angels. Jude says these fallen spirits are in chains and are reserved for the judgment of the last days. [Jude 1:6](#) Jesus went and declared their fate to them. Humans are never referred to being in prison or chains in hell.

3. This would be **Tartarus**, the holding place of the fallen angels.

4. Jesus visited all three compartments under the earth. Paul says that Jesus descended into the lower **PARTS** of the earth. He initially went to Hades where lost souls went and are tormented. Acts says that Jesus would not be left in **Hades**. Next, he went to Tartarus, after he was released from Hades being quickened in his spirit and proclaimed a message of judgment to the fallen angels. Then finally he went to Abraham's bosom and emptied this and led captivity captive.

20. who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while *the* ark was being prepared, in which a few, that is, eight souls, were saved through water.

A. who formerly were disobedient,

1. disobedient- Gr. apeitheo- *unpersuaded*

a. This speaks of the disobedience of the fallen angels. They left their proper estate and took human women to themselves and had children. This was a transgression against God's order of things.

B. when once the Divine longsuffering waited in the days of Noah,

1. **divine**- Gr. **theos**- *this should read the longsuffering of God*

2. **longsuffering**- Gr. **makrothumia**

a. This period of longsuffering was 120 years. Many think that God promised that we would live to be 120 years old, but

actually in context, God was giving mankind 120 years before He sent the flood and time for Noah to build the ark. [Gen 6:3](#)

b. After the flood the immediate generations after Noah lived well beyond 120 years. For instance, Abraham lived to be 175. The age span started shrinking after the flood. It is interesting to note that there is no recording of anyone in church history living to be 120, not even John the Apostle. Again, this was not a promise to live 120 years old but the time span for building the ark and the flood coming.

3. **waited**- Gr. **ekdechomai**

4. **days**- Gr. **hemera**

a. This was approximately 44,000 days.

5. **Noah**- means *rest*

a. Noah was a type of Christ would give us rest from our sins and bondage.

C. **while the ark was being prepared,**

1. **ark**- Gr. **kibotos**- *wooden chest*

a. The ark had an elongated chest look to it.

2. **prepared**- Gr. **kataskeuazo**- *to furnish, equip, prepare, make ready*

D. **in which a few,**

1. **few**- Gr. **oligos**

E. **that is eight souls,**

1. **eight**- Gr. **okto**

a. This was Noah, his three sons, and all four of their wives. In the beginning God only planned for one wife for a husband.

2. **souls**- Gr. **psuche**

a. This is another way of saying eight persons.

F. **were saved through water**

1. **saved**- Gr. **diasozo**- *to bring safely through*

2. **water**- Gr. **hudor**

a. The same water that destroyed every living creature and mankind on the earth, carried Noah and his family to safety.

The waves of adversity will come to us all, but if we are in

Christ we will ride upon the waves in safety.

21. There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ,

A. There is also an antitype which now saves us

1. **antitype-** Gr. **antitupon-** *a thing resembling another, its counterpart*

a. An antitype is the reality that a type represents. The flood in the OT was a type of the real antitype baptism in the NT. The ark was a type of the antitype, which is Jesus in the NT.

2. **saves-** Gr. **sozo-** *to deliver*

B. baptism- Gr. **baptisma-** *an immersion*

1. In the Greek the word **baptism** means to immerse fully. It never means to sprinkle.

2. There are different baptisms in the NT. You must look at context at which one is being spoken of. Here the baptism being referred to is not so much water baptism but the baptism into Christ's death, which water baptism in turn represents. [Rom 6:3-6](#)

C. not the removal of the filth of the flesh,

1. **removal-** Gr. **apothesis-** *putting off*

2. **filth-** Gr. **rhupos-** *dirt*

a. Water baptism will wash off natural dirt. Spiritual baptism washed off all the dirt of sin!

b. The washing of the new birth saves us, not natural water baptism. [Tit 3:5](#)

3. **flesh-** Gr. **sarx**

a. Peter puts this phrase in here so no one will be confused that water baptism saves you. Literal water can just clean off the flesh- the body. What saves you is what that water baptism represents- which is being baptized into Christ's death and being raised with Him into new life. Unfortunately, there are some that still get this confused and think water baptism either saves you or is necessary for salvation.

b. At our new-birth baptism, the sins of the flesh were put off from our new spirit. [Col 2:11](#)

D. but the answer of a good conscience toward God,

1. **answer-** Gr. **eperotema-** *a favorable result after inquiry*
 - a. Every person's conscience judges them for failing to live up to the standard of truth they know.
 - b. However, if we place our faith in Jesus' blood shed for the guilt of our sins, then we can search our heart and come back with a favorable answer of a good conscience towards God. If we have a good conscience, then we have confidence towards God. [1 John 3:21](#)
 - c. The blood of Jesus cleanses our guilty conscience. [Heb. 9:14](#)
2. **good-** Gr. **agathos**
3. **conscience-** Gr. **suneidisis-** *joint-knowledge*

E. through the resurrection of Jesus Christ

1. **resurrection-** Gr. **anastasis**
 - a. The resurrection of Jesus is proof that our sins were judged and fully paid for by the death of Jesus and His shed blood. [Rom. 4:25](#)

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

A. who has gone into heaven and is at the right hand of God,

1. **gone-** Gr. **poreuomai-** *to travel*
 - a. Jesus traveled into the three compartments under the earth and here we see after he conquered them, he traveled to heaven!
2. **heaven-** Gr. **ouranos**
3. **right hand-** Gr. **dexios**
 - a. This is the place of favor and authority.

B. angels and authorities and powers having been made subject to Him

1. **angels-** Gr. **aggelos**
 - a. Specifically this is speaking of the fallen angels in all their ranks.
2. **authorities-** Gr. **exousia**
3. **powers-** Gr. **dunamis**
 - a. Satan always tries to copy-cat God. He has His angels in rank and file, and so Satan has tried to copy this with his legions under him. [Eph. 6:12](#)
4. **made subject-** Gr. **hupotasso**

a. The good angels don't have to be made to submit to the Lord. They already do. This is speaking of the rebellious fallen angels.