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By Dan Maines

## **1 Peter 3**

### **1 Peter 3:1-2**

In the same way, you wives, be subject to your own husbands so that even if any of them are disobedient to the word, they may be won over without a word by the behavior of their wives, as they observe your pure and respectful behavior.

† Peter exhorts wives to win unbelieving husbands not with arguments but with godly conduct.

† This reflects the power of visible holiness, which often speaks

louder than words.

† Clement of Rome (1 Clement 21) praised the influence of godly women in drawing men to the faith.

### **1 Peter 3:3-4**

Your adornment must not be merely the external, braiding the hair, wearing gold jewelry, or putting on dresses; but it should be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God.

† True beauty is inward, not external. The hidden person of the heart matters most.

† Philo (On the Virtues 19) warned against pride in external adornment, showing the continuity of Jewish moral teaching.

† God esteems the imperishable adornment of gentleness and quietness.

### **1 Peter 3:5-6**

For in this way the holy women of former times, who hoped in God, also used to adorn themselves, being subject to their own husbands, just as Sarah obeyed Abraham, calling him lord. And you have proved to be her children if you do what is right without being frightened by any fear.

† Sarah is given as the model of obedience and faith.

† Genesis 18:12 records Sarah referring to Abraham as "lord," which Peter cites.

† Early Jewish writings revered Sarah's submission as an example for later generations.

### **1 Peter 3:7**

You husbands in the same way, live with your wives in an understanding way, as with someone weaker, since she is a woman; and show her honor as a fellow heir of the grace of life, so that your prayers will not be hindered.

† Husbands are to honor their wives, recognizing them as co-heirs of grace.

† Failure to honor wives disrupts spiritual fellowship and even hinders prayer.

† Josephus (Against Apion 2.25) records the Jewish custom of marriage as honorable, but Peter elevates it by demanding mutual respect rooted in grace.

### **1 Peter 3:8-9**

To sum up, all of you be harmonious, sympathetic, loving, compassionate, and humble; not returning evil for evil, or insult for insult, but giving a blessing instead; for you were called for the very purpose that you would inherit a blessing.

† Believers are to reflect the character of Christ in unity, humility, and blessing.

† Jesus taught in **Matthew 5:44** to bless enemies, not retaliate.

† Tacitus (Histories 5.5) noted how Christians were accused falsely, yet their response was often one of patience, which confirmed Peter's exhortation.

### **1 Peter 3:10-12**

For, "The one who desires life, to love and see good days, must keep his tongue from evil and his lips from speaking deceit. He must turn away from evil and do good; he must seek peace and pursue it. For the eyes of the Lord are toward the righteous, and His ears attend to their prayer, but the face of the Lord is against evildoers."

† Peter quotes Psalm 34:12-16, teaching that righteous living brings God's favor.

† The promise of God's attention to the righteous encouraged believers suffering injustice.

† The Dead Sea Scrolls (1QS 4.6) also emphasized separation from evil speech and pursuit of peace.

## **1 Peter 3:13-14**

And who is there to harm you if you prove zealous for what is good? But even if you should suffer for the sake of righteousness, you are blessed. And do not fear their intimidation, and do not be in dread.

† Generally good conduct silences critics, but even if suffering comes, it is blessed by God.

† Isaiah 8:12-13 is echoed here: do not fear what others fear, but honor the Lord.

† Josephus (Wars 7.8.7) mentions how Jews feared Roman threats, but Peter redirects fear toward God alone.

## **1 Peter 3:15-16**

But sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, but with gentleness and respect; and keep a good conscience so that in the thing in which you are slandered, those who disparage your good behavior in Christ will be put to shame.

† Believers must always be ready to defend their hope in Christ, but with gentleness and respect.

† Apologetics begins with sanctifying Christ in the heart before answering with words.

† Tacitus (Annals 15.44) records how Christians were slandered, yet their integrity often silenced opponents.

## **1 Peter 3:17**

For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.

† Suffering for righteousness aligns believers with Christ, while suffering for sin carries no honor.

† This echoes Jesus' teaching in **Matthew 5:10**, "Blessed are those who have been persecuted for the sake of

righteousness."

### **1 Peter 3:18**

For Christ also suffered for sins once for all time, the just for the unjust, so that He might bring us to God, having been put to death in the flesh, but made alive in the spirit.

† Christ's suffering was substitutionary, the righteous for the unrighteous.

† His death was once for all, never needing repetition.

† Clement of Rome (1 Clement 49) declared that through Christ's suffering, believers were brought near to God.

### **1 Peter 3:19-20**

In which He also went and made proclamation to the spirits in prison, who once were disobedient, when the patience of God kept waiting in the days of Noah, during the construction of the ark, in which a few, that is, eight persons, were brought safely through the water.

† Peter points to Christ's proclamation to the spirits of the disobedient, tied to the days of Noah.

† The flood serves as a type of salvation, where only a remnant was saved.

† Josephus (Antiquities 1.3.1) confirms the tradition of Noah's family being preserved while the ungodly perished.

### **1 Peter 3:21-22**

Corresponding to that, baptism now saves you, not the removal of dirt from the flesh, but an appeal to God for a good conscience, through the resurrection of Jesus Christ, who is at the right hand of God, having gone into heaven, after angels and authorities and powers had been subjected to Him.

† Baptism is not a mere washing but a pledge of faith and conscience before God.

† Its saving power rests in the resurrection of Christ, not in

outward ritual.

† The Dead Sea Scrolls (1QS 3.7-9) connected water cleansing with inner purity, but Peter shows this fully realized in baptism through Christ's resurrection.

### **How it applies to us today**

† 1 Peter 3 calls us to live with humility, purity, and patience in suffering.

† Wives and husbands model Christ's love in the home, while all believers must sanctify Christ in their hearts and be ready to give a defense of their hope.

† Baptism is shown as the pledge of a good conscience, rooted in the victory of Christ, who reigns at God's right hand.

### **† This is the fulfilled perspective we proclaim at Fulfilled Prophecies †**

#### **Source Index**

† Josephus, Antiquities 1.3.1 – Noah and the flood

† Josephus, Against Apion 2.25 – marriage honor in Jewish custom

† Josephus, Wars 5.10.5 – envy and slander in Jerusalem factions

† Josephus, Wars 7.8.7 – Jews fearing Roman threats

† Philo, On the Virtues 19 – external adornment condemned

† Tacitus, Annals 15.44 – Christians slandered and persecuted

† Tacitus, Histories 5.5 – Christians accused falsely

† Clement of Rome, 1 Clement 21 – influence of godly women

† Clement of Rome, 1 Clement 49 – Christ's suffering bringing salvation

† Dead Sea Scrolls, 1QS 3.7-9 – water cleansing tied to inner purity

† Dead Sea Scrolls, 1QS 4.6 – rejection of evil speech, pursuit of peace

† Isaiah 8:12-13 – do not fear men, fear God

† Isaiah 53:9 – prophecy of Christ's innocence

† Psalm 34:12-16 – keep from evil, seek peace

- † Genesis 18:12 – Sarah calls Abraham "lord"
- † Matthew 5:10 – blessed are the persecuted
- † Matthew 5:44 – love your enemies
- † John 20:29 – blessed are those who believe without seeing

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