

Wednesday, February 7, 2024
THE WRITINGS OF PETER
PART 6 (1 Peter 3)

Let's continue in our study of the writings of Peter the apostle. We are in his first epistle/letter – learning through the three primary themes of this letter: Suffering, Submission, and Sanctification. Let's pick up where we left off:

1 Peter 3:8-18 (NIV)

Peter weaves seamlessly through the three primary themes and here, moves from submission to suffering. He closes his words on submission by speaking of submission's keys to success:

- Like-minded: same inner outlook; same perspective – Kingdom minded.
- Sympathetic: having a fellow-feeling – feeling with each other.
- Love: between family members – live like family.
- Compassionate: good inner feeling – feeling good about each other.
- Humble: lowly personal view – not exalting myself above others.

When hard times come, sow blessing instead of reviling and insulting.

Blessing: speak that which confers benefit.

Prayer for the person would be better than our judgmental and critical speaking. Here's an interesting point: *Those whose speech confers benefit, have the heavenly "lot" cast in favor of their inheritance.* Someone's mouth may be hindering their inheritance. Suffering in the face of evil means that the testimony of Christ is being seen through you. Always be prepared to testify of why you live differently. Do so with *gentleness and respect, keeping a clear conscience: a gentle force and reverence, keeping innate discernment of your motives.* We are following in Christ's footsteps – suffering because of sin – the righteous at the hands of the unrighteous as a testimony to bring the unrighteous to God.

"His (Paul's) letters contain some things that are hard to understand" /// 2 Peter 3:16

What we are going to read now is a passage difficult to understand:

1 Peter 3:19-22 (NIV)

What is this scripture saying?

Interpretation usually breaks down into two camps:

1. The Spirit preached through Noah to the unbelievers while he was building the Ark.
2. Jesus went in Spirit and preached to those in Hades.

Some theologians reject the second interpretation because:

1. Such preaching is mentioned nowhere else in Scripture and seems to contradict with man's eternal state after death.
2. This view is difficult to understand.

Yet, is this anymore difficult to understand than what is written about Christ before His incarnation? The flood is particular in that it is one of two world-wide judgments mentioned – one by water and one by fire. Could it be that since those who will perish by fire had heard of Christ's redemption – that God chose to have those who perished by water hear the same message?

The close connection of these words with what immediately precedes favours the view that refers to an act of Christ which He performed after His death, and that with reference to the spirits of the unbelievers who had perished in the deluge. This is the view of the oldest Fathers of the Greek and Latin Church; as also of the greater number of later and modern theologians. [Meyer's NT Commentary](#)

One final point: water is mentioned as an agent of destruction in one instance and an agent of salvation in another. Baptism is an act of testimony of our new life in Jesus. But, we are not saved by baptism but by the resurrection of Jesus Christ from the dead.

Today's Scriptures:

- 1 Peter 3:8-22 (NIV)
- 2 Peter 3:16