

# The Canadian *Lord's Day* Association

## Bible Course

## Acts to Revelation

## Lesson 61

Name: \_\_\_\_\_

### *Read 1 Peter 3*

In this chapter, Peter describes the true beauty of how husbands and wives should live together.

1. Peter starts with the wives first: Wives are to be in \_\_\_\_\_ to their own husband so that if any (husband) obey not the \_\_\_\_\_ (Greek: Logos – The word of God, here not being accepted as the intelligent utterance of God), they also may without the word (by example – actions speak louder than words), be \_\_\_\_\_ by the conversion (behavior) of the wives. Peter says to the women: Let them (husbands) behold your \_\_\_\_\_ conversation (behavior which shows cheerful subjection and strong affection for their husband) coupled with \_\_\_\_\_ (reverence for their husband).
2. Women should **not** focus on external adorning (beauty) while neglecting the soul. such as:
  - a. Plaiting (John Gill says this is elaborate braiding, folding it up in curls or tying it in up in knots, or putting it into the form of horns and towers, etc. – which would take hours to do) the \_\_\_\_\_. The Biblical focus is always modesty and simplicity
  - b. Wearing of \_\_\_\_\_ (external show of wealth)



*What does our hair,  
jewelry, and clothing  
say about who we are?  
Modest? Proud? Rich?  
Provocative? Pure?*

- c. Putting on of \_\_\_\_\_ (Peter is referring to the luxurious and extravagant clothing – to feed pride)

“Caesar once gifted a mistress with a pearl worth the cumulative annual wages of 1,200 professional soldiers...When the average Roman woman in antiquity stepped outside her home, her apparel and hairstyle sent visual signals to all who saw her about her rank (citizen, freeborn, slave), her marital status, in some cases her age, and even her moral states. Then and there, even more than hear and now, dress meant representation. As Paul and Peter suggest, our hair, jewelry, and clothing do partially reveal who we are.”  
([http://blogs.bible.org/tapestry/sandra\\_glahn/not\\_with\\_braided\\_hair...or\\_pearls\\_](http://blogs.bible.org/tapestry/sandra_glahn/not_with_braided_hair...or_pearls_))

3. After Peter says what adorning should not be, he turns to what it should be. Back in Bible times, women would put ornaments on their clothing, much as we have buttons today. Peter says that the real ornaments for women are a \_\_\_\_\_ and

\_\_\_\_\_ spirit (a tranquil, gentle spirit), a hidden thing, but yet in the sight of God of great \_\_\_\_\_. The holy (godly) women in times past adorned themselves with such things. Special mention is made of \_\_\_\_\_ who obeyed Abraham, calling him \_\_\_\_\_ (kurios – ruler or possessor). The summary of Peter’s



- guidance for women is: Outward adornment is not prohibited, but cautioned against since true beauty comes from God’s work inside a person’s heart. Keep the right priority in your life. Do you spend more time on your hair/clothes/jewelry than with the Word of God? Is the outside of the cup clean and the inside dirty?
4. A husband is to dwell with his wife as a man of \_\_\_\_\_. He is called to know his wife and her needs and give \_\_\_\_\_ to her. Generally, men have more brute strength than women, but a man is to gently lead his wife. Men are by God’s grace \_\_\_\_\_ together of the grace of life. God made men and women different in many ways, but when it comes to spiritual things, they are equals. Peter states that a man should honor his wife as the weaker \_\_\_\_\_ that their unified prayers be not \_\_\_\_\_.

5. Because in many places and times, God's children will suffer greatly at the hands of their persecutors, Peter give some practical thoughts in the last part of chapter 3:

- a. Be of one \_\_\_\_\_.
- b. Have \_\_\_\_\_ one of another.
- c. \_\_\_\_\_ as brethren
- d. Be \_\_\_\_\_; Be courteous
- e. Render not \_\_\_\_\_ for \_\_\_\_\_, rather bless (this is the calling of the Church)
- f. If one loves life and see good days, let him refrain his \_\_\_\_\_ from evil, and his lips from \_\_\_\_\_.
- g. Let him eschew \_\_\_\_\_ and do good. '*Eschew*' means abstain from.
- h. Peter here in the middle reminds the suffering Church that the \_\_\_\_\_ of the Lord are over the righteous and his \_\_\_\_\_ are open to their \_\_\_\_\_, but the \_\_\_\_\_ of the Lord is against them that do evil. Who will harm you (what sane person would do such a thing) if ye be followers of that which is \_\_\_\_\_.
- i. If you suffer for righteousness sake, \_\_\_\_\_ are ye (a paradox of Christian life because it is for Christ's sake). Christians should not be afraid of their \_\_\_\_\_, neither be \_\_\_\_\_.
- j. When a Christian suffers patiently, he will be watched. How can they take it? God gives them the strength, but also the words to speak. Christians are to \_\_\_\_\_ the Lord in their hearts. This has the meaning of blessing God in your heart (quietly to yourself), remembering God's mercy to you, and thinking on his perfect attributes. This meditation prepares the heart to be ready \_\_\_\_\_ to give an answer to every man that asks a reason of the \_\_\_\_\_ that is in you, not in a proud way, but with \_\_\_\_\_ and \_\_\_\_\_. When this is done in a right way with a good \_\_\_\_\_, those that intended or did speak \_\_\_\_\_ will be ashamed that falsely accuse your good

\_\_\_\_\_ (behavior) in Christ.

- k. It is a better thing to suffer for doing good than for \_\_\_\_\_-doing. Peter now points to the Lord Jesus...He, though sinless suffered for \_\_\_\_\_, the just for the \_\_\_\_\_, with one purpose, to bring us to \_\_\_\_\_ (we put up a wall of sin in between). This Jesus was put to death in the \_\_\_\_\_, but quickened by the \_\_\_\_\_. This suffering of Christ and his ultimate victory over death, hell and the grave was far reaching. Christ preached to the spirits in \_\_\_\_\_, not with the message of salvation for them (that was past), but rather to show His glorious victory to the damned. Christ's Spirit was upon Noah, during that 120 years and except for \_\_\_\_\_, all were disobedient and perished.

Evaluator\_\_\_\_\_

### Having a Good Conscience. ---1 Peter 3, 16

We cannot often see our faith, but we can sometimes see our conscience. We cannot always rejoice in the Lord, but we can see whether we fear His great name. We cannot always triumph over our enemies, but we can sometimes observe whether there is a sentinel upon the look out. Thus, if you want to know whether you have faith, look at faith's companion, see what faith is attended by: and if you find not "a good conscience," write death upon your religion. Throw away your sword; it is useless; it is of human manufacture; it will break in pieces when you have to encounter your enemy the king of terrors; God's lightning will shiver it then. But if the Lord has given you "a good conscience," a tender conscience a pure conscience, he will strengthen your arm to fight the good fight of faith. You will often think your sword is so short, and your arm so weak that you cannot fight the Lord's battles. But if He has given you "a good conscience," a conscience tender in His fear, He has put into your hands the sword of faith, and He will one day manifest it clearly, that He has himself equipped you with it, by giving you victory over all your foes. Oh may the Lord raise up in our hearts some sweet testimony that we have "a good conscience," and then we shall have this blessed consolation, that concerning faith we shall not make shipwreck.