

1 Peter 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,*

Ezekiel paints one of the clearest pictures in Scripture of what a true shepherd looks like—one who leads through love, not control. In the same way, Peter continues the theme of submission he began in the previous chapter, moving from public matters (submission to rulers) into private matters within the home.

Wives, do you want the blueprint for a healthy marriage? Peter gives it right here. He says that if your husband does not obey the Word, you can *win him without a word*—through your conduct. This verse carries a mouthful of wisdom that I personally had to learn through experience.

I once thought it was my role as a wife to lead my husband, to guide him into truth, and to show him things to come. But the Holy Spirit gently reminded me—*that's His job, not mine*. Often, as wives, we believe that nagging, reminding, or pressuring our husbands will bring change, but this verse reveals the opposite. True influence flows not from control but from quiet strength and godly conduct.

Submission, in this context, doesn't mean blind obedience or losing your voice. It means yielding to God's order and trusting His system of order. A wife is to submit to her husband *as he submits to the Lord*. God would never ask a woman to submit to a husband who is operating in disobedience or abuse. His design for marriage is rooted in mutual honor and divine order, not domination.

Ephesians 5 beautifully mirrors this principle. God established man as the head of the wife—not to rule over her—but to provide structure, protection, and leadership under Christ's headship. And just as wives are called to honor, husbands are commanded to love their wives "*as Christ loved the church*" (*Ephesians 5:25*).

Wives, you can rest assured—God never commands submission without accountability. While you are called to respect, your husband is called to love. The two together create harmony that reflects the relationship between Christ and His church. When each walks in their God-given role, the home becomes a sanctuary of peace, grace, and divine order.

1 Peter 3:2- *when they observe your chaste conduct accompanied by fear.*

Once again, Peter emphasizes that a believer's *actions* often speak louder than their words. The behavior of a godly wife can become the very "bait" that draws an unbelieving husband toward Christ. It's been said that many people claim to be Christians—until someone meets one. The real question is, are we *practicing* what we preach?

This verse highlights two things a husband will observe: a wife's *behavior* and her *reverence* for the Lord. The word *chaste* in Greek is **hagnos**, meaning *pure, clean, or free from fault*. It doesn't mean perfection, but a lifestyle marked by integrity, peace, and grace. It's not that a woman never makes mistakes, but that her consistent character reflects Christ.

A husband should be *drawn* to his wife's conduct, not retreat because of it. The beauty of holiness isn't rigid—it's attractive. A woman who walks in purity, humility, and reverence creates an atmosphere where God's presence can work powerfully in her home.

The "fear" mentioned here isn't about being afraid—it's about *reverence*. It's a respectful awe toward God that shapes how she treats others, speaks, and responds. When her heart is anchored in reverence, her life becomes a testimony without words.

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

I've often heard leaders within the church use this verse to teach that women should not braid their hair or wear gold jewelry. But if we take that interpretation literally, then the same logic would forbid women from wearing *clothes* as well, since that's part of the same sentence! Clearly, that's not what Peter is saying.

The word "*fine*" in "*fine apparel*" is italicized in many translations, which means it was added by translators and not part of the original text. Peter isn't condemning beauty, style, or self-care—he's clarifying where a woman's focus should be. The emphasis is not on the *external adornment* but on the *internal character*.

It's not wrong to wear gold, to style your hair, or to dress beautifully. God isn't opposed to gold—He paves His streets with it! I doubt He'd decorate heaven with what He forbids His daughters to wear. The issue isn't the jewelry—it's the *heart behind it*.

Peter is urging women to cultivate inward beauty that flows from their relationship with God. The question isn't "*How do I look?*" but "*Who am I reflecting?*" True adornment is found in a heart that honors God, a spirit clothed in humility, and a life that radiates His love.

1 Peter 3:4- *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.*

God does not measure beauty by what is seen on the outside but by what flows from the inside. "*Man looks at the outward appearance, but the Lord looks at the heart*" (1 Samuel 16:7). Peter is describing the true adornment of a godly woman—one marked by a gentle and quiet spirit.

This doesn't mean a woman should be silent or suppress her voice. It's speaking of her attitude—one that is soft, calm, and anchored in peace rather than driven by emotion or fear. A gentle and quiet spirit reflects a woman who knows who she is in Christ and rests securely in that identity.

As women, we can often be led by emotion, but emotions are meant to be *indicators*, not *instructors*. They tell us how we feel, but they shouldn't tell us what to do. Through the fruit of the Spirit, we have the power to govern our emotions rather than be governed by them (*Galatians 5:22–23*).

True beauty—the kind God calls *incorruptible*—is not dependent on makeup, fashion, or appearance. It's the inner radiance of a woman whose heart is fully yielded to Him. This kind of beauty never fades, and it's *very precious* in the sight of God.

1 Peter 3:5- *For in this manner, in former times, the holy women who trusted in God also adorned themselves, being submissive to their own husbands,*

This verse highlights that submission is to a woman's *own* husband—not to men in general. Peter is speaking about divine order within the covenant of marriage, not inequality between genders.

Submission, in its true biblical sense, is not about control or domination. It's about trust—trusting God's design and trusting the one He's joined you to. The holy women of old, such as Sarah, didn't adorn themselves merely with outward beauty but with an inward posture of faith. Their submission was a reflection of their trust in God's ability to lead through their husbands.

It's important to understand that submission is never a license for a husband to dominate or diminish his wife. God's order in marriage is for protection and unity, not oppression. Just as Christ lovingly leads His church, the husband is called to lead with humility, honor, and understanding. When both partners walk in their God-given roles, the home becomes a reflection of heaven's order—grace-filled, peaceful, and powerful.

1 Peter 3:6- *as Sarah obeyed Abraham, calling him lord, whose daughters you are if you do good and are not afraid with any terror.*

Those who put their faith in Jesus' finished work are the true seed of Abraham (*Galatians 3:7*). Peter uses Sarah's example not to establish a rule of hierarchy but to illustrate the attitude of trust and honor that flows from faith.

This verse isn't suggesting that salvation is earned by behavior. Rather, it's showing that faith produces fruit. Works are included in salvation, but they are the *fruit*—not the *root*. A changed heart naturally produces changed actions. You will always know a tree by its fruit (*Matthew 7:17–18*).

The context here focuses on outward behavior as a reflection of inward transformation. A woman who walks in confidence, peace, and submission to God's order isn't motivated by fear or control, but by faith. Sarah trusted God's promise even when she didn't understand the full picture, and her obedience flowed from that trust.

Peter reminds women that they are Sarah's daughters—not because of external conformity, but because of internal faith that manifests in godly conduct. When your identity is secure in Christ, fear has no place in your submission, and love becomes your strength.

1 Peter 3:7- *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.*

Peter has just addressed wives and their role within the marriage covenant, and now he turns his attention to husbands. He instructs them to “*dwell with their wives with understanding*”—to live with intentional awareness, compassion, and sensitivity. A husband’s call isn’t merely to lead but to love with understanding and to *give honor* to his wife.

The word *honor* in Greek is **timē**, meaning *value, worth, or the price paid for something*. Jesus paid the highest price to redeem us from the slave market of sin, and in the same way, a husband should recognize the immeasurable value God has placed on his wife. To honor her is to see her through the lens of redemption, not performance.

Peter also refers to the wife as the “*weaker vessel*.” The Greek word **asthenēs** carries multiple meanings, including physical weakness or emotional sensitivity. This isn’t a statement of inferiority—it’s a call to understanding. Women, by nature, are nurturing, empathetic, and emotionally attuned. Husbands are instructed to be mindful of this and to treat their wives with gentleness, respect, and grace.

Peter then reminds us that both husband and wife are “*heirs together of the grace of life*.” Anyone who has placed faith in Jesus is now a joint-heir with Him (*Romans 8:17*). Marriage is not a hierarchy of worth—it’s a partnership in grace.

However, Peter adds a sobering truth: there are things that can hinder our prayers. One of them is dishonor. When a husband fails to value and understand his wife, it creates a spiritual disconnect that affects his prayer life.

I’ve often heard some ministers teach that you cannot “give access” to the devil through your actions—but I believe Scripture paints a different picture. While you cannot *give him authority* (because Jesus fully reclaimed that and delegated it to the Church—*Matthew 28:18–19*), you can absolutely give him *a landing strip* through strife, offense, and dishonor. *James 3:16* warns that where envy and strife exist, there is confusion and every evil work.

Husbands, take heed to Peter’s words. When you walk in understanding and honor, your prayers flow freely. But when you allow pride, offense, or disrespect to take root, you’re giving the enemy a place to operate. Protect your prayers by guarding your heart—and honoring your wife.

1 Peter 3:8- Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous;

This verse mirrors the heart of unity found in *1 Peter 4:1* and *Philippians 2:5*, where we’re also instructed to have the same mind, attitude, and way of thinking. The mind of Christ is not divided—it’s grounded in love, humility, and compassion.

The number one reason Jesus healed was because He was *moved with compassion*. That same compassion should flow through us toward others. Peter isn’t just giving a list of behaviors; he’s describing the natural fruit of a heart that’s been transformed by Christ.

When we extend love, show tenderness, and walk in courtesy, we are revealing the new nature we've received. These aren't just actions to imitate—they're evidence of who we've become in Him. The old man that once lied now speaks truth. The one who used to take now gives generously. This is what it looks like to "put on the new man," created after God in true righteousness and holiness (*Ephesians 4:24*).

Being of one mind doesn't mean we all think identically, but that our hearts are aligned with His.

1 Peter 3:9- *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.*

This verse flows directly from the previous one, continuing Peter's theme of Christlike character. How do you want people to treat you? Jesus made it simple: "*Do unto others as you would have them do unto you*" (*Luke 6:31*). But here's the truth—this command is impossible to live out apart from your identity in Christ.

Your flesh will always want the last word. It might crave revenge when your ex-spouse takes everything in the divorce including the children, or when a co-worker lies about you to make themselves look better. The old nature wants to retaliate, to make others feel what you felt. But the Spirit within you calls you higher.

From your born-again spirit, you can draw out the love that's already been poured into your heart and extend grace where offense once lived. This doesn't mean you condone wrong; it means you refuse to let bitterness own you.

So ask yourself—if you're given the opportunity to speak against someone, do you take it? If you could publicly expose their flaws, would you accept that invitation? Every time you stand at that crossroads, remember this truth: *love never fails* (*1 Corinthians 13:8*). Choosing love isn't weakness—it's strength that flows from knowing who you are in Him.

1 Peter 3:10- *For "He who would love life And see good days, Let him refrain his tongue from evil, And his lips from speaking deceit.*

Could it be that many of our health challenges are connected to the words we speak? Not just the words we speak *about* our health—but the words we speak *toward* others, our jobs, or even our church. We often think our words are casual, but in truth, casual words can create casualties.

We've all heard the verse, "*Death and life are in the power of the tongue*" (*Proverbs 18:21*), but is that truth operating in your life? The same mouth that praises God shouldn't be used to tear others down or complain about what isn't working. While others are busy *complaining*, you should be *creating*. Your words are spiritual containers that release either faith or fear, blessing or bitterness.

"Pleasant words are like a honeycomb, sweetness to the soul and health to the bones" (*Proverbs 16:24*). Notice—words have a direct effect on health. Speaking truth, kindness, and grace doesn't just bless others; it nourishes your own body and soul.

The answer isn't to focus on behavior modification—trying to force yourself to “watch your mouth.” The key is transformation. When you walk in who you are in Christ, your words naturally align with that new nature. Out of the abundance of the heart, the mouth speaks (*Luke 6:45*). If your heart is full of truth, love, and righteousness, your words will follow.

1 Peter 3:11- *Let him turn away from evil and do good; Let him seek peace and pursue it.*

As believers, we are called not just to *desire* peace but to *pursue* it. The Greek word for “pursue” here is *diōkō*, which means to seek after eagerly, to earnestly endeavor to acquire. In other words, peace doesn't just happen—it's something we go after with intention.

But how many of us have truly made it our aim to eagerly seek peace with others? Often, we're quicker to seek revenge than reconciliation. Yet, Scripture shows us a higher way. When Saul pursued David to kill him, David found himself with a perfect opportunity to repay evil for evil. But instead of taking vengeance, he chose to honor God and spare Saul's life. David understood something—peace is not passive; it's powerful.

Let us, brothers and sisters, make it a habit to pursue peace with others—even when it costs us our pride. Ask yourself: *What can I do today to extend love where wrath feels justified?*

Recently, my husband and I experienced this firsthand. Our daughter's soccer coach approached us with false allegations about her training and personality. In that moment, everything in us wanted to respond defensively. Yet the Holy Spirit gently nudged us to bless her instead. We ended up giving her a gift card—an act that represented our choice to let love lead. It wasn't easy, but it was peaceful. And peace always wins because God Himself becomes your defender (*Jeremiah 51:36*).

When we bless, love, do good, and pray for those who oppose us, we reflect the very nature of our Father in heaven (*Matthew 5:45*). But when we choose to repay evil for evil, we revert to the nature of our *old father*—the devil. Let's choose love. Let's pursue peace.

1 Peter 3:12- *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.*

This passage of scripture is taken from *2 Chronicles 16:9* which says, “*The eyes of the Lord run to and fro throughout the whole earth, to show Himself strong on behalf of those whose hearts are loyal to Him.*” God's attention is drawn toward those who are His—those made righteous by faith.

I recently spoke with a pastor who told me, “Neresa, when you sin, the Lord turns His back on you.” I couldn't disagree more. I believe that statement often comes from a misreading of this very verse. Notice—it says the eyes of the Lord are on *the righteous*. So the question becomes, *who are the righteous?*

The righteous are not those who *act* right, but those who have *been made* right through faith in Jesus. Righteousness is not achieved by behavior; it's received by believing. The only way to the

Father is through the Son (*John 14:6*). Our actions don't qualify us for God's attention—Jesus does.

Now, how do we reconcile this with *Matthew 5:45*, where Jesus says that God “makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust”? It's simple: God's nature is love. His goodness extends to all because that's who He is. However, His *face*—symbolic of His favor and delight—is turned toward righteousness.

When Scripture says “the face of the Lord is against those who do evil,” it's not saying God hates the person. It's referring to His opposition to the works of darkness. God's wrath isn't directed toward people; it's directed toward sin—the thing destroying His people.

The eyes of the Lord are always on you, His righteous child. His ears are open, attentive, and ready to respond. You don't have to beg Him to notice you; He's already looking your way.

1 Peter 3:13- And who is he who will harm you if you become followers of what is good?

At first glance, this verse sounds like a promise that if you do good, nothing bad will ever happen to you. But that's not what Peter is saying. In fact, quite the opposite is true. Following what is good—truly walking in righteousness and obedience to God—often attracts persecution.

It's unbiblical to think that doing good means we'll never face resistance. The truth is, disruption always precedes intention, and opposition always comes with opportunity. Darkness doesn't fight darkness—it fights light. When you stand for truth, when you choose integrity, when you follow God's leading, you automatically become a target for opposition.

I've personally experienced more persecution and pressure while standing in the very center of God's will than I ever did when I was living by my own agenda. But here's the comfort—if opposition shows up, it's often confirmation that you're right where you're supposed to be.

Don't let hardship convince you that you've missed God. Sometimes it's proof that you've found Him.

1 Peter 3:14- *But even if you should suffer for righteousness' sake, you are blessed. “And do not be afraid of their threats, nor be troubled.”*

This verse makes it clear—you are blessed when you suffer for righteousness' sake, not for sickness' sake. Yet many have built an entire doctrine of “suffering for God's glory” around sickness and disease, pulling verses like *Philippians 1:29* out of context, where Paul says, “*For to you it has been granted on behalf of Christ not only to believe in Him, but also to suffer for His sake.*”

But what did Christ suffer? Did He suffer diabetes, heartburn, or cancer? No—He suffered persecution. He was rejected, mocked, beaten, and ultimately crucified for standing in righteousness and truth. If you choose to walk godly, you too will face persecution, not sickness.

In the book of Philippians, Paul encouraged the believers in Philippi with the same truth Peter declares here. He told them that the same grace he operated under in the midst of persecution was available to them as well (*Philippians 1:28–30*). Paul’s words weren’t theoretical—he was writing them while sitting in a Roman prison, facing possible execution. Yet in those conditions, he still said, “*Do not be troubled.*”

Paul wasn’t just preaching peace; he was living it. He embodied the reality that suffering for righteousness leads to blessing, not defeat. The blessing isn’t found in the pain—it’s found in the presence of Christ within it.

So if you’re facing opposition because of your faith, don’t retreat or question whether you’ve missed God. Rejoice—you’re walking in the same grace that sustained Paul, Peter, and Jesus Himself.

1 Peter 3:15- *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;*

To *sanctify the Lord God* means to set Him apart in your heart—to place Him in a category all His own. He deserves that place above everything and everyone else. Notice, Peter doesn’t say “in your mind” but *in your heart*. The heart is the center of your being—the place of devotion, affection, and belief. When your heart is sanctified with God as the priority, everything else finds its proper order.

This verse also points to preparation for persecution. *Giving a defense* of your faith is not something you do in comfort—it’s something that often happens in conflict. The phrase “*give a defense*” comes from the Greek word **apologia**, which means a reasoned argument or explanation in support of what you believe.

I remember when the Bible college I attended started an after-school program called *Apologetics*. I laughed and thought, “Why do we have a class teaching believers to apologize?” But I soon learned it had nothing to do with saying sorry—it was about learning how to *stand firm* and defend your faith with wisdom and boldness. That class changed my life. It prepared me for the kind of persecution that comes when you boldly preach the gospel and it trained me to give an answer, not an apology.

The Apostle Paul was a master of this. Everywhere he went, he faced opposition—but he was equipped to explain, defend, and demonstrate the gospel with both intellect and power.

As believers, our readiness to give an answer shouldn’t come from fear but from confidence in the truth living within us. When your heart is sanctified before the Lord, your defense won’t come from pride—it will flow with *meekness and reverence*. The goal isn’t to win an argument but to reveal Jesus.

1 Peter 3:16- *having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed.*

Your conscience will always bear witness to the life you truly live. If your private life doesn't align with your public message, your heart will eventually condemn you. Sadly, I believe some of the greatest displays of hypocrisy are found behind pulpits. If you can stand before people and preach about loving others, but then turn around and tear down someone's name in public, it's time to sit down and let God deal with your heart.

Peter reminds us that integrity matters. A *good conscience* isn't about perfection—it's about consistency. It means living the same message you preach. I've seen far too many ministers who respond to offense with vengeance instead of love, and who repay evil for evil instead of pursuing peace. That is not the way of Christ.

One of the greatest examples of integrity I've ever witnessed is the founder of the Bible college I attended. He doesn't just teach love—he lives it. I've personally watched him bless those who tried to harm him, support ministries that spoke against him, and remain unmoved when falsely accused. He embodies what it means to be a true son of the Father.

Jesus said in *Matthew 5:44–45* that when we bless those who curse us and love our enemies, we prove we are children of our Father in heaven. This is the conscience Peter describes—a heart so anchored in Christ that even when others revile you, your conduct silences them.

Let your life preach louder than your lips.

1 Peter 3:17- *For it is better, if it is the will of God, to suffer for doing good than for doing evil.*

Peter continues his teaching on the reality of suffering for righteousness. Doing good does not always produce a peaceful, trouble-free life. In fact, because we live in a fallen world where darkness resists the light, obedience to God can become a doorway to opposition.

In *Acts 4:19*, when Peter and John were commanded not to preach in the name of Jesus, their response was bold: “*Whether it is right in the sight of God to listen to you more than to God, you judge.*” They refused to comply, because kingdom obedience outweighs human approval. Later, in *Acts 5:29*, they declared plainly: “*We must obey God rather than human beings.*”

These threats could have caused Peter to shrink back in fear. But Peter had an eternal mindset. He understood that suffering for righteousness brings heavenly reward. His assignment was not to be liked—it was to preach the gospel, and the gospel always confronts darkness.

Jesus Himself promised this reality: “*If they persecuted Me, they will also persecute you.*” — John 15:20

We don't pursue persecution, but we don't avoid righteousness to escape it either. If suffering comes because we are obeying God, we can rejoice—because heaven calls that *blessed*. Better to suffer walking in obedience than to live comfortably in compromise.

1 Peter 3:18- *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,*

God sent **One Son**—Jesus—so He could bring many sons into glory (Hebrews 2:10). The word *just* here in Greek is *dikaios*, meaning righteous, innocent, guiltless. Jesus had no sin of His own, which made Him the only One qualified to atone for the sins of the entire world. Jesus paid a debt He did not owe, because we owed a debt we could not pay. The only sin He ever carried was **ours**, and the only righteousness we ever carry is His. This is the exchanged life: *He became what we were so we can now become as He is.*

Peter emphasizes that Christ suffered once for sins. The price is paid in full. Jesus is not returning to the cross again. The question now is: Will you accept what He already finished?

The only way to be right with God is by receiving Jesus (*John 14:6*). And when you believe, you don't need to keep getting "born again again." The moment you receive Christ, your spirit is sealed by the Holy Spirit (*Ephesians 1:13*). Sin cannot penetrate your born-again spirit — you remain righteous at the core of who you are. This verse beautifully declares the purpose of the cross: "That He might bring us to God."

The Gospel is not a message of distance — it is a message of union. If you believe God is far away, you have not heard the Gospel correctly. The goal of redemption is restored relationship, not religious performance. We should live as if the cross was effective — because it was. Jesus removed the barrier so you can boldly approach the Father with confidence (*Hebrews 4:16*).

The greatest victory Christ accomplished was not just getting you to heaven but getting you to the Father.

1 Peter 3:19- *by whom also He went and preached to the spirits in prison,*

This verse has caused confusion for many, and I am not fully convinced myself on exactly what it is stating. It is possible that after Jesus died, His spirit descended into the spiritual realm (*Eph. 4:9*). There He announced His victory over sin, death, and the powers of darkness to the spirits who were imprisoned for their rebellion during the time of Noah (*1 Pet. 3:20; Jude 1:6; 2 Pet. 2:4*).

It is possible that these were fallen angels, not human souls. Jesus was not preaching the gospel to offer salvation or a second chance — the Bible teaches clearly that judgment follows death (*Heb. 9:27*). Instead, this was a declaration of triumph. Jesus publicly proclaimed that the cross was successful, hell had lost, and authority had been restored to Him. Peter includes this to remind believers that even in seasons of suffering, God is winning battles in the unseen realm. Christ's victory was not quiet — it shook both heaven and hell.

1 Peter 3:20- *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.*

Peter continues his point by identifying the spirits in prison as those who were disobedient during the days of Noah. God's patience was extended to humanity for 120 years while the ark was being built, but only eight people responded in faith and were saved. The water did not save them; the ark did.

The water represented judgment on a world that rejected God's warning. This mirrors the Gospel today — God is still patient, not willing that any should perish (2 *Pet.* 3:9). Yet salvation requires responding to the way of escape God has provided. In Noah's time, the ark was the only place of safety. Today, Jesus is our Ark. Those who believe are saved not by outward ritual but by being placed "in Christ." Just as Noah and his family were lifted above judgment, we too are raised above condemnation through faith in Jesus' finished work.

1 Peter 3:21- *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,*

Peter continues his symbolism by connecting Noah's deliverance through water with the believer's salvation. But he clarifies that salvation is **not** about physical washing — it is a spiritual transformation that gives us a good conscience toward God.

Scripture teaches that there are multiple baptisms (*Hebrews* 6:2). The one that saves is when the Holy Spirit baptizes a person into the Body of Christ (*1 Corinthians* 12:13). This happens the moment a person believes in Jesus — not through water.

Many wrongly assume that if someone is not water baptized, they are not saved. But water baptism is a **symbol** — an outward expression of an inward change. It is a public declaration of faith, not the means of salvation.

Yes — a person can be fully born again without ever entering a baptismal tank. The question of salvation is always this: What have you done with Jesus?

Water baptism does not make someone righteous — only the resurrection of Jesus Christ does. Water shows the world what already took place in the heart.

1 Peter 3:22- *who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him.*

There could be no resurrection without a crucifixion. Jesus is not in a tomb — He is alive, exalted, and seated at the right hand of God where every angelic being, authority, and power is now subject to Him.

When He rose from the dead and we placed our faith in Him as Lord, we were raised with Him. *Ephesians* 2:6 declares that we are seated together with Christ in heavenly places. The resurrection didn't just change His position — it changed **ours** as well.

Jesus is enthroned in victory, and because we are in Him, His victory is our victory. We don't live from the ground up trying to earn success — we live from the throne room down, enforcing the success Christ already secured.