1 Peter 3

1 Likewise wives, be subject (arranged under) to you own husbands, so that if any are refusing to be persuaded to the word, they will be gained (trade up, exchanging what is mediocre for the better), without word, through the conduct of their wives;

2 Having looked upon the pure reverence (fear) in your conduct;

3 Whose conduct, let it not be that external (latin-extrinsecus- externally like extrinsic) of elaborate braiding (plaiting/tressing, latin-capillaturae-hairstyles) of hair and putting around (latin-circumdatio-wearing) of gold or putting on of garments of adornment (beautification, kosmos-the world, used of decoration in greek as well like as an ornament of the heavens/universe);

4 But rather that of the hidden (secret) man of the heart, in the imperishable (uncorrupted) [adornment] of the meek (gentle/mild reserve with strength) and tranquil (calmly quiet/still) spirit, which is very precious (of great worth/price/cost) in the sight of God.

5 For in this way of a former time the holy women also, hoping in God, adorned (ekosmoun root is kosmeo, put into order, decorate, to beautify by ordering the right arrangement, English root of cosmetics) themselves, being subject to their own husbands;

6 As Sarah complied under Abraham, calling him lord; of whom you have become children, doing good and not fearing any dismaying disturbance (consternation, dismay, fluttering/excitement caused by any emotion, latin-perturbationem-disturbance roots are perturbation/dismayed).

7 Husbands likewise, dwelling with them according to knowledge, rendering (apportioning, assigning) value (honor) to the female (wife) as a weaker vessel, also as joint-heirs of the grace of life, unto your prayers not being impeded (cut into by blocking, hindered, latin-inpediantur-hindered like impede).

8 Finally, all being same-minded (sharing the same perspective), sympathetic (greek-sympatheis), loving as brothers, tenderness (good viscerals), humble-minded (humility, lowliness of mind);

9 Not returning evil over against evil or insult (verbal abuse) over against insult; however on the contrary, blessing (speaking well of); that unto this you were called out to, so that you should inherit blessing.

10 For, “The one wishing to love life and to see good days, let him cease his tongue (glossan) away from evil and lips not to speak deceit.”

11 Also “Let him turn away from evil and let him do good. Let him seek peace and let him earnestly pursue it.”

12 “Because the eyes of the Lord are upon the righteous and His ears unto their prayer. However, the face of the Lord is upon (against) those doing evil.”

13 And who is he who will ill-treat you if you should be zealous for that which is good?

14 But rather if you should suffer because of righteousness, you are blessed (happy, made large/long); and you should not be fearful of their fear (terror, intimidation, latin-timorem-fear) neither should you be troubled (agitated, stirred up);

15 However sanctify Christ as Lord in your hearts; always ready (prepared) with a defense (apologian) to everyone asking you a word concerning the hope in you; yet with meekness and fear,

16 Having a good conscience, so that in this when they might speak maliciously against you, those reviling abuse (threatening) upon your good manner of life in Christ, might be ashamed.

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

18 Because Christ indeed suffered once for all for sins, the Righteous for the unrighteous, so that He might bring us to God; having been put to death in the flesh, however having been made alive in the Spirit;

19 In which also having gone (traveled, transported) to the spirits in prison, He preached [to them];

20 Who at one time having refused to be persuaded, when the long-temperance of God was eagerly awaiting in the days of Noah while the ark was being prepared, into which a few, that is eight souls, were thoroughly saved through water;

21 Which also a corresponding type to us now of the baptism saving, not a putting away of the filth of the flesh, but rather the answer (response to an inquiry) unto God of a good conscience, through the resurrection of Jesus Christ;

22 Having gone into heaven, He is at (in) the right hand/side of God with the angels, and authorities, and powers having been subjected (arranged under) to Him.