

# The Power of a Christian's Good Conduct

I Peter 3:1-2, 15-16

## Introduction:

- A. **Conduct** or **deportment** used to be an important in school — received grades for it.
  - 1. Christians should receive a good grade — in school or out. (Cf. 1 Tim. 3:15).
  - 2. Christians conduct is often more powerful than either brute force or powerful argument.
- B. Good, consistent, and persistent conduct can have a powerful influence upon some important persons:

## Discussion:

- I. It Can Have a Powerful Influence upon *the People We Love Most*.**
  - A. On a spouse (vs. 1-7).
  - B. Without “a word” (NKJV), not without “the word (of God). (Cf. 1 Pet. 1:22-25; Rom. 10:17)
  - C. Similar effect on other close to us. (Grandma’s faithfulness)
  - D. Often it is what is “done” more than what is “said.” (Cf. 2 Kings 14:3; 15:3,34; McGarvey<sup>1</sup>)
- II. It Can a Powerful Influence upon *the God We Worship*.**
  - A. Our conduct can hinder our prayers to God. (vv. 8-12; Cf. Prov. 28:9; Isa. 59:1,2; John 9:31)
  - B. Our conduct can help our prayers to God. (Jas. 5:16-18).
  - C. Our conduct affects our general relationship to God. (1 John 1:5-9; 2 John 9)
  - D. “Face of Lord against those who those who do evil” — How tragic! (Cf. Rom. 8:31-39).
- III. It Can Have a Powerful Influence upon *the People Who Mistreat Us*.**
  - A. If we do good, they can do us not real and lasting harm (vv. 13-14).
  - B. If we answer with meekness, etc., make them ashamed. (vv. 15-16).
  - C. If we suffer as Christians, we have no reason to be ashamed. (4:14-16).
  - D. Christ was mistreated, now in heaven — we can be if saved in baptism and live right. (vv. 18-23; 4:1-6)

## Conclusion:

- A. How powerful is your influence for good?
- B. Have you been baptized?
- C. Are you living “for the will of God?” (4:2)

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<sup>1</sup> “Professor McGarvey may speak out against the use of instrumental music in the worship, as he does, and say things against it that those who refuse to use it would hardly say; but what do people who want the instrument care about this thing so long as he gives his influence entirely ... to those who use it? Brother McGarvey believe that instrumental music is wrong, and so teaches; still, he gives his name and influence to a paper that advocates it use and associated with churches that use it (except at home and on a few other occasions.) So, while he believes and teaches that the thing is wrong, there is not a church in the land that uses it that will not today point to Brother McGarvey as ‘one of the strong men on our side.’ His influence goes with his fellowship, not with his faith and teaching.” (Jesse P. Sewell, quoted in *Search for the Ancient Order*, Volume II, Page 442)