

I Peter 3: 8-12

Lifestyle/attitude Commands
with Respect to:
The Body-Assembly of Christ





I Peter 3: 8-12

8 To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit; 9 not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing. 10 For,

“THE ONE WHO DESIRES LIFE, TO LOVE AND SEE GOOD DAYS,
MUST KEEP HIS TONGUE FROM EVIL AND HIS LIPS FROM SPEAKING DECEIT.

11 “HE MUST TURN AWAY FROM EVIL AND DO GOOD;
HE MUST SEEK PEACE AND PURSUE IT.

12 “FOR THE EYES OF THE LORD ARE TOWARD THE RIGHTEOUS,
AND HIS EARS ATTEND TO THEIR PRAYER,
BUT THE FACE OF THE LORD IS AGAINST THOSE WHO DO EVIL.”

WHERE WE ARE IN THE TEXT so Far?:

- Peter is just wrapping up an exhortation section to the strangers-aliens-sojourning Believers who find themselves in upper Galatia. Refugees from increasing Roman persecution in and around Jerusalem, circa 63 AD.
- These believers are suffering persecution now in the locality they are in from pagan populace: “even though now for a little while you have been distressed by various trials” (1:6)
- But, Peter says, you have a living hope: the **resurrection of Jesus Christ from the dead**, and in this **you have an inheritance; imperishable, undefiled, forever unfading reserved/kept in heaven for you;**
With the certain hope of: **the revelation of Jesus Christ**; you will soon see Him face to face full of glory with inexpressible joy; resulting in the salvation of your souls (1:9)
- So gird up!; keep sober in mind; fix your hope completely on the grace that is being brought to you NOW at this unveiling/disclosure of the Lord Jesus Christ- 1:13 .



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WHERE WE ARE IN THE TEXT SO FAR?:

Vs. 8: To Sum up; *telos*- the terminal point in a succession of preceding points...

- What are the preceding points?
- They start with 2:13's "Submit *yourselves* to every governing authority..."
- It runs through 2:18's "*Servants* be submissive to your masters..."
- To "*Wives* be submissive to your own husbands" in 3:1
- To "You *husbands*, likewise, live with your wives in an understanding way" in Chapter 3, vs 7

SO NOW: Who are "all of you"...?

- **the Christian Circle** (Hamilton Smith); **Body of Christ** (Wuest). He is addressing the husbands, wives or servants above, but also believers in the body who do not fall under those roles .



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Vs. 8: The 5 Adjectives that follow the command: "be"

(1). Harmonious: *homophrōn*

- a. *homo*: same; *phrones*: mind; be of the same mind, or like-minded with other believers
- b. focus on the same things, mind the same things; (not: think the same)
- c. Subtext: of course is doctrine in the Things of God, the Things of Christ, Things of the H.S.
- d. Music: is a good analogy. You sing the same song, but there may be 2, 4, 8, 12 different parts. People may be singing completely differently, but the tune harmonizes
- e. Opposite: Dischord, dissonance (ugly sounds)
- f. A common outlook in the Body [MCCALLEY]
- g. another rendering: in classical Greek literature; being of 'one mind' in connection with a war of common consent (of the governed); e.g.: WW II was a war of common consent; whereas the Vietnam war did not have national unity and consent. [RICHISON] .



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(2). Sympathetic: *sympashcho*

- a. having compassion one for another (KJV)
- b. *syn*: together with; *paschō*: to feel; to be affected
- c. compassion at a distance;
- d. can be in joy or sorrow
- e. bearing a burden with another
- f. Wuest: an interchange of "*fellow-feeling*" with another .



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(3.) Brotherly: *philadelphos*

- a. not agape
- b. **rapport love**
- c. love as love for countrymen

(4.) Kind-hearted: *eusplagchnos*

- a. having good bowels; what does that mean in context?
- b. compassionate, tender-hearted; pitiful (ability to take pity on another)
- c. The good bowels factor: the bowels, intestines in ancient Greece were thought to be the source/center/seat of violent passions: hate
- d. in Hebrew: the word meant the seat for tender-minded emotions: affection, benevolence, kindness. A heart in which mercy resides .



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(5.) Humble in spirit: *tapeinophrōn*

- a. low / heart or mind or understanding
- b. being meek ones with one another
- c. Christianity: is the great humiliator [Merryman]
- d. Having a correct opinion of yourself [McCalley] .



I Peter 3:9

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Vs. 9: The Believer can act in one of two ways: by the power of the flesh or the power of the H.S. Spirit:

"As Christians we can live on one of three levels":

[DR. WARREN WIERSBE]

- We can return evil for good = **the satanic level** (*the first way not mentioned explicitly in Vs. 9*)
- We can return good for good and evil for evil = **the human level**
- Or, we can return good (blessing) for evil = **the divine level**
- Jesus is the perfect example of this latter approach:

21 For you have been called for this purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps, 22 WHO COMMITTED NO SIN, NOR WAS ANY DECEIT FOUND IN HIS MOUTH; 23 and while being reviled, He did not revile in return; while suffering, He uttered no threats, but kept entrusting *Himself* to Him who judges righteously; I PET 2:21-23 .



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Vs. 9: The Ground on which we can respond with the “Divine Level” response:

- Is the mercy we ourselves received from God:

For if while we were enemies we were reconciled to God through the death of His Son, much more, having been reconciled, we shall be saved by His life. ROM 5:10

He saved us, not on the basis of deeds which we have done in righteousness, but according to His mercy, by the washing of regeneration and renewing by the Holy Spirit, TITUS 3:5

- Because in grace: God dealt with us with Divine mercy while we were yet sinners [Rom 5:8], we can/should mirror this with not ‘returning evil for evil’ and ‘railing/insult for railing/insult’
- BUT: ON THE CONTRARY:** give a blessing = ***eulogia***. (A good word; praise; commendation; even a prayer for another’s well-being, contentment and protection [Amp. Bible]).

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HHBC



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Vs. 9: “you were called for this very purpose” Q: what is the purpose for which we were called?:

- A: I think it goes directly back to I Peter 2:21’s “***for you have been called for this very purpose, since Christ also suffered for you, leaving you an example for you to follow in His steps,***” Note: exact same thought
- We have 2 parallel verses saying there is a purpose for which we are called
- In I Peter 2:21: the saints are to suffer, Christ is their example for how to manage the suffering they are experiencing
- The suffering they were experiencing? Starts in 2:13: Suffering under unreasonable government authority, and goes to 2:18’s Servant who was suffering under an “unreasonable master” to 3:1’s Wife who was suffering under an unbelieving husband
- It is all a chord that runs through this section, 1 Peter 2:13 - I Peter 3:22. Really one long thought...
- ***If*** we bear up under unjust suffering and instead of tit for tat response: “evil for evil” and “insult for insult”
- ***If*** we respond with good words; commendations; prayers for well-being (eulogia);
- ***Then,*** we will come into commendation/approbation/good-will (eulogia) ourselves
- Note: I Peter 2:14: if you submit to authority, gov’t should respond with praise/commendation/approval (epainos)
- Insult for insult; evil for evil: where it is a matter of dog eat dog—

God will kick both dogs . [RICHISON]



I Peter 3:10-12

10. FOR HE THAT WILL LOVE LIFE, AND SEE GOOD DAYS, LET HIM REFRAIN HIS TONGUE FROM EVIL, AND HIS LIPS THAT THEY SPEAK NO GUILE: 11. LET HIM ESCHEW EVIL, AND DO GOOD; LET HIM SEEK PEACE, AND ENSUE IT. 12. FOR THE EYES OF THE LORD ARE OVER THE RIGHTEOUS, AND HIS EARS ARE OPEN UNTO THEIR PRAYERS: BUT THE FACE OF THE LORD IS AGAINST THEM THAT DO EVIL. [KJV]

Vs. 10-12:

- Peter now: either (1) uses this Old Testament Psalm 34:1-16 quotation to support what he has just said in Vs. 8 & 9;
- (2) OR: primary on Peter's mind is this Psalm 34 of David; and his verses 8-9 are an exposition of this Psalm.
- Literally: "One who wishes or desires to love keep on loving life and to see good days" [MERRYMAN]; or "one who is loving life and wishes to continue to do so..." [WUEST], (Grammatically: a present infinitive); should refrain one's tongue from evil and speak no guile (deceit; deviousness; cunning; craftiness towards others)
- Vs. 11: eschew; NASB renders it: 'turn away' from evil. The Greek, *ekklino*, is to [lean out and away](#) from: evil
- Vs. 12: the eyes of the Lord are [upon](#) and [into](#) the prayers of the ones eschewing evil, doing good, pursuing peace, not returning railing for railing (vs. 9)
- **Interesting principle to note:** if you [lean out](#) and [away](#) from evil; God comes [upon](#) you and leans [into](#) your prayers; because God shuns/eschews evil too.
- This is David under the Law system (terminated at the Cross) and not under our current principle of Grace: but, the character of God is eternally the same: God favors righteousness and hates evil in both systems.



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Final Deep

Thoughts:

Here are all we are to live as believers in Christ, one to another:

We are to: Love one another, as Christ loved us [Jn 13:34]; Love the brethren [1 Jn 3:14]; Suffer and rejoice with one another [1 Cor 12:26]; Walk in love with one another [Eph 5:2]; If God so loved us, we ought to love one another [1 Jn 4:17,11]; Let brotherly love continue [Heb 13:1]; Put on: bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forbear one another, forgive one another, put on love, let Christ's peace reign in your heart and be thankful, teach and admonish one another in psalms, hymns & spiritual songs [Col 3:12-16]; Love without hypocrisy, be devoted and give preference to one another, be devoted, practice hospitality, etc. [Rom 12:9-16] be of one-mind, have compassion, brotherly love, kindheartedness and have humility in spirit. Do not rail, insult, but give a blessing instead [1 Pet 3:8-9]; have fervent charity and use hospitality without grudging [1 Pet 4:8-9]; etc. !!!

How are we to accomplish all this?

- By our baptism into one body one with another! We are all one with another already by position! [1 COR 12:13], Christ willed it so in [JN 17:21]; 'That **they may be one...**'
- "I in **them** and You in Me, that they may **be perfected in unity**, so that the world may know that You sent Me," [JN 17:23].
- So the real question is: how could we **not** be all these things to each other? //