

Living Harmoniously

I Peter 3: 8-12



The New York Philharmonic = συμφωνία (symphōnía).



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I Peter 3:

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.

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 3:7

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

- **the Christian Circle** (Hamilton Smith); **Body of Christ** (Wuest). He is addressing the citizens under government, and the servants under masters, and the aforementioned wives and husbands; 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"

Harmonious: *homophrōn*

- i. **homo:** together, or people assembled together ; **phrēn:** mind; (or the diaphragm- critical part of the heart) be of the same mind, or like-minded with other believers
- ii. focus on the same things, mind the same things; **not: think the same**
- iii. another rendering: in classical Greek literature; being of 'one mind' in connection with a war of common consent (of the governed); World War II was a one-minded war of consent for Americans
- iv. Best: Have the Mind of Christ in you all [Philippians 2:5] mind = **phroneō**



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(2). Sympathetic: *sympashcho*

- a. *syn*: together with; *paschō*: to feel; to be affected
- b. having compassion one for another (KJV)
- 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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NOTE: THE 'MUSICAL' ANALOGY TO THESE 2 WORDS:

Harmonious & Sympathetic: musical interaction between orchestra players in a symphony need these two Adjective

- *Syn-paschō*: to feel; to be affected (musicians are affected by one another while playing a piece)
- can be in joy or sorrow
- bearing a burden with another
- **“fellow-feeling”** with another— is how symphony musicians work together in concert
- 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
- Opposite of **harmonious**: dissonance (ugly sounds); dischord
- **sympathetic vibrations (also called sympathetic resonance)** both within individual instruments and between instruments in a symphony orchestra setting
- A church body: local to local operates much the same way

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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]



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Vs. 9:

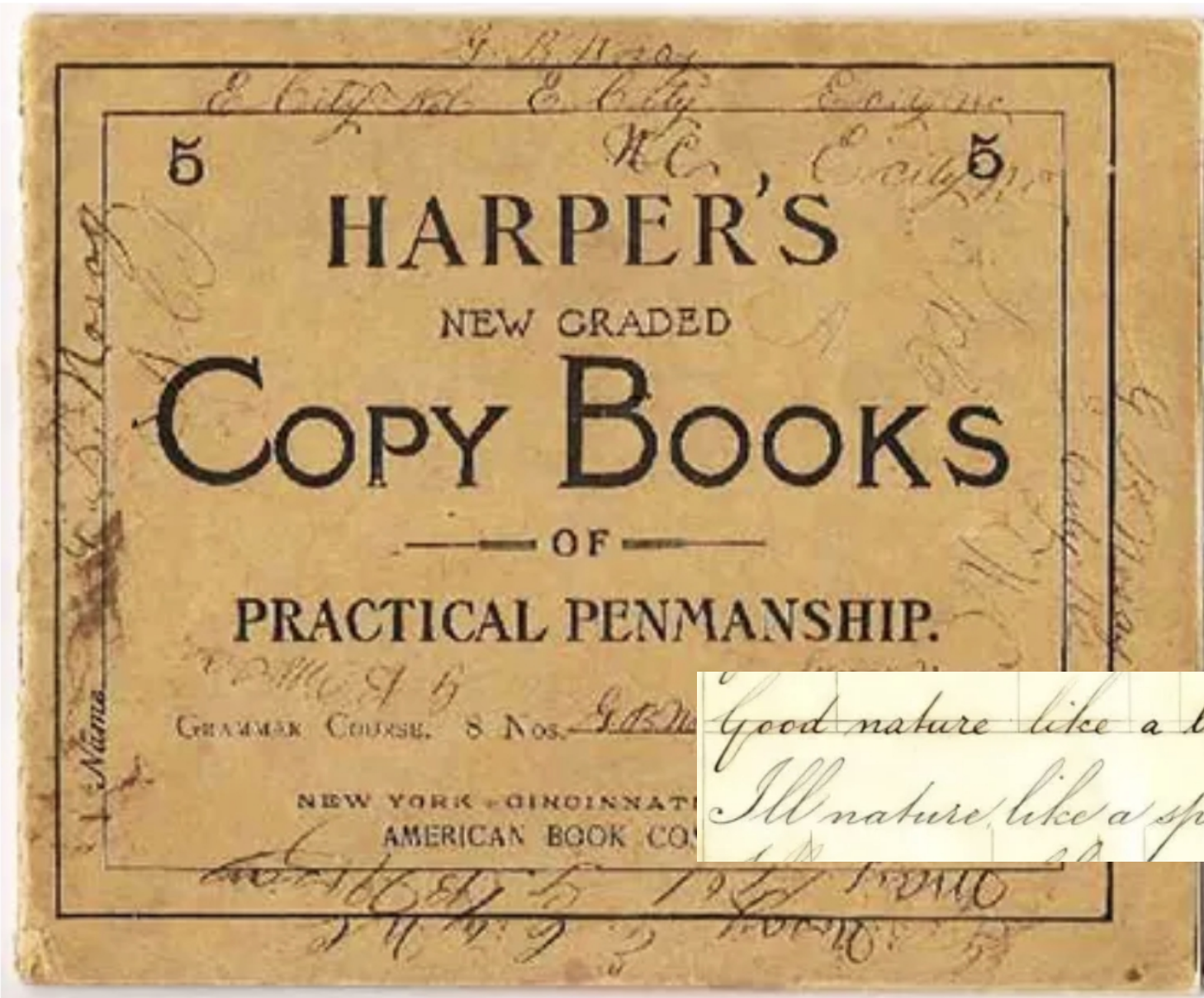
NOT : The Other Way: is to operate from the ground and base of the Flesh; Sin Nature; Indwelling Adamic nature—

- Returning evil for evil, and insult for insult is the Default Setting on human nature, is it not? . . . Those who do not know God or the Lord Jesus, and those who are dead spiritually?
- **INSTEAD:** we are to render a blessing: in other words, have Christ's response in all matters:

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

- . . . And as He did, we should have him as our ***hupōgrammōs*** ('example') from v. 21 above . . .
- This is to not follow in His footsteps but: we are to '***underwrite***' His Life; '***copy for imitation***'

EXAMPLE of *hupōgrammōs*: underwriting; copy for imitation –



Good nature like a bee collects honey from every herb.
Ill nature like a spider, sucks poison from the flowers.

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Vs. 9:

The Grounding or Base of Operations that is Godly, inheriting a blessing is THIS WAY:

1 Therefore if there is any encouragement in Christ, if there is any consolation of love, if there is any fellowship of the Spirit, if any affection and compassion, 2 make my joy complete by being of the same mind, maintaining the same love, united in spirit, intent on one purpose. 3 Do nothing from selfishness or empty conceit, but with humility of mind regard one another as more important than yourselves; 4 do not merely look out for your own personal interests, but also for the interests of others. 5 Have this attitude in yourselves which was also in Christ Jesus, 6 who, although He existed in the form of God, did not regard equality with God a thing to be grasped, 7 but emptied Himself, taking the form of a bond-servant, and being made in the likeness of men. *[Phil. Chap. 2]*

- In ***grace***: God dealt with us with Divine mercy (kindheartedness) 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; to cause to prosper, contentment and protection [Amp. Bible]).

I Peter 3:

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 GUILT: 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 O.T. 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 has '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. ■