Exegetical Notes for 1 Peter 3:8-12

<u>KEY</u>

- **ATR** = <u>Word Pictures in the New Testament</u> (A.T. Robertson).
- **BAG** = <u>Bauer Arndt and Gingrich: A Greek-English Lexicon to the New Testament and Other Early</u> <u>Christian Literature</u>.
- **B&W** = <u>Syntax of New Testament Greek</u> (James A. Brooks and Carlton Winbery).
- Barclay = The Letters of James and Peter: Daily Study Bible Series (William Barclay).
- **Bullinger** = <u>Figures of Speech Used in the Bible</u> (E.W. Bullinger).
- **Calvin** = <u>Calvin's Commentaries, Vol. XXII</u> (John Calvin).
- **DNTT** = <u>The New International Dictionary of New Testament Theology</u> (Colin Brown, Gen. Ed.).
- Fickett = <u>Peter's Principles: A Bible Commentary for Laymen</u> (Harold L. Fickett, Jr.).
- **Grudem** = <u>Tyndale New Testament Commentaries</u>, <u>1 Peter</u> (Wayne Grudem).
- **Grudem2** = <u>Systematic Theology</u> (Wayne Grudem).
- **Guthrie** = <u>New Testament Introduction</u> (Donald Guthrie).
- **Expositors** = <u>The Expositor's Greek New Testament: Volume Five</u> (W. Robertson Nicoll, Ed.).
- **Keener** = The IVP Bible Background Commentary: New Testament (Craig S. Keener).
- **Leighton** = <u>1 & 2 Peter: The Crossway Classic Commentaries</u> (Robert Leighton).
- **Lewis** = <u>Integrative Theology</u> (Gordon Lewis and Bruce Demarest).
- **MacArthur** = <u>MacArthur New Testament Commentary: 1 Peter</u> (John MacArthur).
- Metzger = <u>A Textual Commentary on the Greek New Testament</u> (Bruce M. Metzger).
- **Michaels** = <u>1 Peter Word Biblical Commentary</u> (J. Ramsey Michaels).
- **Morgan** = <u>The Westminster Pulpit (Volume VIII)</u> (G. Campbell Morgan).

- **NLEKGNT** = <u>New Linguistic and Exegetical Key to the Greek New Testament</u>.
- Schreiner = <u>The New American Commentary: 1, 2 Peter, Jude</u> (Thomas R. Schreiner).
- **Shedd** = $\underline{\text{Dogmatic Theology}}$ (W.G.T. Shedd), 3rd edition.
- **Swindoll** = <u>Hope Again</u> (Charles R. Swindoll).
- Kittle = <u>Theological Dictionary of the New Testament</u> (G. Kittle and G. Friedrich, Eds.).
- **Turnbull** = <u>Proclaiming the New Testament: Volume 5</u> (Ralph Turnbull, Ed.).
- Vincent = <u>Vincent's Word Studies of the New Testament</u> (Marvin R. Vincent).
- Wuest = <u>First Peter in the Greek New Testament</u> (Kenneth S. Wuest).

	\sim \sim			Diagram of 1 Feter 5:6-12		
8 10	ο δὲ τέλος					
	πάντες					
	όμόφρ					
		συμπαθεῖς,				
		φιλάδελφοι,				
		εὔσπλαγχνοι,				
0		νόφρονες,				
9	μὴ ἀποδιδόν					
		άντι κακοῦ ἢ				
	λοιοορ	ρίαν ἀντι λοιδορίας,				
	τουναντίον δ)È				
	εύλογο	οῦντες				
		őτι				
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		ίνα εὐλογίον κληροι	νομήση	TE.		
10	ό γὰρ					
		θέλων ζωὴν ἀγαπᾶν				
		κὰι				
		ίδεῖν ἡμέρας ἀγαθας				
			παυσα			
				τὴν γλῶσσαν ἀπο κακοῦ		
				καὶ		
				χείλη τοῦ μὴ λαλῆσαι δόλον,		
11		ἐκκλινάτω δὲ ἀπὸ κακοῦ	、			
			καὶ			
		ποιησάτω ἀγαθον,				
		ζητησάτω εί	ἰρήνην			
				καὶ		
		διωξάτω αὐτ	-η·			
12	ὄτι					
		όφθαλμοι κυρίου έπι δικαί	lovs			
			καὶ			
	(δε)	ὦτα αὐτου εἰς δέησιν αὐτῶν,				
		πρόσωπον δὲ κυρίου ἐπὶ τ	τοιοῦντ	ας κακα.		

8	Finally,			
	in everything be			
		of one mind,		
		sympathetic,		
		brotherly love,		
		tenderhearted,		
		humble.		
9		Not		
		returning evil for evil or		
		insult for insult,		
		but on the other hand,		
		giving a blessing;		
	for			
		you have been called for this purpose:		
		so that you might inherit a blessing.		
10	For,			
		HE WHO WISHES TO LOVE LIFE AND SEE GOOD DAYS		
		KEEP HIS TONGUE FROM EVIL		
		AND		
		HIS LIPS FROM SPEAKING DECEIT.		
11		And		
		LET HIM TURN AWAY FROM EVIL AND DO GOOD;		
		LET HIM SEEK PEACE AND PURSUE IT.		
12	For			
12	ION	THE EYES OF THE LORD		
		ARE UPON THE RIGHTEOUS		
		AND		
		HIS EARS [OPEN] TO THEIR PRAYER.		
	BUT			

HIS FACE IS AGAINST THOSE WHO DO EVIL.

TRANSLATION, OUTLINE AND CENTRAL PROPOSITION

GREEK TEXT:

8 Τὸ δὲ τέλος πάντες ὑμόφρονος, συμπαθεῖς, φιλάδελφοι, εὔσπλαγχνοι, ταπεινόφρονες, 9 μὴ ἀποδιδόντες κακοὺ ἀντι κακοῦ ἢ λοιδορίαν ἀντι λοιδορίας, τουναντίον δὲ εὐλογοῦντες ὅτι εις τοῦτο ἐκλήθητε ἵνα εὐλογίον κληρονομήσητε. 10 ὅ γὰρ

θέλων ζωήν ἀγαπῶν κὰι ἰδεῖν ἡμέρας ἀγαθας παυσάτω τὴν γλώσσαν ἀπο κακοῦ καὶ χείλη τοῦ μὴ λαλῆσαι δόλον, 11 ἐκκλινάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθον, ζητησάτω εἰρήνην καὶ διωξάτω αὐτη· 12 ὅτι ὀφθαλμοι κυρίου ἐπι δικαίους καὶ ὦτα αὐτου εἰς δέησιν αὐτῶν, πρόσωπον δὲ κυρίου ἐπὶ ποιοῦντας κακα.

ENGLISH TRANSLATION:

8 Finally, in everything be of one mind, sympathetic, brotherly love, tenderhearted, humble.
9 Not returning evil for evil or insult for insult, but on the other hand, giving a blessing; for you have been called for this purpose: so that you might inherit a blessing.
10 For,

He who wishes to love life and see good days keep his tongue from evil and his lips from speaking deceit. 11 And let him turn away from evil and do good; let him seek peace and pursue it. 12 For the eyes of the Lord are upon the righteous and his ears [open] to their prayer. But his face is against those who do evil.

PASSAGE OUTLINE:

I. Peter Gives a Summation of His Earlier Words (vv. 8-12)

A. He Exhorts his readers to Walk in Love (v. 8)

- 1. Unity
- 2. Sympathy
- 3. Brotherly Love
- 4. Tenderhearted
- 5. Humility
- B. Peter Exhorts his readers to bless those who hurt them (v. 9)
- C. Peter Reminds his readers that they have been called to inherit blessing (v. 10)
- D. Peter Reminds his readers that righteous behavior demonstrates their calling (v. 11)
- E. Peter reminds his readers that God rewards the righteous and opposes those who do evil (12)

PASSAGE SUBJECT/THEME (what is the passage talking about): Conduct that proves a genuine call.

PASSAGE COMPLEMENT/THRUST (what is the passage saying about what it's talking about): demonstrates itself with love and forgiveness.

PASSAGE MAIN IDEA (central proposition of the text): Those called to inherit the blessing of eternal life will walk in love and forgiveness.

SERMON SUBJECT/THEME (what am I talking about): What does Christian Character have to do with God's Call?

SERMON COMPLEMENT/THRUST (what am I saying about what I am talking about): Christian character demonstrates it's reality.

INITIAL CENTRAL PROPOSITION OF THE SERMON: Partakers of grace give evidence of grace.

MEMORABLE CENTRAL PROPOSITION OF THE SERMON: Partakers of grace give evidence of grace; graced people are to be gracious people.

PURPOSE OF THE SERMON (on the basis of the CPT what does God want us to learn and do?): To exhort the body toward love, unity, and forgiveness as a means to remind them that they have been called to inherit a blessing of grace.

SERMONIC IDEA/TITLE: "Marks of the Believer's Birthright" (multiple parts)

SERMON OUTLINE:

I. Marks of the Believer's Birthright (8-12)

A. The Mark of Love: How do I Act Toward Friends? (8)

- B. The Mark of Forgiveness: How do I Act Toward Foes? (9a)
- C. The Mark of God's Call: What is my Desire? (9b)
- D. The Mark of Repentance: What is my Direction? (10-11)
- E. The Mark of God's Favor: Where is my Deliverance? (12)

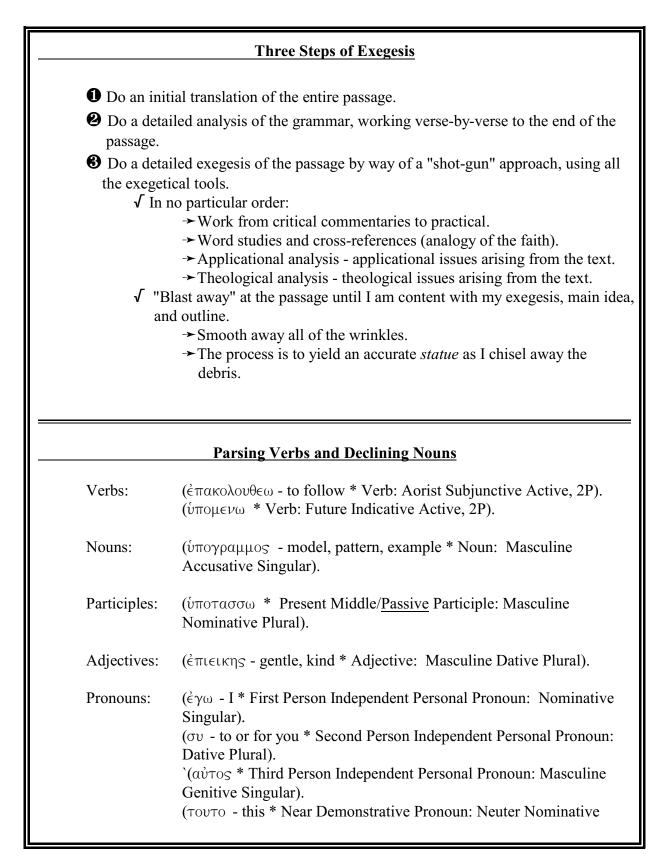
HISTORICAL/CULTURAL/GRAMMATICAL CONTEXT

The conclusion of 2:11 - 3:7 is drawn in these five verses. Verse 8 is a chiasm. Schreiner sees a ABCB'A' pattern there (page 163).

- A Harmony
 - B Sympathy
 - C Brotherly Love
 - B Compassion
- A Humility

Verse 9 deals with the attitude of these believers to those who would persecute them (persecution is a theme of 1 Peter).

The main idea centers around verse 9b: for you have been called for this purpose: so that you might inherit a blessing.



3:8 EXEGESIS

GREEK TEXT:

Τὸ δὲ τέλος πάντες ὑμόφρονος, συμπαθεῖς, φιλάδελφοι, εὔσπλαγχνοι, ταπεινόφρονες,

Tò $\delta \hat{\epsilon}$ (– Definite Article: Neuter Accusative Singular).

τέλος (– Noun: Neuter Accusative Singular). Τὸ δὲ τέλος = "Finally." Accusative of reference. $\pi \dot{\alpha} \nu \tau \epsilon_{\varsigma}$ ($\pi \dot{\alpha}_{\varsigma}$ – Adjective: Masculine Nominative Plural).

δμόφρονος, (δμόφρων - of one mind, like-minded, harmonious * Adjective: Masculine Nominative Plural).

 $συμπαθε\hat{i}$ ς, (συμπαθης - sympathetic * Adjective: Masculine Nominative Plural).

φιλάδελφοι, (- Brotherly (love) * Adjective: Masculine Nominative Plural).

εὔσπλαγχνοι, (εὔσπλαγχνοι - tenderhearted * Adjective: Masculine Nominative Plural).

ταπεινόφρονες, (ταπεινόφρων - humble * Adjective: Masculine Nominative Plural).

ENGLISH TRANSLATION:

Finally, in everything be of one mind, sympathetic, brotherly love, tenderhearted, humble.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Note this verse gives a positive (what we are to do or how we are to act) while the next verse gives a negative (what we are not to do and how we are not to act), followed by another positive.

Or, how we are to act among the brethren vs. how we are to act with unbelievers.

Finally, (Τὸ δὲ τέλος)

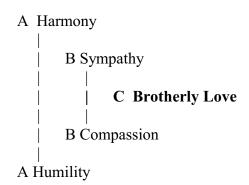
Tò $\delta \epsilon \tau \epsilon \lambda_{0S}$ = "Finally." Not so much a summary (so NASB) as concluding remarks. The conclusion of 2:11 - 3:7 is drawn in these five verses.

in everything $(\pi \alpha \nu \tau \epsilon_S)$

What is included "in everything?" What follows is a series of five adjectives (with no verb) to the end of the verse. The adjectives function as imperatives, or commands.

Cf. 1:22 and 2:17 for previous exhortations toward love in the body. Following these exhortations would lead to smooth relationships in the church.

Verse 8 is a chiasm. Schreiner sees a ABCB'A' pattern there (page 163).



Address "Brotherly Love" first, then address the two couplets together (Harmony w/Humility and Sympathy with Compassion).

be of one mind, (ὑμόφρονος) - Hapax

How can we be of one mind? Our doctrine, our common belief in the Gospel, must unite us (Phil. 1:27-28). There is no unity apart from the Gospel. Perversions abound as it relates to the Gospel.

Unity, not uniformity. Unity of the spirit in the bond of peace. It really is amazing that of the many different evangelical traditions that have remained committed to the Scripture and the Gospel, we have a remarkable bond of unity. Does this mean there are no differences? Of course not! Even in our church we allow room for difference of opinion on non-essential matters. We love one another anyway, that's the beauty of this fellowship.

Jesus prayed for the unity of true believers (John 17), but not apart from "truth" (thy word is truth).

Note that history has proven that we struggle with unity. Was true in the first century while apostles still roamed the earth! Division is always lurking at the door. Even the Corinthians, who continued in their struggles.

Ye are fond of contention, brethren, and full of zeal about things which do not pertain to salvation. Look carefully into the Scriptures, which are the true utterances of the Holy Spirit. Observe(6) that nothing of an unjust or counterfeit character is written in them. -1 Epistle of Clement, Chapter 45.

Clement brings up Paul's letters to them.

Not "be of one sentiment" "of one heart" "of the same good intentions." MIND. Out of the mind, sound doctrine, comes sound living. Also have to be regenerate, of course.

Note Philippians 2:1ff.

ROM 15:5 Now may the God who gives perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus;

1CO 1:10 Now I exhort you, brethren, by the name of our Lord Jesus Christ, that you all agree, and there be no divisions among you, but you be made complete in the same mind and in the same judgment.

ROM 12:10 Be devoted to one another in brotherly love; give preference to one another in honor;

ROM 12:15-16 Rejoice with those who rejoice, and weep with those who weep. Be of the same mind toward one another; do not be haughty in mind, but associate with the lowly. Do not be wise in your own estimation.

Someone once said that his goal in life is to end up with at least 8 friends who will attend his funeral without once checking their watches!

The grief of hurting Christians struggling in divisive churches (cf. the man I talked to at Tim Horton's on Friday night).

"... but of sameness of judgment with respect to the doctrines and ordinances of the Gospel, in which saints should be perfectly joined together in the same mind, and in the same judgment; for as the church is but one body, of which Christ is the head, there should be but one mind in it; even as there is but one Spirit of God, who convinces, enlightens, and leads into truth; and but one heart and way, given to fear the Lord; and there is but one hope of our calling, or to which we are called; and one way to it, and therefore ought to agree in everything respecting the way, the truth, and the life; though in things which do not, should bear with one another; and there is but one Lord, who gives the same laws and ordinances to one as to another, and which are to be kept alike by all; and there is but one faith, one doctrine of faith, which is uniform and all of a piece, and but one rule and standard of faith, the sacred Scriptures, and but one baptism, to be administered in the same way, and upon the same sort of subjects, and in the same name of the Father, Son, and Spirit; and but one God and Father of all; all belong to the same family, and therefore should preserve a unity of spirit and mind, and speak the same things; which is necessary to carry on the worship of God, honourably and regularly, to the glorifying of him, and for the peace, comfort, and safety of the churches of Christ . . ." [Gill]

sympathetic, $(\sigma \upsilon \mu \pi \alpha \theta \epsilon \hat{\iota}_{S})$

From $\sigma \nu \nu$ and $\pi \alpha \sigma \chi \omega$. Note our English. Only other use is in Romans 12:15.

"The cognate verb "sympathize" ($\sigma \nu \mu \pi \alpha \theta \epsilon \nu$; middle $\sigma \nu \mu \pi \alpha \theta \eta \sigma \alpha \iota$) is used in Heb 4:15 of Christ in relation to Christians, and in Heb 10:34 of Christians in relation to each other." [Michaels, 176]

Siamese twins - one hurts the other hurts. Same in the body of X. Note the chiastic parallel in $\epsilon \ddot{\upsilon}\sigma \pi \lambda a \gamma \chi \nu \omega \iota$.

The cost of sympathy and love . . . There is a cost. I hate hurting for others. I know how difficult it is when one of my family members hurts, or is facing some great trial. Cf. my mom two years ago. I feel the same thing for those in the church! That's not in and of itself "fun." Something I think about all the time - the personal cost of love.

brotherly love, (φιλάδελφοι)

Note the noun in 1:22 (also note 2:17). The word group originally referred to love among brothers and sisters, but in Christianity came to be used of love among believers.

Note Romans 12:10; 1 Thess. 4:9; Heb 13:1; 2 Peter 1:7.

1 Thessalonians 4:9 Now as to the love of the brethren, you have no need for anyone to write to you, for you yourselves are taught by God to love one another;

Note how love characterizes the believer. Love for God; Love for His Word; Love for the Gospel; Love for the Brethren; Love for the lost.

HEB 13:1 Let love of the brethren continue.

2PE 1:7 and in {your} godliness, brotherly kindness, and in {your} brotherly kindness, love.

Note 1 John ==>

1JO 3:14 We know that we have passed out of death into life, because we love the brethren. He who does not love abides in death.

1JO 3:18 Little children, let us not love with word or with tongue, but in deed and truth. 1JO 3:19 We shall know by this that we are of the truth, and shall assure our heart before Him,

tenderhearted, (εὔσπλαγχνοι)

 $\epsilon \upsilon$ and $\sigma \pi \lambda \alpha \nu \gamma \chi \nu o \nu$. Was a word used by Hypocrates, the father of medicine, of "healthy intestines." "good guts." We feel things in the pit of our stomachs. We talk more about the heart. In antiquity they not only talked about the heart, but also the bowels. "I can feel it in my gut" - "Having a gut feeling."

To be tenderhearted or compassionate.

ZEC 7:9 "Thus has the \Lord\ of hosts said, 'Dispense true justice, and practice kindness and compassion each to his brother;

1CO 12:26 And if one member suffers, all the members suffer with it; if {one} member is honored, all the members rejoice with it.

EPH 4:31-32 Let all bitterness and wrath and anger and clamor and slander be put away from you, along with all malice. And be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.

Hebrews 13:3 Remember the prisoners, as though in prison with them, and those who are ill-treated, since you yourselves also are in the body.

2 Corinthians 11:29 Who is weak without my being weak? Who is led into sin without my intense concern?

Only other use is in Ephesians 4:32. "Compassion." This is one of the marks of real Christianity. Cf. 2 Cor. 6:12, 7:15; Phil. 1:8, 2:1; Col. 3:12; Phlm. 7,12,20; 1 John 3:17.

Note that Jesus felt compassion on the multitudes (Matt. 9:36, 14:14; Luke 7:13). Cf. James 5:11.

LUK 10:33 "But a certain Samaritan, who was on a journey, came upon him; and when he saw him, he felt compassion,

ACT 27:3 And the next day we put in at Sidon; and Julius treated Paul with consideration and allowed him to go to his friends and receive care.

JAM 2:13 For judgment {will be} merciless to one who has shown no mercy; mercy triumphs over judgment.

We have become desensitized to tragedy. TV, Radio, WWW, Media.

(cf. gang member initiations of desensitization - man who cut off mouse legs as he waited for my dad). Story of a queen who wept through a play and found her coachman dead and shed not a tear.

Sometimes we need to stop in our busyness and think about others. Note the touching story about President Reagan who did just that (Swindoll, page 122 ff.).

humble. (ταπεινόφρονες)

Only here in the NT, but used in Prov. 29:23 in the LXX. Much like today, humility was scorned in the Greco-Roman world [so Schreiner, 163]

Literally, to be bowed down in mind. This speaks of an internal attitude rather than external appearance. Not self-promotion, desiring to make a name for oneself.

Oswald Chambers once wrote:

"We have a tendency to look for wonder in our experience, and we mistake heroic actions for real heroes. It's one thing to go through a crisis grandly, yet quite another to go through every day glorifying God when there is no witness, no limelight, and no one paying even the remotest attention to us. If we are not looking for halos, we at least want something that will make people say, 'What a wonderful man of prayer he is!' or 'What a great woman of devotion she is!' If you are properly devoted to the Lord Jesus, you have reached the lofty height where no one would ever notice you personally. All that is noticed is the power of God coming though you all the time. We want to be able to say, 'Oh, I have had a wonderful call from God!' But to do even the most humbling task to the glory of God takes the Almighty God Incarnate working in us." [cited in Swindoll, 125]

We must not steal glory from God - Cf. Psalm 115:1. Gal. 6:14. Phil. 3:8.

Battle for humility. Pray that I be humble and wise. Pray that I be able to balance my passion for God and the Gospel with humility.

Marks of the elect==>

COL 3:12 And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience;

There is an apocryphal story about a man who had two visions, a vision of hell followed by a vision of heaven.

In the first vision, that of hell, he saw a large ornate banquet table with all kinds of lavish food and drink. It was a beautiful scene. But all those sitting around the table were emaciated with sunken eyes and hollow cheeks.. The food had not been eaten for their arms were like long forks – too long for them to bend their elbows to reach their mouths. They were frustrated and angry in their eternal attempt to satisfy their craving for that which was in front of them, but was impossible to consume. Satan sat at the head of the table laughing hysterically.

In the second vision, that of heaven, he saw a similar scene. There again was the banquet table with

all kinds of food and drink. At the head of the table was the Lord, Jesus Christ. He was smiling. Around the table were the saints. They were robust and healthy, filled with joy. But how could this be? They, too, had arms like long forks, arms which were too long to feed themselves. But then, the man looked again. They were not feeding themselves. They were happily extending their arms across the table to feed one another.

3:9 EXEGESIS

GREEK TEXT:

μὴ ἀποδιδόντες κακον ἀντι κακοῦ ἢ λοιδορίαν ἀντι λοιδορίας, τουναντίον δὲ εὐλογοῦντες ὅτι εις τοῦτο ἐκλήθητε ἵνα εὐλογίον κληρονομήσητε.

μὴ ἀποδιδόντες (ἀποδιδωμι - to give back, return * Present Active Participle: Masculine Nominative Plural). Adverbial-Modal Participle, or perhaps Imperatival.

κακού (κακος – * Adjective: Neuter Accusative Singular).

άντι κακοῦ (κακος – Adjective: Neuter Genitive Singular).

η λοιδορίαν (λοιδορία - insult, verbal abuse * Noun: Feminine Accusative Singular).

άντι λοιδορίας, (λοιδορία - insult, verbal abuse * Noun: Feminine Genitive Singular).

- τουναντίον (τουναντι / adverb $\dot{\epsilon}$ ναντιον with the article = on the other hand * Neuter Accusative Singular).
- δε εὐλογοῦντες (εὐλογεω to bless, speak well of * Present Active Participle: Masculine Nominative Plural). Adverbial-Modal Participle, or perhaps Imperatival.
- οτι εις τοῦτο (τοῦτο Demonstrative Pronoun: Neuter Accusative Singular). ὅτι εις τοῦτο = "For this purpose"
- $\dot{\epsilon}$ κλήθητε (καλεω-* Verb: Aorist Indicative Passive, 2P). Culminative Aorist (emphasis on the end of the action as in the perfect).
- ίνα εὐλογίον (εὐλογία * Noun: Feminine Accusative Singular). Accusative of Direct Object.
- κληρονομήσητε. (κληρονομεω to inherit * Verb: Aorist Subjunctive Active, 2P). Subjunctive in a dependent clause, a purpose clause.

ENGLISH TRANSLATION:

Not returning evil for evil or insult for insult, but on the other hand, giving a blessing; for you have been called for this purpose: so that you might inherit a blessing.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

Not returning evil for evil or insult for insult, (μὴ ἀποδιδόντες κακον ἀντι κακοῦ ἢ λοιδορίαν ἀντι λοιδορίας)

μὴ ἀποδιδόντες (ἀποδιδωμι - to give back, return * Present Active Participle: Masculine Nominative Plural). Adverbial-Modal Participle, or perhaps Imperatival.

κακού άντι κακοῦ (κακος – Adjective: Neuter Genitive Singular).

Same phrase is used in Romans 12:15 and the idea is also found in 1 Thess. 5:15. Peter may have gotten this from Paul (cf. 2 Peter 3) and/or both may have gotten it from Prov. 17:13 and 20:22. Cf. Christ's Lex Talionis in Matt. 5:38 ff.

Matthew 5:38-44 38 "You have heard that it was said, 'An eye for an eye, and a tooth for a tooth.' 39 "But I say to you, do not resist him who is evil; but whoever slaps you on your right cheek, turn to him the other also. 40 "And if anyone wants to sue you, and take your shirt, let him have your coat also. 41 "And whoever shall force you to go one mile, go with him two. 42 "Give to him who asks of you, and do not turn away from him who wants to borrow from you. 43 "You have heard that it was said, 'You shall love your neighbor, and hate your enemy.' 44 "But I say to you, love your enemies, and pray for those who persecute you.

What is the source of this evil and of these insults? Contextually, largely from the unbelieving world. Note this section is a summary of what Peter had earlier said (as est. in the word "finally" of v. 1). This admonition would be relevant to 2:11-12 (review these verses). Also note 2:15-16; 2:17-18; 3:1.

Note example of Stephen in Acts 7:60. We don't know what happened to every one of those who saw Stephen that day, but we do know about one - Paul. Cf. Acts 26:14. "The church owes Paul to the prayer of Stephen." [Augustine, cited in Boice, <u>Romans</u> (4:1609.]

η λοιδορίαν άντι λοιδορίας, (λοιδορία - insult, verbal abuse * Noun: Feminine Genitive Singular).

The use of the word 'insult' () harkens back to 1 Peter 2:23 where the verbal root of the same word is used.

1PE 2:21-23 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;

This is difficult for me! Give examples of when I have done this. Call down fire from heaven!

PRO 17:13 He who returns evil for good, Evil will not depart from his house.

MAT 5:39 "But I say to you, do not resist him who is evil; but whoever slaps you on your right cheek, turn to him the other also.

MAT 5:44 "But I say to you, love your enemies, and pray for those who persecute you

LUK 6:29 "Whoever hits you on the cheek, offer him the other also; and whoever takes away

your coat, do not withhold your shirt from him either.

ROM 12:14 Bless those who persecute you; bless and curse not.

ROM 12:17 Never pay back evil for evil to anyone. Respect what is right in the sight of all men.

ROM 12:19 Never take your own revenge, beloved, but leave room for the wrath {of God,} for it is written, "\Vengeance is Mine, I will repay,\" says the Lord.

ROM 12:20 "\But if your enemy is hungry, feed him, and if he is thirsty, give him a drink; for in so doing you will heap burning coals upon his head.\"

ROM 12:21 Do not be overcome by evil, but overcome evil with good.

1TH 5:15 See that no one repays another with evil for evil, but always seek after that which is good for one another and for all men.

Lev. 19:18 and the Good Samaritan.

but on the other hand, giving a blessing; (τουναντίον δε εὐλογοῦντες)

- τουναντίον (τουναντι / adverb $\dot{\epsilon}$ ναντιον with the article = on the other hand * Neuter Accusative Singular).
- δè εὐλογοῦντες (εὐλογεω to bless, speak well of * Present Active Participle: Masculine Nominative Plural). Adverbial-Modal Participle, or perhaps Imperatival.

Note how Peter goes far beyond what might be expected. It's one thing to not return an insult or evil. To just hold one's tongue or restrain from violence and let it go at that. That would be a neutral response, a passive response. Peter calls for a positive response: Bless!

"To bless someone is to extend to that person the prospect of salvation, or the favor of God (cf. BGD, 322)." [Michaels, 178] The hope is that those who now harm may one day "glorify God on the day of visitation" (2:12). In OT it was the function of the priests to "bless" (Numbers 6:22-26), but the church is now a royal priesthood and each believer a ministering priest who may bless (2:5-9).

Calling down fire or blessing? Cf. Luke 9:51-56. My response is often to call down fire.

Note our attitudes toward the lost. Immoral people; hostile people; cultists; false religionists; political issues (danger of being too politically active or active in social issues - those that oppose you become the enemy and Christians loose their distinction of being a gracious people). We need to look at all lost men as potential brothers and sisters and remember what we once walked in darkness, yet God's grace reached us (there but the grace of God go I). Cf. Colossians 4:5; 1 Thess. 4:12.

You say, "but they don't deserve it!" That's the point! Graced people are to be gracious

people. We didn't deserve grace! Cf. Matthew 18:21-35. Personal pacifism.

See Romans 12:9-21 and note parallels to 1 Peter 3:8-12. On 12:20:

May refer to an Egyptian ritual where a penitent person would show his remorse by appearing publically with a pan of burning coals on his head. Or perhaps something that was used as a punishment. In this sense, kindness makes an irresistible appeal to the conscience of the offender.

The blessing is to wish God's blessing upon them. Forgiveness. This is an act of a redeemed heart. It's also a mark of humility.

When you suffer wrong, call to mind the considerations which should bring the wrong-doer before you in a very different light. Look at his case rather than your own. . . . If you put yourself in his place, you will see much, very much, that should charm all your resentment away and turn it into tenderest pity and concern. . . . Ask yourself what, if his history had been yours, you would have been, how you–if his lot were yours, his training, his habits, his companions–would be inclined to think and feel and act. You cease to wonder at his obtuseness and his opposition. You are drawn and not repelled by that too easily accounted for infatuation of his, which really hurts not you, but alas! is ruining his own benighted soul. No thought of self can find harbor within you. All your thought is of him. You bowels yearn over him and more for the very blindness and madness which make him a persecutor. And so you bless, and do not curse." [Robert Candlish, cited in Boice, <u>Romans</u> (4:1609.]

Paul's example in 1 Cor. 4:9-12.

How can we do this?

- 1) Ponder God's great Mercy (Know that you are unworthy)
- 2) Practice Humility (looking to yourself) and Empathy (looking to others)
- 3) Pardon the sin of others (forgive us our trespasses) Cf. Micah 7:19; Isa. 38:17; Psalm 103:12
- 4) Put on a heart of unconditional love (John 13:34, 15:12; Rom. 12:9-10; Col. 2:2, 3:14; 1 Thess. 4:9; James 2:8).
- 5) Pray for your adversaries. (Matt. 5:44; 1 Tim. 2:1-4).

"Not rendering evil for evil.' In these words every kind of revenge is forbidden; for in order to preserve love, we must bear with many things. At the same time he does not speak here of mutual benevolence, but he would have us to endure wrongs, when provoked by ungodly men. And though it is commonly thought that it is an instance of a weak and abject mind, not to avenge injuries, yet it is counted before God as the highest magnanimity. Nor is it indeed enough to abstain from revenge; but Peter requires also that we should pray for those who reproach us; for to bless here means to pray, as it is set in opposition to the second clause." [Calvin] When you hear of someone complaining about someone else, a good response is: "Do you pray for him?" Really, genuinely pray?"

6) Perceive the purpose of your calling ==>

for you have been called for this purpose: (ὅτι εις τοῦτο ἐκλήθητε)

ὅτι εις τοῦτο (τοῦτο – Demonstrative Pronoun: Neuter Accusative Singular). ὅτι εις τοῦτο = "For this purpose"

"knowing that ye are thereunto called;' referring either to what goes before being called by grace to the discharge of all the above duties exhorted to, and particularly to suffer patiently all injuries and affronts; and instead of making returns in the same way, to bless and pray for those that have hurt us, either by words or deeds; (see Pe 2:20,21) or to what follows, that ye should inherit a blessing; temporal blessing or blessings; for godliness has the promise of this life and godly persons shall not want any good thing; and even while the blessings of others are cursed they have their outward mercies with a blessing, and they are blessings indeed to them; wherefore, the little they may have is better than the large affluence of others: and also spiritual blessing, or blessings; such as peace of conscience, the pardon of all their sins a justifying righteousness adopting grace, all supplies of grace from Christ, his presence and communion with him: and also an eternal one, even life for evermore; called so, because it springs from the free favour, good will, and blessing of God, and which its being an inheritance also shows; and because such that enjoy it are eternally and unspeakably happy." [Gill]

 $\dot{\epsilon}$ κλήθητε (καλεω-* Verb: Aorist Indicative Passive, 2P). Culminative Aorist (emphasis on the end of the action as in the perfect).

When I call someone, they don't always answer. Tragic instances of calling for help. Jesus called Lazarus and he came. God's calling is irresistible (irresistible grace). In this sense, the word "summoned" may be used.

Barclay, in his <u>NT Words</u> gives four basic uses of the word in ancient Greek (page 145 ff.):

1) Name or Title - our personal name (God calls us by a new name);

2) A task - a call to work like those who are on-call or "get called in." (we are called to service);

3) To a special occasion like a banquet or feast - invitation (Rev. 19:9);

4) To a court of law - a summons - to the court to give an account, cf. Acts 4:18 (we will all give an account, judgement seat of Christ).

Summation of these 4 is to be called to all that is our salvation.

God calls us to salvation. In so doing he calls us by a new name (no longer do I call you - John 15:15 - Rev. 2:17, 3:12; Isaiah 65:15;) to service.

1 Peter 1:15, 2:9, 2:21, 3:9, 5:10. Note the contrast between 2:21 and 3:9 (called for blessing and for suffering).

As Calvin said, God drew us "out of the labyrinth of ignorance and the abyss of darkness." [Calvin, 76]

Word is almost always of God's effectual calling. Note 1:15.

The word "calling" is rich in theological truth. God called us to salvation. Rom. 8:30, 9:11; to peace (1 Cor. 7:15); to marriage or singleness (1 Cor. 7:17); slavery or freedom (1Cor. 7:20-24); to fellowship (1 Cor. 1:9); by the grace of Christ (Gal. 1:6); Freedom (Gal. 5:13); in a worthy manner (Eph. 4:1); hope (Eph. 4:4); peace (Col. 3:15); purity and sanctification (1 Thess. 4:7); through the gospel (2 Thess. 2:14); to eternal life (1 Tim. 6:12); holiness (2 Tim. 1:9); to receive a promise of an eternal inheritance (Heb. 9:15); out of darkness into light (1 Peter 2:9); to inherit a blessing (3:9); eternal glory in Christ (5:10); by God's own glory and excellence (2 Peter 1:3).

"Effectual Calling" (cf. use in theology).

Notes from $2:21 \implies$

<(1)> The word "calling" is rich in theological truth

<(a)> There are two kinds of calling in Scripture

See both in 1 Corinthians 1:23-24 ==>

23 but we preach Christ crucified, to Jews a stumbling block, and to Gentiles foolishness,24 but to those who are the called, both Jews and Greeks, Christ the power of God and the wisdom of God.

Verse 23 is t/general call to salvation (that's t/gospel as it goes out to every ear) - {cite v. 23}

Verse 24 is t/inward or effectual call that goes to t/elect. That's t/Gospel as it goes out to specific hearts resulting in salvation (cite v. 24)

What we call in theology, the "Effectual Calling" of God. That is, when God calls you, that calling is effectual, it's irresistible.

Matthew 22:14 "For many are called, but few are chosen."

That call results in faith. We no longer see t/cross as foolishness, but as the power & wisdom of God! We no longer are blind, now we see!

() 1:15; 2:9; 3:9; 5:10

To be called is to be summoned to eternal glory in X, it's to inherit blessing // to be called out of darkness into t/light.

2 Corinthians 4:6 For God, who said, "Light shall shine out of darkness," is the One who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Christ.

Note the parallel! Paul says that t/same creative act that resulted in t/worlds being formed, bringing light out of darkness, was at work in your heart to bring you out of darkness to see the light of the knowledge of the glory of God in the face of Christ.

<(2)> Now, note this ==>

That same effectual calling that brought you to your knees B4 X also brings you to you knees in suffering.

For you have been called for this [purpose] ...

The purpose is to suffer and to do so w/o sin. God not only called you to salvation, but to suffer.

This is the reason (two-fold) - we have been called (transformation of the Christian life) and we have been called for a purpose (cf. Romans 8 and 12).

so that you might inherit a blessing. (ίνα εὐλογίον κληρονομήσητε.)

ίνα εὐλογίον (εὐλογία – * Noun: Feminine Accusative Singular). Accusative of Direct Object.

κληρονομήσητε. (κληρονομεω - to inherit * Verb: Aorist Subjunctive Active, 2P). Subjunctive in a dependent clause, a purpose clause. Cf. 1:4 and notes there.

Could be "so that you might inherit blessing." (i.e. so that you might be blessed). In this life or next? Context of 10-12 would seem to indicate temporal blessings. But 1 Peter also is filled w/inheritance in relationship to eternal blessings. The Psalm quoted in vv. 10-12 relates to eschatological life.

We are called for a blessing. Cf. Ephesians 1:2 ff.

See concept of "inheritance" from earlier in 1 Peter (as well as the blessings we've seen to this point).

"... a plain reference of Esau, who wanted 'to inherit the blessing' (Heb. 12:17) after he had sold his birthright." [ATR] Note entire passage of Hebrews 12:14-17, cf. Heb. 1:14, 6:12. Esau represents the nature of apostasy, one showing that he was not called.

If this is reference to Esau, there's also a connection to Romans 9 and God's calling (see calling above).

"They [Christians] are the new Israel called to inherit blessing in place of the

Jews, who are reprobate like Esau . . . " [Expositors, 65]

MAT 19:29 "And everyone who has left houses or brothers or sisters or father or mother or children or farms for My name's sake, shall receive many times as much, and shall inherit eternal life.

MAT 25:34 "Then the King will say to those on His right, 'Come, you who are blessed of My Father, inherit the kingdom prepared for you from the foundation of the world.

Address this from the perspective of believers in the church.

3:10 EXEGESIS

GREEK TEXT:

ő γὰρ

θέλων ζωήν ἀγαπῶν κὰι ἰδεῖν ἡμέρας ἀγαθας παυσάτω τὴν γλώσσαν ἀπο κακοῦ καὶ χείλη τοῦ μὴ λαλῆσαι δόλον,

ό γàρ (- * Definite Article: Masculine Nominative Singular).

θέλων (θελω - * Present Active Participle: Masculine Nominative Singular). Substantival Participle. ζωήν (ζωή - * Noun: Feminine Accusative Singular). Accusative of direct object.

 $d\gamma a \pi a \nu$ ($d\gamma a \pi a \omega$ - * Present Active Infinitive). Substantival Infinitive, modifying the noun ζωὴ. και ἰδεῖν (εῖδον - to see * Aorist Active Infinitive). Substantival Infinitive, modifying the noun ἡμέρα.

ήμέρας (ήμέρα - * Noun: Feminine Accusative Plural). Accusative of direct object.

άγαθας (άγαθος - * Adjective: Feminine Accusative Plural).

παυσάτω (παυω - to cease, hinder * Verb: Aorist Imperative Active, 3S). Imperative of command. την γλώσσαν (γλώσσα - * Noun: Feminine Accusative Singular). Accusative of direct object.

άπο κακοῦ (κακος - * Noun: Neuter Genitive Singular). Genitive of possesion.

καὶ $\chi \epsilon i \lambda \eta$ ($\chi \epsilon i \lambda \delta \varsigma$ - a lip, [pl. "lips"], metaphorical, a shore * Noun: Neuter Accusative Plural). Accusative of direct object.

τοῦ μὴ λαλῆσαι (λαλ $\epsilon \omega$ - * Aorist Active Infinitive). Substantival Infinitive, modifying the noun δολος.

δόλον, (δολος - deceit * Noun: Masculine Accusative Singular). Accusative of direct object.

ENGLISH TRANSLATION:

For, HE WHO WISHES TO LOVE LIFE AND SEE GOOD DAYS KEEP HIS TONGUE FROM EVIL AND HIS LIPS FROM SPEAKING DECEIT.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

For, (ὅ γὰρ)

Introduces Psalm 34:13-17 w/some slight changes. (LXX = Psa. 33)

PSA 34:12-16 12 Who is the man who desires life, And loves {length of} days that he may see good? 13 Keep your tongue from evil, And your lips from speaking deceit. 14 Depart from evil, and do good; Seek peace, and pursue it. 15 The eyes of the \Lord\ are toward the righteous, And His ears are {open} to their cry. 16 The face of the \Lord\ is against evildoers, To cut off the memory of them from the earth. –Hebrew text.

Peter, however, quotes from the LXX and deliberately modifies the tense of the verbs from 2d person singular to 3rd person singular. Some think that Peter is simply reciting the Psalm from memory, hence the difference (tantamount to his making a mistake). Better to see him using the Psalm in such a way as to fit his audience.

Here is Peter giving OT support.

Peter likes to reference Psalm 34. He cites or alludes to it in 2:3 (cf. 34:8). There are further parallels to this Psalm as follows:

1 Peter	Psalm 34
1:3	verse 1
1:6	verse 19
1:17	verses 5,7
1:18; 2:16	verse 22
2:6	verse 5
2:17	verse 9
3:12	verse 11

Note the context of the Psalm. The superscription of the Psalm says that it refers to the time when David feigned madness in the court of Abimelech. David escaped with his life and expresses relief and gratitude to the Lord (cf. 34:6-8).

Life and good days refer to the present life, but Peter is using the terms in eschatological fashion (as in 3:7 - coheirs of the grace of life). However, it is pointed out that a few verses earlier (2:24) the "living" refers to the present life, as does the following context of 3:13-16. "These factors combine to drive Goppelt to resolute insistence that we are not to decide between this life and the life to come in 3:10 . . ." [D.A. Carson, <u>Commentary on the New Testament Use of the Old Testament</u>. 1037]

John Gill notes: "and so some of the Jewish interpreters understand by life and good days, in the Psalm, such as are both in this world, and in that which is to come."

Peter's point is that the Lord himself distinguishes between those who do good and those who do evil (the righteous and unrighteous).

". . . just as God delivered David from the dangers implicit in his sojourn among the Philistines, so also God will deliver Peter's Christian readers from their sojourn among their pagan communities. . . . God cherishes righteousness and promises ultimate judgement on the wicked . . . the privilege of belonging to God's redeemed people brings with it the grateful, grace-driven responsibility to pursue righteousness and holiness, not to presume on God's grace while trying to live no differently from the world." [D.A. Carson, <u>Commentary</u>

on the New Testament Use of the Old Testament. 1037]

Note previous exhortations toward right living in 1 Peter chapters 1-2.

Schreiner notes how the logic of the text connects in vv. 10-12 to verse 9:

"You were called to bless so that you will inherit the blessing of eternal life." (v. 9)

"For anyone who wishes to experience the life of the age to come must shun evil speech and do good to all in order to receive that blessing." (vv. 10-11)

"For the Lord's favor is on the righteous, but he will judge the wicked." (v. 12)

Note the error of this statement by one evangelical on this passage:

"There is a choice that Christians have to make. We can either decide to allow Christ to be the Lord of our lives, with the Holy Spirit implementing these six virtues, or we can decide to be content with the salvation God has given us, having no desire to be involved in serving Him. And if we do that, Simon Peter tells us we will come under the judgement of God." [Harold L. Ficket, Jr. Peter's Principles: A Bible Commentary for Laymen,102

He who wishes to love life and see good days (θέλων ζωήν ἀγαπῶν κὰι ἰδεῖν ἡμέρας ἀγαθας)

Note Peter omits the question aspect of the quote and turns it into a statement using the third person singular "he." The Hebrew text is: 12 *Who is the man who desires life, And loves length of days that he may see good?*

This doesn't mean a trouble-free life. Note the context (evil done against you; people will revile you - note also other passages in 1 Peter that predict trouble for the believer). Suffering under the hand of God. Psalm 34 concludes in verse 19 with: "Many are the afflictions of the righteous, but the Lord delivers him out of them all."

This is an enjoyment of life; contentment. Purpose. Hope for eternity. The believer's life is teleological. The unbeliever's life isn't. Our eyes are opened to the fulness of reality. Christians are 4^{th} dimensional. Extra sensitivity. Note Phil. 4:4-11; 1 Thess. 5:16-18.

See good days = inherit eternal life (as in the context). Cf. 3:7. Who are those who "wish to love life and see good days?" Believers!

JOH 12:25 "He who loves his life loses it; and he who hates his life in this world shall keep it to life eternal.

KEEP HIS TONGUE FROM EVIL AND HIS LIPS FROM SPEAKING DECEIT. (παυσάτω τὴν γλώσσαν ἀπο κακοῦ καὶ χείλη τοῦ μὴ λαλῆσαι δόλον,)

The connection goes back to verse 9 (no insults), as well as the greater context (and example of Christ) in 2:21-25. If you are a believer, you will work to hold your tongue.

παυσάτω (παυω - to cease, hinder * Verb: Aorist Imperative Active, 3S). Imperative of command.

BAG - Stop, cause to stop, cease, quiet.

 $δ \delta λ 0 ν$, ($\delta 0 \lambda 0 \varsigma$ - deceit * Noun: Masculine Accusative Singular). Accusative of direct object. Same word used in 1 Peter 2:1 and 2:22 -

2:1 Therefore, putting aside all malice and all guile and hypocrisy and envy and all slander, 2:22 \who committed no sin, nor was any deceit found in His mouth\;

Cf. James 3 on the tongue (my notes on this passage).

Matthew 12:34. Psalm 35:28. "Your law is within my heart." (Psalm 40:8) and yet the Psalmist cries streams of water because he does not keep God's law (Psalm 119). Cf. Romans 6-8.

Judges 12:6 - their tongues gave them away (shibboleth).

JAM 1:26 If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his {own} heart, this man's religion is worthless.

1PE 2:1 Therefore, putting aside all malice and all guile and hypocrisy and envy and all slander,

1PE 2:22 \who committed no sin, nor was any deceit found in His mouth\;

REV 14:5 And no lie was found in their mouth; they are blameless.

DEU 32:47 "For it is not an idle word for you; indeed it is your life. And by this word you shall prolong your days in the land, which you are about to cross the Jordan to possess."

3:11 EXEGESIS

GREEK TEXT:

έκκλινάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθον, ζητησάτω εἰρήνην καὶ διωξάτω αὐτη·

ἐκκλινάτω (ἐκκλινω - to turn away from someone or something * Verb: Aorist Imperative Active, 3S). Imperative of Command.
 δὲ ἀπὸ κακοῦ (κακος - * Noun: Neuter Genitive Singular). Ablative of separation.

καὶ ποιησάτω (ποι ϵ ω - * Verb: Aorist Imperative Active, 3S). Imperative of Command.

άγαθον, (αγαθος - * Noun: Neuter Accusative Singular). Accusative of Direct Object.

ζητησάτω (ζητεω - * Verb: Aorist Imperative Active, 3S). Imperative of Command.

εἰρήνην (εἰρήνη - * Noun: Feminine Accusative Singular). Accusative of Direct Object.

καὶ διωξάτω (διωκω - to put to flight, to pursue * Verb: Aorist Imperative Active, 3S). Imperative of Command.

aὐτη· (aὐτος * Third Person Independent Personal Pronoun: Feminine Accusative Singular).

ENGLISH TRANSLATION:

AND LET HIM TURN AWAY FROM EVIL AND DO GOOD; LET HIM SEEK PEACE AND PURSUE IT.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

AND LET HIM TURN AWAY FROM EVIL AND DO GOOD; (ἐκκλινάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθον,)

ἐκκλινάτω (ἐκκλινω - to turn away from someone or something * Verb: Aorist Imperative Active,
 3S). Imperative of Command.

"The Greek word occurs only twice elsewhere (Rom. 3:12; 16:17), where Rev. renders 'turn aside' and 'turn away.' It is compounded of $\epsilon\kappa$, 'out of,' and $\kappa\lambda\iota\nu\omega$, 'to cause to bend' or 'slope;' so that the picture in the word is one of 'bending aside' from his course at the approach of evil." [Vincent, 653]

Illustration of walking through the hallways as a Freshman and as a Senior.

Maybe a better illustration is that which comes from Augustine . . .

Strong word - a rejection, even a repulsion (mindful of my early trip to a dentist - I was about 10 y/o - passed out - smelling salts - also mindful of the reaction I get about anchovies).

Again, it's not enough to simply turn from evil (cf. v. 9a - not enough to refrain from injury -but give

a blessing).

δὲ ἀπὸ κακοῦ (κακος - * Noun: Neuter Genitive Singular). Ablative of separation.

Repentance. But repentance is always a turning from one thing to something else. We don't just turn away from sin to ourselves, or to nothing. We turn to the good. Note the puritans on repentance.

καὶ ποιησάτω (ποι ϵ ω - * Verb: Aorist Imperative Active, 3S). Imperative of Command.

 $\dot{\alpha}\gamma\alpha\theta\sigma\nu$, ($\alpha\gamma\alpha\theta\sigma\varsigma$ - * Noun: Neuter Accusative Singular). Accusative of Direct Object.

Ver. 11. Let him eschew evil, etc.] "Avoid all kinds of evil, hate it, abstain from the appearance of it, and have no fellowship with it; and particularly should avoid rendering evil for evil, or taking revenge on persons for doing him." [Gill]

Rom. 12:9; Psalm 97:10.

Note how we are to hate evil and sin. Why we are caught in two worlds when we sin. We live in a conundrum. Cf. how we are saved, yet being saved. We have an inheritance that awaits us. We strive for that which is ours.

"Oh, but I am often entangled in evil,' you reply, 'and often frustrated in my thoughts against these evils and in my attempts to do good, which is my duty.' Was not this Paul's condition? Are you not complaining with the same words he used? You will be happy if you obey God with the same strength of feeling. You will be glad to cry out about your wretchedness. 'When I want to do good, evil is right there with me' (Romans 7:21). But remember, although your duty is to 'turn from evil and do good,' your salvation is not found on your own goodness. The perfection that answers to justice and the law is not required of you. Yuu are to walk not after sinful desires, but after the Spirit. But in this walk, your comfort is not in yourself, but because 'there is now no condemnation for those who are in Christ Jesus' (Romans 8:1). The apostle Paul ends the previous chapter by saying, 'What a wretched man I am!" but in the same breath exclaims, 'Thanks be to God through Jesus Christ our Lord!' (Romans 7:24-25).

"So then, mourn over your sins with the apostle Paul, and rejoice with him, and go on with the same courage he exercised in order to fight the good fight of faith. When you fall into the mire, be ashamed and humbled, but then return and wash in the open fountain, and return and beg for new strength to walk more surely. Learn to trust yourself less and God more, and take action against your enemies. 'Let us purify ourselves from everything that contaminates body and spirit, perfection holiness out of reverence for God' (2 Corinthians 7:1). Do not imagine that your little is enough, or despair because you cannot do more, but 'press on toward the goal to win the prize' (Philippians 3:14). Do not think everything is lost because you are at present foiled. The experienced soldier knows that he will often win the day after a fall or the day after he has been wounded. Be assured of this, after a short battle, follows an eternity of triumph." [Leighton, 144-45]

- "Perseverance is more than endurance. It is endurance combined with absolute assurance and certainly that what we are looking for is going to happen. Perseverance means more than just hanging on, which may be only exposing our fear of letting go and falling. Perseverance is our supreme effort of refusing to believe that our hero is going to be conquered. . . . there is a call to spiritual perseverance. A call not to hang on and do nothing, but to work deliberately, knowing with certainty that God will never be defeated." [Oswald Chambers, "My Utmost for His Highest," Feb. 22]
- Persistence: Consider you effort as a blow of an axeblade against a mighty oak tree. The first blow may not cause a tremor or hardly make a mark--or the second blow--or the third. Each blow in itself may seem inconsequential. Yet the accumulation of the blows will eventually cause the big oak to tumble.
- A.J. Gordon in his book, The Holy Spirit in Missions, said:

"It was 7 years before Carey baptized his first convert in India. It was 7 years before Judson won his first disciple in Burma. Morrison toiled 7 years before the first Chinaman was brought to Christ. Moffat declared that he had waited 7 years to see the first evident moving of the Holy Spirit upon the Bekiwanas of Africa. Henry Richards wrought 7 years in the Congo before the first convert was gained [there]." [Cited by John Piper, "Holy, Holy, Holy is the Lord of Hosts," Cassette Message on Isaiah 6:1-8, Jan. 1, 1984 a.m., © Desiring God Ministries, 720 13th Ave. South, Minneapolis, MN 55415]

LET HIM SEEK PEACE AND PURSUE IT. (ζητησάτω εἰρήνην καὶ διωξάτω αὐτη·)

ζητησάτω (ζητεω - * Verb: Aorist Imperative Active, 3S). Imperative of Command.

εἰρήνην (εἰρήνη- * Noun: Feminine Accusative Singular). Accusative of Direct Object.

καὶ διωξάτω (διωκω - to put to flight, to pursue * Verb: Aorist Imperative Active, 3S). Imperative of Command.

Example of Josh Viola.

JOB 2:3 And the \Lord\ said to Satan, "Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man fearing God and turning away from evil. And he still holds fast his integrity, although you incited Me against him, to ruin him without cause."

JOB 28:28 "And to man He said, 'Behold, the fear of the Lord, that is wisdom; And to depart from evil is understanding."" #

MAT 5:9 "Blessed are the peacemakers, for they shall be called sons of God.

If you're not a peacemaker, but a trouble maker, you are not a son of God. Perseverance of the saints is relevant here!

Note how the following verses reflect perseverance of the saints. Note also that perseverance (already not yet) coupled with election and salvation by grace through faith steers an orthodox course around the land mines of salvation by works, lordless salvation, pietistic nomism, and Arminianism.

ROM 12:18 If possible, so far as it depends on you, be at peace with all men.

ROM 14:17 for the kingdom of God is not eating and drinking, but righteousness and peace and joy in the Holy Spirit.

ROM 14:19 So then let us pursue the things which make for peace and the building up of one another.

GAL 5:22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,

HEB 12:14 Pursue peace with all men, and the sanctification without which no one will see the Lord.

3JO 1:11 Beloved, do not imitate what is evil, but what is good. The one who does good is of God; the one who does evil has not seen God.

"In the historical context of the Psalm, 'life' (zoen) and 'good days' (hemeras agathas) refer to life and blessing in this world. But for Peter this language almost certainly referred to the *eschaton*, to end-time salvation... Peter was not promising good days in this world, since persecution and troubles are to be expected (1:6-7; 3:13-17; 4:12-19).... They are to refrain form speaking evil and from guile so that they will obtain the eschatological reward, eternal lief itself. We must insist again that such a theology is not works righteousness, nor does it compromise the theme that salvation is by grace. Peter believed that those who have received new life from God will live transformed lives and that such lives produce evidence (necessary evidence!) that they have been converted." [Schreiner, 166-67]

So what's being said here is that you must bless your enemies if you are to inherit eternal life. This is another one of those tensions in Scripture. Not works salvation. Peter already addressed the topic of justification from God's perspective (note chapter 1). In these verses Peter is reminding his readers that true saving faith will not only persevere, it will persevere in doing good works. The works, which include attitudes of love for God and His Word, as well as love and forgiveness for others, demonstrate the change of heart that is required for salvation. Cf. 3:10-12.

"... good works are often introduced as evidence that one is truly redeemed (Rom. 2:6-10, 27-29; 1 Cor. 6:9-11; 2 Cor. 5:10; Gal. 5:19-21; 2 Peter 1:5-11; 1 John 2:3-6; Rev. 20:11-15)." [Schreiner, 165] == See also James.

1 Clement to the Corinthians:

Clement quotes James 4:6 and uses "justification by works, not words" in the same way as James Seeing, therefore, that we are the portion of the Holy One, let us do all those things which pertain to holiness, avoiding all evil-speaking, all abominable and impure embraces, together with all drunkenness, seeking after change,(3) all abominable lusts, detestable adultery, and execrable pride. "For God," saith [the Scripture], "resistent the proud, but giveth grace to the humble."(4) Let us cleave, then, to those to whom grace has been given by God. Let us clothe ourselves with concord and humility, ever exercising self-control, standing far off from all whispering and evil-speaking, being justified by our works, and not

our words. For [the Scripture] saith, "He that speaketh much, shall also hear much in answer. And does he that is ready in speech deem himself righteous? Blessed is he that is born of woman, who liveth but a short time: be not given to much speaking."(5) Let our praise be in God, and not of ourselves; for God hateth those that commend themselves. Let testimony to our good deeds be borne by others, as it was in the case of our righteous forefathers. Boldness, and arrogance, and audacity belong to those that are accursed of God; but moderation, humility, and meekness to such as are blessed by Him. – Chapter 30.

We are Justified Not by our own Works, but by Faith

Whosoever will candidly consider each particular, will recognise the greatness of the gifts which were given by him.(12) For from him(13) have sprung the priests and all the Levites who minister at the altar of God. From him also [was descended] our Lord Jesus Christ according to the flesh.(14) From him [arose] kings, princes, and rulers of the race of Judah. Nor are his other tribes in small glory, inasmuch as God had promised, "Thy seed shall be as the stars of heaven."(15) All these, therefore, were highly honoured, and made great, not for their own sake, or for their own works, or for the righteousness which they wrought, but through the operation of His will. And we, too, being called by His will in Christ Jesus, are not justified by ourselves, nor by our own wisdom, or understanding, or godliness, or works which we have wrought in holiness of heart; but by that faith through which, from the beginning, Almighty God has justified all men; to whom be glory for ever and ever. Amen. – Chapter 32.

The Righteous Perform Works of Righteousness / Judged by Works

What shall we do, then, brethren? Shall we become slothful in well-doing, and cease from the practice of love? God forbid that any such course should be followed by us! But rather let us hasten with all energy and readiness of mind to perform every good work. For the Creator and Lord of all Himself rejoices in His works. For by His infinitely great power He established the heavens, and by His incomprehensible wisdom He adorned them. He also divided the earth from the water which surrounds it, and fixed it upon the immoveable foundation of His own will. The animals also which are upon it He commanded by His own word(16) into existence. So likewise, when He had formed the sea, and the living creatures which are in it. He enclosed them [within their proper bounds] by His own power. Above all,(17) with His holy and undefiled hands He formed man, the most excellent [of His creatures], and truly great through the understanding given him--the express likeness of His own image. For thus says God: "Let us make man in Our image, and after Our likeness. So God made man; male and female He created them."[1] Having thus finished all these things, He approved them, and blessed them, and said, "Increase and multiply."(2) We see,(3) then, how all righteous men have been adorned with good works, and how the Lord Himself, adorning Himself with His works, rejoiced. Having therefore such an example, let us without delay accede to His will, and let us work the work of righteousness with our whole strength. – Chapter 33.

The good servant(4) receives the bread of his labour with confidence; the lazy and slothful cannot look his employer in the face. It is requisite, therefore, that we be prompt in the practice of well-doing; for of Him are all things. And thus He forewarns us: "Behold, the Lord [cometh], and His reward is before His face, to render to every man according to his work."(5) He exhorts us, therefore, with our whole heart to attend to this,(6) that we be not

lazy or slothful in any good work. Let our boasting and our confidence be in Him. Let us submit ourselves to His will. Let us consider the whole multitude of His angels, how they stand ever ready to minister to His will. For the Scripture saith, "Ten thousand times ten thousand stood around Him, and thousands of thousands ministered unto Him,(7) and cried, Holy, holy, holy, [is] the Lord of Sabaoth; the whole creation is full of His glory."(8) And let us therefore, conscientiously gathering together in harmony, cry to Him earnestly, as with one mouth, that we may be made partakers of His great and glorious promises. For [the Scripture] saith, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which He hath prepared for them that wait for Him."(9) – Chapter 34.

Judgment, Works, Election, and Perseverance

Ye see, beloved, how great and wonderful a thing is love, and that there is no declaring its perfection. Who is fit to be found in it, except such as God has vouchsafed to render so? Let us pray, therefore, and implore of His mercy, that we may live blameless in love, free from all human partialities for one above another. All the generations from Adam even unto this day have passed away; but those who, through the grace of God, have been made perfect in love, now possess a place among the godly, and shall be made manifest at the revelation(14) of the kingdom of Christ. For it is written, "Enter into thy secret chambers for a little time, until my wrath and fury pass away; and I will remember a propitious(15) day, and will raise you up out of your graves."(16) Blessed are we, beloved, if we keep the commandments of God in the harmony of love; that so through love our sins may be forgiven us. For it is written, "Blessed are they whose transgressions are forgiven, and whose sins are covered. Blessed is the man whose sin the Lord will not impute to him, and in whose mouth there is no guile."(1) This blessedness cometh upon those who have been chosen by God through Jesus Christ our Lord; to whom be glory for ever and ever. Amen. – Chapter 50.

JOB 1:1 There was a man in the land of Uz, whose name was Job, and that man was blameless, upright, fearing God, and turning away from evil.

JOB 2:3 And the \Lord\ said to Satan, "Have you considered My servant Job? For there is no one like him on the earth, a blameless and upright man fearing God and turning away from evil. And he still holds fast his integrity, although you incited Me against him, to ruin him without cause."

JOB 28:28 "And to man He said, 'Behold, the fear of the Lord, that is wisdom; And to depart from evil is understanding." #

MAT 6:13 'And do not lead us into temptation, but deliver us from evil. [For Thine is the kingdom, and the power, and the glory, forever. Amen.]' #

3JO 1:11 Beloved, do not imitate what is evil, but what is good. The one who does good is of God; the one who does evil has not seen God.

3:12 EXEGESIS

GREEK TEXT:

ότι ὀφθαλμοι κυρίου ἐπι δικαίους καὶ ὦτα αὐτου εἰς δέησιν αὐτῶν, πρόσωπον δὲ κυρίου ἐπὶ ποιοῦντας κακα.

ὅτι ὀφθαλμοι (ὀφθαλμος- * Noun: Masculine Nominative Plural). Subject Nominative.
κυρίου (κυριος - * Noun: Masculine Genitive Singular). Genitive of Possession.
ἐπι δικαίους (δικαιος - * Noun: Masculine Accusative Plural). Accusative of direct object.
καὶ ὦτα (ὀυς, ὦτος - ear * Noun: Neuter Nominative Plural). Subject Nominative.
αὐτου (αὐτος * Third Person Independent Personal Pronoun: Masculine Genitive Singular).
ϵἰς δέησιν (δϵησις - need, entreaty, prayer * Noun: Feminine Accusative Singular). Accusative of direct object.
αὐτῶν, (αὐτος * Third Person Independent Personal Pronoun: Masculine Genitive Plural).
πρόσωπον (πρόσωπον - * Noun: Neuter Nominative Singular). Subject Nominative.
δὲ κυρίου (κυριος - * Noun: Masculine Genitive Singular). Genitive of possession.

 $\dot{\epsilon}$ πὶ ποιοῦντας (ποι $\epsilon \omega$ - * Present Active Participle: Masculine Accusative Plural). Substantival Participle.

κακα.(κακος - * Adjective: Neuter Accusative Plural).

ENGLISH TRANSLATION:

FOR THE EYES OF THE LORD ARE UPON THE RIGHTEOUS AND HIS EARS [OPEN] TO THEIR PRAYER. BUT HIS FACE IS AGAINST THOSE WHO DO EVIL.

CONTEXTUAL, GRAMMATICAL, THEOLOGICAL, APPLICATIONAL ANALYSIS:

This verse shows the fate of two kinds of people: Those whom God receives and those whom He opposes.

Quote from the LXX. The only difference from the OT citation is the addition of the word "for."

For the eyes of the Lord are upon the righteous and his ears [open] to their prayer. (ὅτι ὀφθαλμοι κυρίου ἐπι δικαίους καὶ ὦτα αὐτου εἰς δέησιν αὐτῶν,)

Note that we have three anthropomorphic expressions here, used with great significance: 1) Eyes; 2) Ears; 3) Face. Note the OT implications of these expressions.

This is an affirmation of God's care for his elect. This is evident from the Psalm (cf. vv. 7,8,10,17,18,19-20,22).

ϵπι δικαίους (δικαιος - * Noun: Masculine Accusative Plural). Accusative of direct object.

2CH 7:15 "Now My eyes shall be open and My ears attentive to the prayer {offered} in this place.

2CH 16:9 "For the eyes of the \Lord\ move to and fro throughout the earth that He may strongly support those whose heart is completely His. You have acted foolishly in this. Indeed, from now on you will surely have wars."

PRO 15:8 The sacrifice of the wicked is an abomination to the \Lord,\ But the prayer of the upright is His delight.

PRO 15:29 The \Lord\ is far from the wicked, But He hears the prayer of the righteous.

JOH 9:31 "We know that God does not hear sinners; but if anyone is God-fearing, and does His will, He hears him.

Note the condition on husbands in 3:7.

"In the Hebrew text, 'to their cry"; he is a God hearing prayer, and his righteous ones have his ear; he hears them while they are speaking, and will sooner or later answer, and avenge his elect, who cry unto him day and night; for as he has an ear to hear their cries, which is not heavy, he has an arm to save them, which is not shortened; and this is another reason why they should behave as before directed, and which is still strengthened by what follows; but the face of the Lord is against them that do evil; it is added in the psalm, "to cut off the remembrance of them from the earth": by "the face of the Lord" is meant, as the Jewish writers interpret it, the anger of the Lord; it intends, not his kind, pleasant, and loving countenance, but his angry one with the former he beholds the upright, and with it he looks upon his righteous ones; but the latter is upon and against the wicked, and is dreadful and intolerable, and the consequence of it is everlasting destruction from the presence of the Lord, and from the glory of his power." [Gill]

God delights in those who are his (Psalm 22:8; 35:27; 37:23).

BUT HIS FACE IS AGAINST THOSE WHO DO EVIL. (πρόσωπον δε κυρίου έπι ποιούντας κακα.)

πρόσωπον (πρόσωπον - * Noun: Neuter Nominative Singular). Subject Nominative.

κακα.(κακος - * Adjective: Neuter Accusative Plural).

Clearly a verdict of judgement (cf. Psalm 34:16).

Used 4 times in Leviticus:

LEV 17:10 ' And any man from the house of Israel, or from the aliens who sojourn among them, who eats any blood, I will set My face against that person who eats blood, and will cut

him off from among his people.

LEV 20:3 'I will also set My face against that man and will cut him off from among his people, because he has given some of his offspring to Molech, so as to defile My sanctuary and to profane My holy name.

LEV 20:6 ' As for the person who turns to mediums and to spiritists, to play the harlot after them, I will also set My face against that person and will cut him off from among his people. LEV 26:17 'And I will set My face against you so that you shall be struck down before your enemies; and those who hate you shall rule over you, and you shall flee when no one is pursuing you.

= God's wrath abides on him.

Ezek. 8:18.

"Verses 8 to 12 as a whole should not be taken as evidence for final salvation by good works, for they are addressed to those who are already Christians and already have an imperishable 'inheritance' kept for them in heaven (1:4). Yet his passage does present a bold affirmation of the relation between righteous living and God's present blessing in this life. As such it provides a needed corrective to careless, half-hearted Christians living in any age, and a powerful motivation to the kind of holy living to which Peter says all Christians have been 'called' (v. 9)." [Grudem, 150]

PRO 15:3 The eyes of the \Lord\ are in every place, Watching the evil and the good. PRO 15:8 The sacrifice of the wicked is an abomination to the \Lord,\ But the prayer of the upright is His delight.

PRO 15:29 The \Lord\ is far from the wicked, But He hears the prayer of the righteous.