



VI. THE EXHORTATION TO SAINTS IN A CHURCH (1 Peter 3:8-17)

A. The Content of the Exhortation (1 Peter 3:8-11)

1. The audience (1 Peter 3:8)
 - a. Be ye all
 - b. One of another
 - c. Brethren
2. The exhortation (1 Peter 3:8-11)
 - a. Interpersonal relationships (1 Peter 3:8-9)
 - (1) The proper relationships (1 Peter 3:8)
 - a) Be ye all of one mind, having compassion one of another.
 - i) The call—"Be ye all of one mind" (Acts 2:1; Acts 4:32; Romans 12:16; Romans 15:5; 1 Corinthians 1:10; Philippians 3:16)
 - ii) The means—"having compassion one of another"
 - (a) Understanding compassion
 - (i) Acts 1:3 defines the root word *passion* as suffering.
 - (ii) The prefix *com* means with.
 - (iii) When put together, the word means to suffer with someone.
 - (b) Understanding the truth taught
 - (i) One might think the way to be of one mind is to expect others to always come to his way of thinking.
 - (ii) However, we can only be of one mind when we suffer with others and both take on the mind of Christ (Philippians 2:5-8).
 - b) Love as brethren.
 - i) The call—"love"
 - ii) The manner—"as brethren"; Note: Between this phrase and the previous phrase "one of another," we are led to believe that this speaks of relationships within a body of believers. Other statements in the context might make us wish this not to be the case.
 - c) Be pitiful.
 - i) Pity as defined by the dictionaries
 - (a) *Webster's 1828* – "The feeling or suffering of one person, excited by the distresses of another . . ."
 - (b) *Etymonline.com* – "mercy, compassion, care, tenderness"
 - ii) Pity as defined by the scriptures
 - (a) Most often defined by its absence or removal (Deuteronomy 7:16; Deuteronomy 13:8; Amos 1:11; Isaiah 13:18; Jeremiah 13:14; Lamentations 2:17; Lamentations 3:43; Ezekiel 8:18)



- (b) General observations
 - (i) Sparing one from judgment because of his cries for mercy
 - (ii) The moving of a heart in mercy cancelling premeditated acts of judgment or wrath
 - iii) In the context, the admonition is to show mercy and abstain from any wrath against those within the body who would mistreat you (see Romans 12:14, 17-21).
- d) Be courteous.
- (2) The proper response to improper relationships (1 Peter 3:9)
 - a) What not to do
 - i) Not rendering evil for evil
 - (a) The word *render* means to give back or to give in return.
 - (b) The word *evil* means that which causes harm (Ezekiel 5:17; Isaiah 45:7).
 - (c) The idea of this phrase is that when an individual does that which is harmful to another individual, it is the responsibility of the harmed to do no harm in return.
 - ii) Not rendering railing for railing
 - (a) The various forms of the word *rail* (rail, railed, railer, railing(s)) appear ten times in scripture.
 - (b) From the context of the passages where the word *rail* appears, it is obvious that involves words whether written or spoken.
 - (c) In short, it involves speaking against in a mocking or scoffing fashion.
 - (d) In other words, when an individual speaks or writes words of mockery and ridicule against another individual, it is the responsibility of the one ridiculed to do no railing in return.
 - b) What to do (Romans 12:9-21)
 - i) Render blessing for evil
 - ii) Render blessing for railing
 - c) The calling—"knowing that ye are thereunto called"
 - i) There are two considerations for the substance of our calling.
 - (a) We are called to suffering (Philippians 1:29; 1 Peter 2:21).
 - (b) We are called to respond properly to suffering.
 - ii) At the end of the day, both could be an accurate interpretation of the present context.
 - d) The outcome—"that ye should inherit a blessing"
 - i) We bless those who do us wrong.
 - ii) God blesses us for obedience to His clear commands.



- b. General rules (1 Peter 3:10-11; see Psalm 34:12-14)
 - (1) The desire (1 Peter 3:10; see Psalm 34:12)
 - a) He that will love life.
 - i) This is a quotation of the first part of Psalm 34:12 which says, “What man is he that desireth life”.
 - ii) The suggestion is that life can be loved or not loved and that one’s conduct often determines whether or not he is able to love life. It should be noted that loving life is a matter of the will.
 - b) He that will see good days.
 - i) This is a quotation from the second part of Psalm 34:12 which says, “and loveth many days, that he may see good”.
 - ii) Again, seeing good days seems to be a matter of the will. In other words, life is what you make of it.
 - (2) The practice (1 Peter 3:10-11; see Psalm 34:13-14)
 - a) Let him refrain his tongue from evil (1 Peter 3:10; see Psalm 34:13).
 - i) The word *refrain* means to keep from. This can be clearly seen when comparing 1 Peter 3:10 to Psalm 34:13 which says, “Keep thy tongue from evil.”
 - ii) If a man will love life and see good days, he should keep his tongue from being used to bring harm.
 - iii) Obviously, the tongue can be used inappropriately.
 - (a) Its danger
 - (i) A scourge (Job 5:21)
 - (ii) A sharp razor (Psalm 52:2)
 - (iii) A sharp sword (Psalm 57:4; Psalm 64:3)
 - (iv) An adder’s poison (Psalm 140:3)
 - (v) A weapon (Isaiah 54:17)
 - (vi) A bow and arrow (Jeremiah 9:3, 8)
 - (vii) Fire (James 3:6)
 - (b) Its use
 - (i) Deceit (Job 27:4; Psalm 50:19)
 - (ii) Flattery (Psalm 5:9; Proverbs 6:24)
 - (iii) Mischief and vanity (Psalm 10:7)
 - (iv) Pride (Psalm 12:3)
 - (v) Backbiting (Psalm 15:3; Proverbs 25:23)
 - (vi) Evil (Psalm 34:13)
 - (vii) Devouring words (Psalm 52:4)
 - (viii) Lies (Psalm 78:36; Psalm 109:2; Proverbs 6:17)
 - (ix) Perverseness (Isaiah 59:3)
 - (c) Its results
 - (i) Mischief (Proverbs 17:20)
 - (ii) Troubles (Proverbs 21:23)
 - (iii) Affliction and ruin (Proverbs 26:28)



- b) Let him refrain his lips that they speak no guile (1 Peter 3:10; see Psalm 34:13).
 - i) The word *guile* implies trickery, deceit, or fraud.
 - ii) If a man will love life and see good days, he should refrain his lips from being used to speak that which is deceptive.
 - iii) Certainly, this would include deceit and flattery as mentioned above.
- c) Let him eschew evil and do good (1 Peter 3:11; see Psalm 34:14).
 - i) Simply put, the word *eschew* means to depart from. This is evident from the cross-reference in Psalm 34:14 which says, “Depart from evil.”
 - ii) The word *eschew* and its various forms is only found in 1 Peter 3:11 and in Job 1:1, 8; and Job 2:3.
 - iii) It was Job’s testimony that he “eschewed evil” and it should be ours as well.
 - iv) While on the subject, it should become obvious that the suggestion is that a man who follows the God-given admonition in our present context will not necessarily live a life void of troubles, but that it will not be self-inflicted.
 - v) In the place of evil, the believer is supposed to do good.
- d) Let him seek peace and ensue it (1 Peter 3:11; see Psalm 34:14).
 - i) Peace is one the most important things to be enjoyed within a body of believers.
 - ii) Though peace, at times, may seem illusive, God instructs all believers to pursue after it.
 - (a) The psalmist, from which Peter quoted, said, “seek peace, and **pursue** it” (Psalm 34:14).
 - (b) Peter reiterated this truth by saying, “seek peace, and **ensue** it” (1 Peter 3:11).
 - iii) Men should seek after peace; and when found, they should allow nothing to prevent them from fully seizing upon it. Along these lines, the Lord said, “therefore love the truth and peace” (Zechariah 8:19).
 - iv) Several other New Testament verses repeat the importance of peace by admonishing the believer to follow after it (Romans 14:19; 2 Timothy 2:22; Hebrews 12:14).
 - v) God certainly wants us to seek peace (1 Corinthians 7:15) and makes peace attainable.
 - vi) Yet, He demands that we pursue after His peace His way because any other peace is really no peace at all.



- B. The Purpose of the Exhortation (1 Peter 3:12-17; see Psalm 34:15-16)
1. The watchfulness of the Lord (1 Peter 3:12; see Psalm 34:15-16)
 - a. Toward the right (see Psalm 34:15)
 - (1) The eyes of the Lord are over the righteous (2 Chronicles 16:9).
 - (2) The ears of the Lord are open unto their prayers (Proverbs 15:8, 29).
 - b. Toward the wrong—"the face of the Lord is against them that do evil" (see Psalm 34:16)
 - c. Note: It should be remembered that the immediate context seems to point to relationships between believers. If this be the case, the Lord is suggesting that He even judges between believers when conflict is present.
 2. The opportunity to testify (1 Peter 3:13-15)
 - a. The built-in protection (1 Peter 3:13)
 - (1) Who is he that will harm you
 - (2) If ye be followers of that which is good
 - (3) Note: While this may seem like a foolish statement if we are discussing relationships between saved believers and an unsaved world, it seems perfectly legitimate when considering relationships between believers.
 - b. The potential troubles (1 Peter 3:14; 1 Peter 2:19-20; 1 Peter 4:13-16; 2 Corinthians 12:10)
 - (1) The possibility of trouble—"if ye suffer for righteousness' sake"
 - (2) The proper response
 - a) Happy are ye
 - b) Be not afraid of their terror
 - c) Neither be troubled
 - (3) Note: Now the flipside is true. This would seem perfectly believable to have these troubles in the world, but not among believers. Yet, it must be remembered that not all people within a local body are always saved and likewise that oftentimes even believers become carnal in their thinking and actions.
 - c. The opportunistic witness (1 Peter 3:15)
 - (1) Sanctify the Lord God in your hearts
 - (2) Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.
 3. A good conscience (1 Peter 3:16-17)
 - a. The shame for the accusers (1 Peter 3:16)
 - (1) They speak evil of you, as of evildoers
 - (2) They may be ashamed that FALSELY accuse your good conversation in Christ
 - b. The superiority for the accused (1 Peter 3:16-17)
 - (1) Having a good conscience (1 Peter 3:16)
 - (2) It is better, IF THE WILL OF GOD BE SO, to suffer for well doing, than for evil doing (1 Peter 3:17).