

A Study of The Epistle of 1st Peter

Theme: "A LIVING HOPE!"

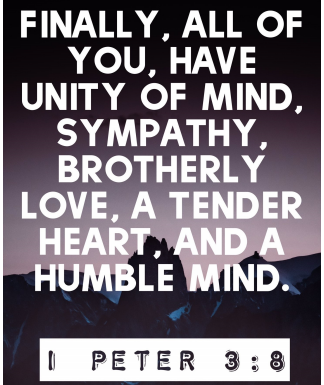
Trinity Lutheran Church - Norman, OK.

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Lesson: 21

Chapter 3:8-16

Date: 1-10-21



BIBLE TEXT:

(8) Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind. (9) Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing. (10) For "Whoever desires to love life and see good days, let him keep his tongue from evil and his lips from speaking deceit; (11) let him turn away from evil and do good; let him seek peace and pursue it. (12) For **the eyes of the Lord** are on the righteous, and his ears are open to their prayer. But **the face of the Lord** is against those who do evil."

(13) Now who is there to harm you if you are zealous for what is good? (14) But even if you should suffer for righteousness' sake, you will be blessed. Have no fear of them, nor be troubled, (15) but in your hearts regard **Christ the Lord as holy**, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; (16) yet do it with gentleness and respect, having a good conscience, so that, when you are slandered, those who revile your good behavior **in Christ** may be put to shame.

STUDY NOTES:

(8) Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind.

(Rom 15:5; 12:10-16; 1 Cor 12:26; Eph 4:2; Php 2:2; Col 3:12; 1 Th 4:9-10; Heb 13:1)

(9) Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing.

(Mt 5:44; Lk 6:28; Rom 8:28; 12:14-21; 1 Cor 4:12; 1 Th 5:15; Heb 6:14)

(10) For "Whoever desires to love life and see good days, let him keep his tongue from evil and his lips from speaking deceit;

(11) let him turn away from evil and do good; let him seek peace and pursue it.

(12) For **the eyes of the Lord** are on the righteous, and his ears are open to their prayer. But **the face of the Lord** is against those who do evil."

(Ps 33:18; 34:12-16; Is 1:16,17; Heb 12:14; Jas 1:26)

(13) Now who is there to harm you if you are zealous for what is good?

(Prov 16:7; Titus 2:14)

(14) But even if you should suffer for righteousness' sake, you will be blessed. Have no fear of them, nor be troubled,

(Is 8:12,13; Mt 5:10-12; 10:28; Jn 14:1,27)

(15) but in your hearts regard **Christ the Lord as holy**, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you;

(Is 29:23; Mt 6:9; Col 4:6; 2 Tim 2:25; Heb 3:6)

(16) yet do it with gentleness and respect, having a good conscience, so that, when you are slandered, those who revile your good behavior **in Christ** may be put to shame.

(Php 2:12,13; Heb 13:18)

“That we should love one another. For here what Scripture ordinarily compresses into a few words is set forth in detail. St. Peter means to say: This is the sum and substance of the kind of outward life you should lead. You should have unity of spirit. The apostles Peter and Paul often employ this expression. It means that we should all have one mind, one spirit, one conviction. What seems right and good to one should also be regarded as right and good by the others. This is a powerful, noteworthy word. One should understand it well. St. Paul, in particular, wrote much about it...

But one should teach that there should be one mind and many works, one heart and many hands. All should not do one and the same work, but everyone should attend to his own duties. Otherwise one and the same mind and one and the same heart do not remain. One must let what is external remain varied, so that everybody stays with what has been entrusted to him and with the kind of work he has at hand.

This is a proper teaching, and it is altogether necessary to understand it well. For the devil pays special attention to this matter. He has brought it about that works are stressed and that everyone thinks his work is better than that of the other person...

If people had been taught that before **God** no work is better than the other, but that through faith they are all alike, then the hearts would have remained in harmony, and we would all be of like mind ...

Thus before **God** everything is equal. He judges according to the heart and faith, not according to the person or according to the works. Therefore we should judge as **God** judges. Then we are of one mind, unity remains in the world, and hearts remain undivided and are not torn apart by external matters. I must esteem everything as good and must approve of the kind of work everyone does, provided that it is not a sin in itself.

... And in Phil. 4:7 Paul says: “And **the peace of God**, which passes all understanding, will keep your hearts and your minds in **Christ Jesus**.”...Therefore if one knows that faith brings with it everything a Christian should have, then we all have one spirit and are of one mind, and there is no distinction among works.

... Both teaching and life must be one and the same. I must regard as good what you regard as good, and by the same token what is pleasing to me must be pleasing to you, as I have said. This is the spirit Christians have, and to this spirit we must hold firmly, lest it be led astray.”

LIFE APPLICATION

1. All of you, have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind.
Why is this vital to the life of the church?
2. **The eyes of the Lord** are on the righteous, and his ears are open to their prayer.
How does this affect your daily prayers?
3. In your hearts regard **Christ the Lord as holy**, always being prepared to make a defense to anyone who asks you for a reason for the hope that is in you; yet do it with gentleness and respect, having a good conscience.
What are the situations and ways you can practice this in your vocation and calling?