

**Discussion on 1 Peter 3:8-12**  
Sunday School – February 11, 2018  
Sleater Kinney Road Baptist Church, Olympia, WA

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**1. TEXT (1 Peter 3:7):<sup>1</sup>**

Now, finally, each [of you] must make it a habit to be like-minded, understanding, have brotherly love [and] be tender-hearted and humble-minded. You must not make it a habit to repay evil for evil, or insult for insult. But, instead, you must always repay by asking God’s favor on the person, because you were called to all this, [and] as a result you’ll inherit God’s favor.

Because,

*“The one who is desiring to love life  
and to be seeing good days  
must stop the tongue from evil  
and the lips from speaking deceit,” [Ps 34:12-13].*

Instead,

*“he must turn from evil and do good;  
he must seek peace and pursue it,” [Ps 34:14].*

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<sup>1</sup> This is my own original translation from the UBS-5 Greek text. I’ve put all my translation and exegetical notes at the end of this document. I actually produced two translations; one more literal (closer to the KJV and NASB), and the other a bit more colloquial. I’ve decided to use the colloquial translation in the body of these notes, but you can find the literal version at the end of this document.

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Because,

*“the eyes of the Lord [are looking] upon the righteous,  
and his ears [are hearing] their prayers.*

*But, the face of the Lord is against those who practice evil,” [Ps 34:15-16a].*

**2. THINKING THROUGH THE TEXT:**

- In this section, Peter starts wrapping up the topic he started in 1 Peter 2:11-12, which read:
  - o **“Dear friends, I’m begging you – because you’re foreigners and temporary residents here, always keep far away from the worldly lusts which are battling against your souls.**
  - o **Always keep your whole way of life pure among the gentiles, so that as they speak evil about you as though you’re criminals, because of your good deeds (which they’re watching) they might give honor to God on that day when He returns to judge the world.”**
- That passage, and this one, are like two bookends; they mark the beginning and end of the same subject:
  - o **real** advice,
  - o for **real** people at all different points in the social and public ladder,
  - o about how to live faithful Christian lives in the **real** world,
  - o when they’re faced with **real** problems,
  - o and need some **real** advice
- So, let’s dive into this:

**a. Now, finally, each [of you] must make it a habit to be like-minded, understanding, have brotherly love [and] be tender-hearted and humble-minded.**

**Q1: Is Peter talking about how Christians should act towards each other, towards non-Christians, or both?**

- I think the main emphasis is to how believers should treat one another
  - o How can you be likeminded with an unbeliever?

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- How can you show brotherly love (i.e. Christian love; recognition of a spiritual kinship) to an unbeliever?
- These are principles every Christian should **want** to put into place in his life
  - We won't succeed all the time, but your honest desire should be to try every day

### **Q2: What does it mean to be "likeminded?"**

- It doesn't mean to agree with the Christians in your church about every single thing under the sun – that's not possible
- It also doesn't seem to mean you all agree about every single point of Christian doctrine – that isn't possible, either
  - **(1)** To be sure, churches have statements of faith, or subscribe to historic creeds or confessions, to define what they believe the Bible teaches on certain things, and these are all good!
  - **(2)** But, beyond agreement on doctrines on a systematic level, there will be differences of opinions about interpretation of passages, and how to apply passages in certain situations
    - This is a good and healthy thing – iron sharpens iron!
  - **(3)** But, I don't think Peter's telling them to sign a statement of faith together!
- It seems to imply a common understanding and unity about:
  - **(1)** the mission of the congregation (to glorify God by preaching the Gospel), and
  - **(2)** how to do it (i.e. a philosophy of ministry)
    - **Read Acts 4:32-37** (background = Peter and John released by Sanhedrin; Acts 3-4)
    - **Read Romans 12:14-21**
    - **Read Romans 15:1-6**

### **Q3: What do "understanding" and "tender-hearted" mean?**

- Understanding = sympathetic
  - We bear each other's burdens and help each other
  - We don't stand aloof, remote, and icy from each other
  - You can't do this if you're never here
- Tender-hearted = compassionate

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### Q4: What does “humble-minded” mean, and what are the implications?

- Remember that you don't know everything, and there is always somebody in your church you need to learn from

**b. You must not make it a habit to repay evil for evil, or insult for insult. But, instead, you must always repay by asking God's favor on the person, because you were called to all this, [and] as a result you'll inherit God's favor.**

### Q5: What does Peter want Christians to do when they're faced with hostility, because of their faith? Your translation probably says “bless;” what does this mean?

- It means he wants you to pray for the person's salvation
- You can't respond by cursing them, reviling them, or retaliation in kind
- Instead, God wants you to pray for their salvation
  - o What a wonder it is, that God invites us to participate in a person's salvation!

### Q6: What reason does Peter give for this? Why should you do it?

- There is a major translation issue with the last part of the verse:
  - o (1) It could be pointing backwards (e.g. my translation, KJV, ESV, NIV, NKJV); so the idea is that “God called you to bless your enemies”
  - o (2) It could be pointing forwards (e.g. NASB); so the idea would be something like, “God called you to receive a blessing”
    - I went with the backwards option, and I'll discuss it along those lines
- You're supposed to repay a person by praying for his salvation, because God called you to salvation *so you'd be an ambassador for the Gospel:*
  - o **“But you believers are a chosen people, a royal priesthood, a holy nation – God's own people. The purpose of all this is so you'd announce the wonderful things God did, who called you out of the darkness [and] into His amazing light. You used to not be a people, but now you're the people of God! You weren't given any mercy, but now you've received mercy!”** (1 Pet 2:9-10)

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- The idea is this:
  - o (1) God called you to salvation,
  - o (2) and He did it so you would call others to repent and believe in the Gospel, too,
- And:
  - o (3) you're going to inherit God's blessing and favor one day,
  - o (4) so shouldn't you call others to the Gospel, so they can share this inheritance with you!?

### **c. Psalm 34:**

- David wrote this psalm about his escape from Abimelech (called Achish in 1 Sam 21:10-15)
  - o He was running for his life from Saul, who was consumed with jealousy and tried to kill him (see 1 Sam 20 for context)
- Picture him giving his testimony in a congregational setting, praising God for His faithfulness
  - o (1) He began by publicly praising God for protecting him, and allowing him to escape (vv.1-6)
  - o (2) He reminds Israelites that they, too, can call on Yahweh when they need Him (vv.7-10)
    - Angels are encamped around God's people
    - Yahweh is someone to take refuge in
    - Fear and respect Him, because He looks after His people
  - o (3) Then, you can almost see David turn to the children, the young men and young ladies in the congregation, and speak directly to them to tell them what it means to live a righteous, holy life (vv.11-22):
    - **Q7: Think about what David tells these kids – how does someone have a long life, and enjoy the life God gives him?**
      - By living holy lives, personified by:
        - o (a) not speaking evil,
        - o (b) not telling lies,
        - o (c) not committing evil,
        - o (d) and seeking and pursuing peace
          - Peace with one another

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- Peace with God, by loving Him with everything you have (cf. Deut 6:5) and obeying Him because of this sincere love
- Think about how David treated King Saul, and consider that *David actually put this into practice* (see 1 Sam 24)!
- **Q8: What is David's point in vv.15-18?**
  - Don't retaliate, because God knows what's happening, and you should pray to Him, instead
  - David didn't kill Saul, even though he had the chance – he didn't think it would be right (see 1 Sam 24:1-4)
  - Instead, he trusted that God had chosen him to be King, and knew God would orchestrate circumstances according to his will
  - **Read vv.17-22**
- David's entire point to the children he's talking to is this:
  - **(1)** God saved and delivered me from certain death!
  - **(2)** I could have killed Saul, and taken the bull by the horns, but I didn't
    - I kept my tongue from evil, and my lips from speaking deceit – even when I was being hunted by Saul!
    - I always tried to depart from evil, and follow God's word to do good; I sought and pursued peace with God, and with Saul!
  - **(3)** God sees the righteous, and their actions in the midst of persecution and adversity, and He'll answer your prayers for help and protect you, just like He protected me!

**Q9: Why did Peter quote this psalm? He says, "Because," then begins the quote. What's his point?**

- He says we need to follow David's example
- We're the kids sitting in the front row, listening to David's advice, and Peter says it's good advice for us!
- This is all directly tied to what he just said:

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- **“You must not make it a habit to repay evil for evil, or insult for insult. But, instead, you must always repay by asking God’s favor on the person, because you were called to all this, [and] as a result you’ll inherit God’s favor,”** (1 Pet 3:9)
  - When you’re faced with anger, hostility, insults and wrong as a result of your faith:
    - **(a)** Keep your tongue from evil, and from your lips from speaking deceit
    - **(b)** Turn from the temptation to repay evil with evil, and instead – do good!
    - **(c)** Seek peace with the person and with God!
    - **(d)** You do this by asking for God’s favor on the person, blessing him, and praying for his salvation
    - **(e)** If you’re one of God’s children, and you’re wanting to enjoy and love life, and see good days, this is what you should desire to do!
    - **(f)** Pray to God about the person; His eyes see what’s happening and His ears are listening for your prayers
    - **(g)** But, His face is turned against those who repay evil with evil
- In short, the way we respond to hostility matters – and we must always remember that we represent Christ, our Risen Lord and Savior, and we have to act in light of that at all times!

### **3. THOUGHT-FLOW DIAGRAM & GREEK TRANSLATION NOTES:**

I can hardly think of anybody who’d be interested in these notes. I made them for myself as I studied the passage, and I need somewhere to store them so I find them later. This is as good a place as any. Please feel free to ignore all this, if you wish! These are not preaching notes, and are not intended to be. Nobody in his right mind should mistake them for teaching notes. They’re simply translation notes about particular points of grammar and syntax.

#### **a. Translation (1 Peter 3:7):**

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Now, finally, each [of you] must make it a habit to be like-minded, understanding, have brotherly love [and] be tender-hearted and humble-minded. You must not make it a habit to repay evil for evil, or insult for insult. But, instead, you must always repay by asking God’s favor on the person, because you were called to all this, [and] as a result you’ll inherit God’s favor.

Because,

*“The one who is desiring to love life  
and to be seeing good days  
must stop the tongue from evil  
and the lips from speaking deceit,” [Ps 34:12-13].*

Instead,

*“he must turn from evil and do good;  
he must seek peace and pursue it,” [Ps 34:14].*

Because,

*“the eyes of the Lord [are looking] upon the righteous,  
and his ears [are hearing] their prayers.  
But, the face of the Lord is against those who practice evil,” [Ps 34:15-16a].*

### **b. Thought-flow Diagram:<sup>2</sup>**

POSITIVE COMMAND TO BE ...	- <a href="#">Now, finally, each [of you] must make it a habit to be</a>
PREDICATE #1	○ <a href="#">like-minded</a> ,
PREDICATE #2	○ understanding,
PREDICATE #3	○ have brotherly love
PREDICATE #4	○ [and] be tender-hearted

<sup>2</sup> This format is based off Richard Young’s discussion on thought-flow diagrams (*Intermediate Greek* [Nashville, TN: B&H, 1994], 268-271) and the format in the ZECNT commentary series. It blends both versions, and I’m not entirely sure it gets the point across well, but I’m using it for now.

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	PREDICATE #5	○ and humble-minded.
<b>NEGATIVE COMMAND</b>		- <a href="#">You must not make it a habit to repay</a>
	COMMAND #1	○ <a href="#">evil for evil</a> ,
	COMMAND #2	○ <a href="#">or insult for insult</a> .
<b>CONTRAST</b>		- <a href="#">But, instead</a> ,
	CONTRAST WITH NEGATIVE COMMAND	○ <a href="#">you must always repay by asking God's favor on the person</a>
	reason for command ("this" refers to all of previous)	▪ <a href="#">because you were called to all this</a> ,
	result of God's calling	• <a href="#">[and] as a result you'll inherit God's favor</a> .
<b>REASON FOR THESE COMMANDS</b>		- <a href="#">Because</a> ,
	IF ...	○ <a href="#">"The one who is desiring to love life</a>
		○ <a href="#">and to be seeing good days</a>
	then #1	▪ <a href="#">must stop the tongue from evil</a>
		• <a href="#">and the lips from speaking deceit.</a> "
	then #2	▪ <a href="#">Instead, "he must turn from evil and do good;</a>
		• <a href="#">he must seek peace and pursue it.</a>
	REASON FOR PREVIOUS	○ <a href="#">Because</a>
	reason #1	▪ <a href="#">the eyes of the Lord [are looking] upon the righteous,</a>
	reason #2	▪ <a href="#">and his ears [are hearing] their prayers.</a>
	contrast	▪ <a href="#">But, the face of the Lord is against those who practice evil.</a> "

### c. Translation Notes:

- **Row #1:** Greek text (UBS-5);
- **Row #2:** parsing;
- **Row #3:** gloss;
- **Row #4:** brief syntax notes;
- **Row #5:** cardboard, but more "literal" translation;
- **Row #6:** smoother, slightly more colloquial translation

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Τὸ	δέ	τέλος	πάντες
asn	conj	asn	npm
	now	finally	all, each, every
	<i>transition or addition</i>	<i>adverbial acc manner</i>	<i>subj</i>
Now, finally, each [of you] must make it a habit to be			
Now, finally, each of you must always be			

*πάντες ... εὐσπλαγχοι*. The *πάντες* is the subject, followed by an absent (but clearly implied) present tense-form “being” verb with an imperative flavor, which makes all the adjectives predicate nominatives.<sup>3</sup> I take this missing imperative to be iterative in flavor, just like the parallel participle which follows.

*τέλος*. This indicates the end of the “household” or “station codes.” It sums up everything Peter has been emphasizing in a crescendo.<sup>4</sup>

<i>πάντες</i>	<i>ὁμόφρονες</i>	<i>συμπαθεῖς</i>	<i>φιλάδελφοι</i>	<i>εὐσπλαγχοι</i>	<i>ταπεινόφρονες</i>
npm	npm	npm	npm	npm	npm
all, each, every	one mind, like-minded, united, harmonious	sympathetic, understanding	brotherly love	tender-hearted, compassionate, good-hearted	humble-minded
<i>subj</i>	<i>predicate nominative</i>	<i>predicate nominative</i>	<i>predicate nominative</i>	<i>predicate nominative</i>	
like-minded, understanding, have brotherly love [and] be tender-hearted and humble-minded					
like-minded, understanding, love one another like brothers and sisters, be tender-hearted and humble-minded					

<i>μὴ</i>	<i>ἀποδιδόντες</i>
neg	partnrm
	they are returning
<i>imperative (parallel w/implied imperative verb in v.8); simple active; iterative; subject</i>	
You must not make it a habit to repay	
Don't repay	

*ἀποδιδόντες*. The sense here seems to be iterative. The descriptive present is more for ongoing events happening at the very moment of speaking. This is actually a general command for the listeners to observe their whole lives. The idea seems to be a customary type of behavior Peter doesn't want them to engage in. So, the

<sup>3</sup> See the discussion by Greg Forbes, *1 Peter*, in EGGNT (Nashville, TN: B&H, 2014; Kindle ed.), KL 3478-3481. Lenski disagrees (*1 Peter*, 142).

<sup>4</sup> Lenski (*1 Peter*, 142).

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iterative sense seems to be best, here. The opponents here seem to be non-Christians; Peter’s focus has clearly shifted from inter-family attitudes (“likeminded,” etc.) to a Christian’s relationship to hostile outsiders.

κακὸν	ἀντι	κακοῦ
asn	prep	gsn
evil	for	evil
<i>d.obj.part.</i>	<i>exchange</i>	<i>obj.prep</i>
evil for evil		

ἢ	λοιδορίαν	ἀντι	λοιδορίας
particle	asf	prep	gsf
or	insult	for	insult
	<i>d.obj.part.</i>	<i>exchange</i>	<i>obj.prep</i>
or insult for insult			

λοιδορίαν. The sense of the word is slander, railing, verbal abuse or insults (see BDAG, Danker, etc.). Context is the key. The word has been used to refer to slander or general verbal infighting (Ex 17:7 [“Meribah”]; Prov 10:18, 20:3). Here, Peter is warning against responding in kind to unbelievers. The best thing to do seems to be to take the general approach. I translated it as “insult.”

τοῦναντίον	δέ
asm	conj
instead	
<i>contrast</i>	<i>contrast</i>
But, instead,	
Instead,	

εὐλογοῦντες
parpnm
you are blessing
<i>imperative; simple active; iterative; implied subject</i>
you must always repay by asking for God’s favor on the person,
always repay by asking for God’s favor on the person,

εὐλογοῦντες. Here we have a very real-world translation problem. The normal gloss for the word is “bless.” It can mean something like “be kind,” or “invoke God’s blessing upon.” Because Christians were called to receive blessing (i.e. “divine favor”) for God, it makes sense to understand the participle to have the same

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sense, here.<sup>5</sup> This is an iterative idea; a practice the Christian must cultivate constantly.<sup>6</sup>

But, how should we translate it? The rendering “bless” is standard Biblish in our Christian vocabulary, to be sure, but what does it actually mean? Any fair person would admit that, in this context, the sense is that the Christian shouldn’t return insult for insult, or evil for evil. Instead, the Christian should ask for God’s favor on the offender. So, perhaps we should just translate it that way! We shouldn’t be captive to older glosses that don’t capture what the word actually means. Deliberate ambiguity isn’t a virtue when the context is rather straightforward.

What, exactly, is the content of this petition for God’s divine favor on the hostile unbeliever? Edwin Blum sums it up best, “The great desire of Christians must not be revenge but for God to grant the gift of repentance to those who do not know him.”<sup>7</sup>

ὅτι	εἰς	τοῦτο	ἐκλήθητε
conj	prep	asn; d.pronoun	2 <sup>nd</sup> , pl, aor, pass, i
so that	in	this	you were called
reason	purpose	refers to cmds. in v.9a	divine passive; constative
because you were called to all this,			
because you were called to do this			

τοῦτο. The demonstrative pronoun is referring to the previous, contrasting command (“don’t repay ...”).<sup>8</sup> The conjunction which governs the phrase is explaining what came immediately before (the contrasting commands), so the pronoun is also referring to those commands. For an argument that it refers to what follows (in which case, the sense is that Christians were called to inherit a blessing), see Hiebert<sup>9</sup> and Lenski.<sup>10</sup>

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<sup>5</sup> Michaels (*1 Peter*, 178). Forbes agrees (*1 Peter*, KL 3513 – 3514). See also Karen Jobes, *1 Peter*, in BECNT (Grand Rapids, MI: Baker, 2005), 218.

<sup>6</sup> Hiebert (*1 Peter*, 214).

<sup>7</sup> Edwin Blum, *1 & 2 Peter*, in EBC, vol. 12 (Grand Rapids, MI: Zondervan, 1981), 238.

<sup>8</sup> See Michaels (*1 Peter*, 178).

<sup>9</sup> Hiebert (*1 Peter*, 214 – 215).

<sup>10</sup> Lenski (*1 Peter*, 143).

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The English translation data favors a backward reference, to the contrasting commands:

- **Points forward:** NASB, NET, NEB, REB, Phillips
- **Points backward:** Anderson,<sup>11</sup> Lattimore,<sup>12</sup> Tyndale, KJV, RSV, ESV, NIV, NLT, NKJV, LEB (maybe ☺)

ἵνα	εὐλογίαν	κληρονομήσητε
<i>conj</i>	<i>asf</i>	<i>2<sup>nd</sup>,pl,aor,a,subj</i>
so that	blessing	you may inherit
<i>result</i>	<i>d.obj.κληρονομήσητε</i>	<i>futuristic; result clause w/ἵνα</i>
[and] as a result you will inherit God's favor.		
and you'll inherit God's favor.		

ἵνα εὐλογίαν κληρονομήσητε. This one is very tricky. Is the conjunction expressing purpose or result?

- If it's *purpose*, then Christians were called to show Christlike love and character to hostile unbelievers, **in order that** they might obtain God's favor when He returns. There *are* ways to make this fit,<sup>13</sup> but it's awkward.
- If it's *result*, then the sense is that Christians must show Christlike love and character to hostile unbelievers, because they were called to serve God and the Gospel in this way and, **as a result of this divine calling**, they're going to inherit a blessing themselves – so (if you complete the implicit train of thought) Christians must likewise ask God to bless those who persecute them.

The best sense is *result*. Matthew Henry remarked, "A Christian's calling, as it invests him with glorious privileges, so it obligates him to difficult duties."<sup>14</sup>

γάρ
<i>conj</i>
for
<i>explanatory for all previous cmds in passage</i>

<sup>11</sup> Julian Anderson, *An Accurate Translation of the Greek New Testament into Simple, Everyday American English*, revised ed. (Jefferson, WI: Anderson Prison Ministries, 1990).

<sup>12</sup> Richard Lattimore, *The New Testament* (New York, NY: North Point Press, 1996).

<sup>13</sup> See, for example, Michaels (*1 Peter*, 179).

<sup>14</sup> Matthew Henry, *Commentary on the Whole Bible* (Old Tappan, NJ: Revell, n.d.), 6:1024.

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Because,

ὁ	θέλων	ζῶν	ἀγαπᾶν
nsm	papnsm	asf	asf
	the one who is desiring	life	love
subject	descriptive; simple active	d.obj.participle; dbl acc.	d.obj.participle; dbl acc.
“The one who is desiring to love life			

καί	ἰδεῖν	ἡμέρας	ἀγαθὰς
conj	a,a,inf	apf	apf
and	seeing	days	good
	simple infinitive, complementary to participle	d.obj.infinitive;dbl acc.	
and to be seeing good days			

παυσάτω	τὴν γλῶσσαν	ἀπὸ	κακοῦ
3 <sup>rd</sup> ,s,aor,a,imp	asf	prep	gsn
he must stop	the tongue	from	evil
constative; simple active	d.obj. παυσάτω		obj.prep
must stop the tongue from evil			

καί	χείλη	τοῦ	μὴ	λαλῆσαι	δόλον
conj	apn	gsm	neg	a,a,inf	asm
	lips	the		he is speaking	deceit
	d.obj.παυσάτω	w/infinitive		articular, complementary	d.obj.infinitive
and the lips from speaking deceit.”					

λαλῆσαι. This phrase is parallel to the first phrase (“stop the tongue from evil”), tied to the verb παυσάτω and is complementary. The negation before the infinitive is redundant (see Robertson, 1171). The verb which the phrase is linked to is already negative, so the added negation is a sort of double-negative (Young, 203).

ἐκκλινάτω	δὲ	ἀπὸ	κακοῦ	καί	ποιησάτω	ἀγαθόν
3 <sup>rd</sup> ,s,aor,a,imp	conj	prep	gsn	conj	3 <sup>rd</sup> ,s,aor,a,imp	asn
he must turn from, stop, steer clear of	instead	from	evil	and	he must do	good
constative; simple active	contrast		obj.prep		constative; simple active	dir.obj.verb
Instead, “he must turn from evil and do good;						

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ζητησάτω	ειρήνην	και	διωξάτω	αυτήν
3 <sup>rd</sup> ,s,aor,a,imp	asf	conj	3 <sup>rd</sup> ,s,aor,a,imp	asf
he must seek, desire	peace	and	he must pursue, run after, chase after	it
<i>constative; simple active</i>	<i>d.obj.verb</i>		<i>constative; simple active</i>	<i>refers to ειρήνην</i>
he must seek peace and pursue it.”				

ὅτι
conj
because
reason
Because

**ὅτι.** Forbes claims the conjunction isn't in the LXX.<sup>15</sup> However, it does appear in Swete's LXX printed text. There isn't "one single" LXX text. Just like with any ancient document, there are many, many copies. It may not be original. I considered it to be an editorial explanation by Peter, before he continued with his quotation.

ὀφθαλμοί	κυρίου	ἐπὶ	δικαίους
npm	gsm	prep	apm
eyes	Lord	on, upon	righteous
<i>subj.</i>	<i>partitive</i>	<i>space</i>	<i>dir.obj.prep</i>
“the eyes of the Lord [are looking] upon the righteous,			

και	ὄτια	αὐτοῦ	εἰς	δέησιν	αὐτῶν
conj	npn	gsm	prep	asf	gpm
and	ears	his	on	prayer	their
	<i>subj.</i>	<i>partitive</i>	<i>space</i>	<i>d.obj.prep</i>	<i>modifies δέησιν</i>
and his ears [are hearing] their prayers.					

πρόσωπον	δὲ	κυρίου	ἐπὶ	ποιοῦντας	κακά
nsm	conj	gsm	prep	partcp	apn
face	but	Lord	against	those who are doing	evil
<i>subj</i>	<i>contrast</i>	<i>partitive</i>	<i>opposition</i>	<i>substantival; simple active; iterative</i>	<i>obj.participle</i>

<sup>15</sup> Forbes (1 Peter, KL 3568).

## Discussion on 1 Peter 3:8-12

Sunday School – February 11, 2018  
Sleater Kinney Road Baptist Church, Olympia, WA

But, the face of the Lord is against those who practice evil.”
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This is a comparison chart between Peter’s text, and what he quoted from Psalm 34:12-16 (33:13-17 in the LXX):

LXX (Swete)	NA-28
τίς ἐστὶν ἄνθρωπος ὁ θέλων ζῶην, ἀγαπῶν ἰδεῖν ἡμέρας ἀγαθὰς; παῦσον τὴν γλῶσσάν σου ἀπὸ κακοῦ, καὶ χεῖλη τοῦ μὴ λαλήσαι δόλον· ἔκκλινον ἀπὸ κακοῦ καὶ ποιήσον ἀγαθόν, ζήτησον εἰρήνην καὶ δίωξον αὐτήν. ὅτι ὀφθαλμοὶ Κυρίου ἐπὶ δικαίους, καὶ ὅλα αὐτοῦ εἰς δέησιν αὐτῶν· πρόσωπον δὲ Κυρίου ἐπὶ ποιοῦντας κακά,	ὁ θέλων ζῶην ἀγαπᾶν καὶ ἰδεῖν ἡμέρας ἀγαθὰς παυσάτω τὴν γλῶσσαν ἀπὸ κακοῦ καὶ χεῖλη τοῦ μὴ λαλήσαι δόλον, ἐκκλινάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν, ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν· ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίους καὶ ὅλα αὐτοῦ εἰς δέησιν αὐτῶν, πρόσωπον δὲ κυρίου ἐπὶ ποιοῦντας κακά

There wasn’t a single LXX “text” in Peter’s day, but it is still obvious he was quoting from the Greek Old Testament, and he did so pretty much exactly.