

1 PETER 3:8-12 “BE OF ONE MIND”

8 Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous;

9 not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing.

- **Most of us are willing to have one mind – as long as it is ours!**

- **Our mind is to be Christ’s mind:**

1 Corinthians 2:16 For “who has known the mind of the LORD that he may instruct Him?” But we have the mind of Christ.

- **David Guzik:** “Christians are to be like a choir - all singing with their own voice, and some singing different parts, but all singing to the same music and with harmony.”

John 13:35 By this all will know that you are **My disciples**, if you have love for one another.”

- **What does that look like:**

- **Compassion for one another**

- **Tenderhearted**

- **Courteous**

- **Not returning:**

- **Presumes a supernatural response – not a natural one**

- **Evil for evil**

- **Eye for an eye, tooth for a tooth – Biblical principle?**

- **Hatfields and the McCoys**

- **Family Feud**

- **Reviling for reviling**

James 3:7-12

7 For every kind of beast and bird, of reptile and creature of the sea, is tamed and has been tamed by mankind.

8 But no man can tame the tongue. *It is an unruly evil, full of deadly poison.*

9 With it we bless our God and Father, and with it we curse men, who have been made in the similitude of God.

10 Out of the same mouth proceed blessing and cursing. My brethren, these things ought not to be so.

11 Does a spring send forth fresh water and bitter from the same opening?

12 Can a fig tree, my brethren, bear olives, or a grapevine bear figs? Thus no spring yields both salt water and fresh.

- **Returning:**

- **Blessings that you may receive blessings**

- **“Blessing”** (*eulogountes*) here **means to speak well of someone.** This differs from the word “blessed” (*makarioi*, “fortunate or privileged” in verse 14; cf. 4:14; Matt. 5:3-11).¹
- **“Blessing”** is not a noun, but a participle, **“be constantly blessing.”**²

▪ **Blessings for blessings**

Matthew 5:44-47

44 But I say to you, **love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you,**

45 that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust.

46 For if you love those who love you, what reward have you? Do not even the tax collectors do the same?

47 And if you greet your brethren only, what do you do more *than others*? Do not even the tax collectors do so?

10 For “He who would love life And see good days, Let him refrain 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 (*in*) to their prayers; But the face of the LORD is against those who do evil.”

- **“Unto” is literally “into.”** God’s ears are “into” the prayers of the righteous.
- What a picture of God bending down into the very prayers of His children, earnestly listening to their petitions, eager to answer them and come to the aid of those who pray. We have no far off deity to make propitious. We do not have to plead with God to make Him willing to answer our prayers. He is more desirous of answering them than we are to have them answered.³

cf. *confer*, compare

¹Walvoord, J. F., Zuck, R. B., & Dallas Theological Seminary. (1983-c1985). *The Bible knowledge commentary : An exposition of the scriptures*. Wheaton, IL: Victor Books.

²Wuest, K. S. (1997, c1984). *Wuest's word studies from the Greek New Testament : For the English reader* (1 Pe 3:9). Grand Rapids: Eerdmans.

³Wuest, K. S. (1997, c1984). *Wuest's word studies from the Greek New Testament : For the English reader* (1 Pe 3:12). Grand Rapids: Eerdmans.