

Harmonious Living
1 Peter 3:8-12

Introduction

Turn again in your Bibles to 1 Peter 3. We will be continuing this morning in our examination of the practical directives Peter gives concerning living Godly lives as a result of your identity in Christ. Perhaps it may sound like I am being redundant at this point in this sermon series to keep going back to what Peter says in chapters 1 & 2 about what God has done in redeeming us from our sins and the identity He has given us in Christ Jesus, but that is the foundation upon which he builds the directives he gives about living in godliness with proper submission to various authorities in your life and in harmony with one another. In fact, you will not be able to live according to what Peter teaches in these passages unless you are a true Christian, and your ability to do so will be directly related to your proper understanding and application of your identity in Christ.

Peter teaches that if you are a true Christian, a disciple of Jesus, someone who has placed their faith in the person and work of Jesus Christ to save you from your sins, then you are chosen by God, sanctified by the Spirit and cleansed by Jesus. You have been born again by God's mercy and redeemed by Christ's blood. You are a "*living stone*" being built up as a spiritual house for you are part of a chosen race, a royal priesthood, a holy nation and a people for God's own possession. Therefore you are also an *alien and stranger* in this world and a slave of Jesus.

I would dare say that due to the severe Biblical ignorance that now exists among the vast majority of even self-professing Christians, few know these truths and even less understand them to apply them. Their view of Christianity is more akin to thinking they are Christians because of either their cultural heritage or that in praying a prayer they gained fire insurance from Hell and assurance of Heaven. Their understanding of both Jesus and the salvation He brings is minimal. That is why so many professing Christians live lives that are little different from the non-Christians around them, and also why so many turn away from Christianity when they learn that Jesus is Lord and they reject being His slave. They want to live their own way according to their own wisdom in pursuit of their own desires and therefore remain slaves of sin. They may still conform to societal standards which may reflect elements of Christianity, but they are not living for Christ. What you actually believe will be reflected in the manner in which you live.

Beginning in 1 Peter 2:13, the apostle begins a practical application of your identity in Christ starting with proper submission to civil authorities as an extension of your submission to God. But that also places the limits on such submission because it is to God first and then to human institutions as they carry out God's purpose for such institutions. Any authority that seeks to have you disobey God by doing something contrary to His commands or hinders you from what He commands you to do is to be respectfully disobeyed and resisted. That same principle applies to authority in the workplace and to wives in the homes. Christians should be the best citizens, the best workers, the best employers and the best wives and husbands in keeping with our pursuit of godliness in every area of life. However, our loyalty must always be first and foremost to God regardless of the consequences that come from ungodly human authorities. Please go back to the sermons preached on those individual topics for more detail. ([Link to 1 Peter Sermons](#))

Since Christians remain human, we can expect to have failures in our application of our Christian identity in the pursuit of godliness. That is why in the last sermon in this series I addressed how to properly deal with failure by seeking forgiveness, reconciliation and restoration in our relationships with others which in turn results in increasing victory over sin our lives as part of God's process of molding us into the image of the Lord Jesus Christ. God will be faithful in doing His part in this work of

sanctification (Phil. 1:6), but we must also do our part in cooperating with the Holy Spirit in that work (2 Peter 1:2-8). (Link to Sermon)

This morning we come to the last part of this section dealing with the idea of submission as part of our living according to our identity in Christ. In this next subsection Peter directly addresses all of his readers with summary statements about the manner in which Christians should live in general as part of their submission to God. Notice 1 Peter 3:8 begins *“To sum up, all of you”* or *“finally, all of you”* depending on your translation. Peter then points out in verses 8-12 the attitude, actions, purpose and pursuit of the Christian followed by a return to his general theme in verses 13-17 of how to handle suffering for the sake of righteousness.

⁸ *To sum up, all of you be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit;* ⁹ *not returning evil for evil or insult for insult, but giving a blessing instead; for you were called for the very purpose that you might inherit a blessing.* ¹⁰ *For, “The one who desires life, to love and see good days, Must keep his tongue from evil and his lips from speaking deceit.* ¹¹ *“He must turn away from evil and do good; He must seek peace and pursue it.* ¹² *“For the eyes of the Lord are toward the righteous, And His ears attend to their prayer, But the face of the Lord is against those who do evil.”* ¹³ *Who is there to harm you if you prove zealous for what is good?* ¹⁴ *But even if you should suffer for the sake of righteousness, you are blessed. And do not fear their intimidation, and do not be troubled,* ¹⁵ *but sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence;* ¹⁶ *and keep a good conscience so that in the thing in which you are slandered, those who revile your good behavior in Christ will be put to shame.* ¹⁷ *For it is better, if God should will it so, that you suffer for doing what is right rather than for doing what is wrong.*

Attitude - 1 Peter 3:8

Peter lists five adjectives to describe the attitudes Christian should have toward one another that arise from their identity in Christ and submission to God - *“harmonious, sympathetic, brotherly, kindhearted, and humble in spirit.”* We are going to take a quick look at each one.

Harmonious, ὁμόφρων / homophrōn, is a compound term joining the word for “same” or “similar” with the word for “mind,” “thought,” or “understanding,” so it means to be of the same mind or having similar thoughts. It is describing here a unity that is to exist among believers because we share the same beliefs and understanding of God and what He has done for us in Jesus Christ. This is a harmony that will exist naturally because all true Christians share the same identity in Christ as Peter has already pointed out in chapters 1 & 2. Though this is the only place this particular word is used in the New Testament, it is a common theme throughout it.

Paul points this out in Philippians 2:2 calling on them to be *“of the same mind, maintaining the same love, united in spirit, intent on one purpose.”* In Ephesians 4 Paul points out that the basis of the unity that is to exist within the body of Christ, the church, is because there is only one body, one spirit, one hope of our calling, one Lord, one faith, one baptism and one God and Father of all who is over all and through all in all. Every believer is a unique individual with particular gifts and abilities by which they serve the Lord and one another in the church, but each of them is to work in harmony with the others so that *“the whole body, being fitted and held together by what every joint supplies, according to the proper working of each individual part, causes the growth of the body for the building up of itself in love”* (vs. 16).

I want to stress this point. Being harmonious, like minded, in the church is not a case of group think. Though I am sure there are plenty of cases of that happening in which one individual or a small group is able to intimidate enough others to go along with what they want that the whole group then follows like a bunch of lemmings, that is not what Jesus wants in His church. Our harmony is to be founded solely on our common identity in Christ. It is because of the Holy Spirit working in each individual so that we all

share the same fundamental theological beliefs and in humility we are able to work in harmony with each other. It is also because the Holy Spirit prods us to learn and then stand on truth that we will resist falsehood and anything contrary to God's word even if that means having to stand alone for a time. Our submission to God is a prevention to human group think. We are never to pursue unity for the sake of unity. We pursue understanding God and His will which is the only proper basis for unity.

Peter continues on to describe four additional attitudes that enable this harmonious like mindedness to form, but the basis of it will be our unity of faith and common love for God which then extends to one other. Jesus said in John 13:34–35, ³⁴ *“A new commandment I give to you, that you love one another, even as I have loved you, that you also love one another.”* ³⁵ *“By this all men will know that you are My disciples, if you have love for one another.”* The next three adjectives are practical expressions of that love.

Sympathetic, συμπαθής / sumpathās, is another compound word joining the preposition “with” to the word for “passion.” It describes being *“affected like another by the same sufferings, impressions, emotions”* (TDNT). What harmonious, like-mindedness seeks to describe in a unity of thought, sympathetic describes in unity of emotion. Christians are not to be callous or stoic toward one another. We seek to understand one another including the emotions that are part of the experiences of life. This is another word that is found only in this passage, but the concept it describes is frequently found throughout Scripture.

Paul describes it in his admonition in Romans 12:15, to *“rejoice with those who rejoice, and weep with those who weep.”* It is part of the commands in Hebrews 13:3 to *“Remember the prisoners, as though in prison with them, and those who are ill treated, since you yourselves also are in the body.”* It should be a natural reaction toward other Christians since we are part of the same body as Paul describes in 1 Cor. 12:25-26 - *“that the members may have the same care for one another. And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it.”*

Such sympathy will express itself in actions of compassion and mercy. This was a common response that Jesus had when He encountered individuals or crowds of people that were suffering and had need (Matt. 9:36; 14:14; 15:32; 20:34; Luke 7:13-14). Jesus pointed to the good Samaritan as such an example in explaining what it meant to love your neighbor. When he came upon the man who had been robbed and beaten *“he felt compassion”* and immediately sought to assist and provide for him at his own sacrifice. James 2:16 points out the uselessness of compassionate words of well wishing which do not correspond with actual actions that should result from such sympathy. 1 John 3:16-19 calls into question the love someone claims to have for God if there is not a corresponding love demonstrated in sympathy and compassion for a brother in need.

Because of who we are in Christ, true Christians are to be both like minded and sympathetic. Our identity in Christ will have direct effects upon both the mental and emotional aspects of our beings.

Brotherly, φιλάδελφος / philadelphos, is another compound term combining the word for love, friendship, affection with the word for brother so it means “brother loving” and describes relationships that are close, committed, affectionate friendships. The particular form of this word only occurs in this verse, but its related cognate occurs six times, three of which are by Peter, and the concept of such committed, loving relationships among Christians is frequent. Peter has already brought up this concept twice. In 1 Peter 1:22 he uses the cognate (φιλαδελφία / philadelphia) in pointing out that their *“sincere love of the brethren”* was an evidence of their being redeemed, believers in God. In 1 Peter 2:17 he includes the command *“love the brotherhood”* as part of what they were to do as bondslaves of God. That command is actually stronger since he uses the word for sacrificial love, ἀγαπάω / agapaō.

Paul uses the cognate in Romans 12:10 in his list of duties of Christians to one another - *“devoted to one another in brotherly love, giving preference to one another in honor.”* He also uses it in 1 Thess 4:9 in commending them for how quickly they had matured in following God including His command to

love one another. It is used in Hebrews 13:1 as one of the commands of how Christians were to behave. Again, as I already pointed out from John 13:34-35, the sacrificial love of Christians for one another is the evidence that we are followers of Jesus Christ. Peter's use of this particular word adds to that love the emotional components of friendship and affection that exists between siblings that love each other. True Christians are adopted by God into His family so that we are brothers and sisters to one another.

Kindhearted, εὐσπλαγχνος / eusplagchnos, literally means "good bowels" which does not make sense to English speakers until it is pointed out that the Greeks referenced bowels as the seat of emotion since strong emotions can affect them. We actually do the same to some degree. You can have a "gut feeling," anticipation can give you "butterflies in your stomach," and your intestines can be "tied up in knots" over strong emotions. Since English speakers often use heart in reference to emotion, this word is translated as kindhearted or tenderhearted and it refers to being affectionate and compassionate (Louw-Nida). Paul uses the same word in Ephesians 4:32 - "*Be kind to one another, tender-hearted, forgiving each other, just as God in Christ also has forgiven you.*"

This is another word that describes the closeness of relationship Christians are to have with one another with this word having more of an emphasis on emotions and actions of compassion toward those that are suffering or in need since that is the use of the root verb. The KJV translated this word as "pity." Its usage in Ephesians 4:32 gives a context of being compassionate even toward those that may have wronged you since tender-hearted is immediately followed by forgiving one another. Christians want to see things from God's perspective which is the basis of forgiveness, but we are also to try to understand the position, circumstances and weaknesses of others which enables compassion and pity.

Humble in spirit, ταπεινόφρων / tapeienophrōn, is a compound word combining the words for humble and understanding. The NKJV translates this as "courteous" and the ESV as "humble mind." This particular form of the word only occurs in this verse, but its related form occurs seven times and is usually translated as humility or humility of mind. This refers to having an attitude of humility, it is having a modest opinion of yourself. The common problem of mankind is pride which is usually marked by haughtiness and arrogance. As Paul points out in Romans 12:3, the Christian is "*not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of faith.*"

With that in mind, I need to quickly point out that pride can also exhibit itself in being reclusive or even unwilling to try. Pride generates a fear of either failure or inability to meet the standards that a person has set for himself for whatever reason. God wants us to think rightly about ourselves which will include the reality that we will fail as I pointed out a couple of weeks ago. A proper humility of mind includes trusting God to enable you to do whatever He asks you to do in an exercise of faith though you know it is beyond your own ability.

A proper humility of mind, as Paul points out in Philippians 2, includes regarding others as more important than yourself and looking out after their interests instead of just your own. It is following the example of Jesus. Humility is a key character trait of Christians since *God is opposed to the proud, but gives grace to the humble* (James 4:6), and without that grace you will neither be able to be saved (Eph. 2:8) nor serve Him properly (Eph. 4:7f).

Peter uses these five adjectives to describe the attitudes Christians are to have toward one another that arise from their identity in Christ and submission to God - "*harmonious, sympathetic, brotherly, kindhearted, and humble in spirit.*" Next he describes actions.

Actions - 1 Peter 3:9

Arising out of proper attitudes will be proper actions. Peter writes in verse 12,⁹ "*not returning evil for evil or insult for insult, but giving a blessing instead.*" The term for returning, ἀποδίδωμι / apodidōmi, refers to recompense, the payment or obligation fulfilled according to what a person has

done or is to be expected. It could be good or bad depending on the context. Paul uses this same word in Romans 2:6 in reference to the Lord who will render / repay / recompense each person according to his deeds. Those doing right will receive eternal life, and those who are unrighteous will receive wrath and indignation. The context here in 1 Peter 3 is bad. It a reference to revenge. Treating someone in the same negative way they treated you.

Revenge is a normal response of people and it shows up early in the list of human evils. In Genesis 4:12-15 Cain was already aware that he was subject to being killed for murdering his brother. The Lord mercifully put a mark on him to prevent his being slain. Later in the same chapter, (vs. 23-24), Cain's descendent, Lamech, brags to his wives about going beyond revenge to kill someone who injured him and threatening even greater vengeance on anyone trying to justly kill him for it. Sinful man characteristically wants to go beyond just recompense to cause even greater harm than what was incurred. That is why the Mosaic law limited vengeance to the equivalent, an eye for an eye, a tooth for a tooth, etc. (Lev. 24:19-20).

Evil here, κακός / kakos, is a general term translated with many synonyms of bad as determined by the context including whether there are moral implications or not. The root meaning of the term is an expression of a lack. If it is a lack of ability or quality, it is bad in the sense of incapable, poor, weak, inferior, junk. If it is a lack of moral goodness, it is bad in the sense of evil, wicked, immoral. This idea helps us understand the problem of the origin of evil.

Evil is not something God did or caused to happen, it is the result of a departure from God so that there is a lack. Satan became evil after He turned against God with a quest to usurp Him. Satan removed himself from God's direction in his life. In the same way, Adam & Eve sinned by disobeying God's command and then hid themselves from God. They now lacked the fellowship they had with God previously and with it His directions for living demonstrated in their feeble efforts to hide their nakedness with fig leaves. Man is evil because of the combination of the lack of the knowledge of God and turning away from what knowledge he does have. That is the slide into depravity Paul describes in Romans 1 as people turn away from God and what is good to pursue their own thoughts and desires.

The context of verse 9 suggests that the term evil there has a moral component to it, but at the same time, since there is another word for evil that is more specific in describing moral corruption and wickedness, I have to conclude that Peter intended for this to be broader in meaning than just moral evil so that it would also include things which are bad in a non-moral sense of being deficient, inferior, weak. Because of who you are in Christ, you are not to try to do bad things to other people because you received something from them that turned out to be bad or they treated you badly.

The term for insult, λοιδορία / loidoria, refers to speech that is highly insulting. It includes the concepts of reproach, revile, insult, abuse and blasphemy. Such language may be common among the heathen and even popular in their forms of politics and entertainment, but it is contrary to the example Christ has set before us as Peter pointed out in 2:23 which uses the verb form of this same word. Jesus was reviled, but He did not revile in return. He suffered, but He uttered no threats. Instead, He entrusted Himself to God who judges righteously. Christians are to do likewise. Our speech is to be wholesome, edifying and gracious not corrupt, bitter, angry, malicious, clamorous or slanderous (Eph. 4:29-31).

Romans 12:19 and several other Scriptures make it clear that humans are not to seek vengeance because it belongs to God and He will repay, but beyond that, Peter points out, as do other Biblical authors, that the godly are to be a blessing instead. That was Jesus' example even asking the Father to forgive those who were crucifying Him (Luke 23:34). It was the example of Paul and those with him (1 Corinthians 4:12). We are to bless, not curse (Romans 12:14) which is simply putting into action Jesus' commands to love even our enemies and pray for those that persecute us. That is opposite of normal human behavior which is part of the point for it demonstrates that we have been called by God for a different purpose which Peter points out in the next phrase of the verse.

Purpose - 1 Peter 3:9

“for you were called for the very purpose that you might inherit a blessing.”

God's calling of you to be a Christian results in you living a very different manner of life than the rest of the world including your response to ill treatment by others. You will bless instead of curse. That calling also has a very positive purpose in receiving a blessing. The word translated inheritance here, κληρονομίῳ / klāronomeō, is *to receive something of considerable value which has not been earned* (Louw-Nida). That blessing is God's divine favor as explained in the quotes from Psalm 34:12-16 in the next section.

Pursuit - 1 Peter 3:10-12

¹⁰ For, *"The one who desires life, to love and see good days, Must keep his tongue from evil and his lips from speaking deceit.* ¹¹ *"He must turn away from evil and do good; He must seek peace and pursue it.* ¹² *"For the eyes of the Lord are toward the righteous, And His ears attend to their prayer, But the face of the Lord is against those who do evil."*

By making these references to Psalm 34:12-16, Peter is tying what he is saying to what God has said previously. Peter's counsel is nothing new. These are the same truths that have always been part of God's calling to His people. That is one of the hallmarks of Scripture. God's word is consistent throughout the ages. Neither Jesus nor the apostles came to change God's word. Jesus came to fulfill it and the apostles wrote to explain and apply it.

The pursuit described here that results in life, love and good days is simply the quest to live in righteousness. The tongue is used as the first standard because it is as James 3 describes. The one who *"does not stumble in what he says, he is a perfect man, able to bridle the whole body as well."* It is a lot harder to keep evil of the heart from being exposed by what pops out in speech even if you do well at stifling evil actions.

While it is best to avoid evil altogether, when the godly man does encounter it whether it is in himself or someone else, he will turn away from, depart from, eschew it and instead do the opposite by doing good. That was a mark of Job's godly character (Job 1:1; 2:3) that remains throughout the book including when he was rebuked by God and he retracts and repents in dust and ashes (Job 42:1-6). The godly man will seek peace with God and others and be diligent to pursue it and not just be passive for the peace sought is that of the tranquility that comes from harmony and not just an absence of active warfare. (See Romans 12:18; Hebrews 12:14).

The blessing of the pursuit of righteousness in daily life is the assurance of the Lord's favor expressed in the Psalm as His eyes and ears being attentive toward you. The Lord will not hear the prayers of those that hide iniquity in their heart (Psalm 66:18), but He hears and answers the prayers of righteous because they ask according to His will (1 John 5:14-15). That is a great source of encouragement at anytime, but even more so when in time of need you know you can draw near with confidence to the throne of grace and receive mercy and grace to help (Hebrews 4:14-16).

At the same time, Peter's quote of Psalm 34:16 gives a warning that *the face of the LORD is against those who do evil*. God opposes them as an adversary, and that is a terrible position to be in.

Conclusions

As you learn and understand your identity in Christ to live according to it, your life will radically change for even the motivations will be different for doing good things. Peter points out in this passage that your attitudes and actions are to be those of godliness in submission to God that result in you being a blessing to others and receiving the blessing of God's favor. You will be living according to God's calling of you to be more like Christ in all the circumstances of life. These same general principles for all Christians also apply to the specific areas of life Peter has already addressed regarding submission to human institutions, in the workplace and the home. Applying what Peter says here as general commands to all Christians will also make you a better citizen, a better employee or employer, and a better wife or husband. And what an encouragement to know that the Lord is watching over you and attending your prayers as you pursue these things. And what an encouragement we can be to each other as we remind one another of these magnificent and precious truths and promises.

Introduction

What God has done in redeeming you from sin and your _____ in Christ is the foundation for how you will live
Spiritual immaturity among professing Christians is directly related to Biblical _____

Peter makes _____ application of your identity in Christ starting with proper submission

Since submission is first & foremost to God, there is a _____ to submission to any other authority

Christians will fail at times in their pursuit of godliness, but God forgives & _____ to continue the pursuit

1 Peter 3:8 begins summary general statements about living in _____ to God

Attitude - 1 Peter 3:8

Peter lists 5 adjectives describing _____ Christian should have toward one another

Harmonious, ὁμόφρων / homophrōn = same _____ / similar thoughts

Philippians 2:2; Ephesians 4:1-16

Harmony in the church is from the Holy Spirit & being part of the _____, not from group think

Sympathetic, συμπαθής / sumpathās = being *affected like another by the _____ sufferings, impressions, emotions*

Romans 12:15; Hebrews 13:3; 1 Corinthians 12:25-26

Sympathy will express itself in _____ of compassion and mercy - Luke 7:13-14; James 2:16; 1 John 3:16-19

Brotherly, φιλάδελφος / philadelphos = “brother loving,” close, committed, affectionate _____

1 Peter 1:22 uses a cognate while 1 Peter 2:17 describes same concept in _____ terms

Romans 12:10; 1 Thess. 4:9; Hebrews 13:1

John 13:34-35 is the love we are to have toward one another, this adds _____ elements of brotherly affection

Kindhearted, εὐσπλαγχνος / eusplagchnos = “good bowels,” a reference to kind _____ toward one another

Ephesians 4:32 includes _____ (pity) towards even those who have wronged you

Humble in spirit, ταπεινόφρων / tapeienophrōn = “_____ mind,” “courteous,” “a lowliness of mind”

Romans 12:3 - think _____ about yourself being neither haughty nor afraid of failure

Philippians 2:1-11 - humility is _____ centered

Actions - 1 Peter 3:9

Returning, ἀποδίδωμι / apodidōmi, = _____, repayment according to what was done

People naturally seek _____ - Cain in Gen. 4:12-15; and beyond it - Lamech in Gen. 4:23-24

Evil, κακός / kakos = “bad” due to a _____ of ability or quality

Evil, bad in morals, is due to the mix of a _____ of either the knowledge of God or submission to Him

Christians are not to do _____ things to others because they have received something bad from them

Insult, λοιδορία / loidoria = “highly _____” & includes concepts of reproach, revile, insult, abuse, blasphemy

1 Peter 2:23 - Jesus gave us the _____ to follow during His suffering

Romans 12:19 - humans are not to seek _____ for it belongs to God

We are to follow Jesus’ example of giving a _____ instead - Luke 23:34. See also 1 Cor. 4:12; Rom. 12:14

Purpose - 1 Peter 3:9

God calls people to be Christians so that they may receive the _____ of His divine favor

Pursuit - 1 Peter 3:10-12

Peter is quoting from Psalm 34:12-16 which ties his teaching to the Hebrew _____

The pursuit is the quest for living in _____ which results in life, love and good days

The godly man is careful with his tongue and _____ from evil - Job is an example

The pursuit of peace is _____, not passive, seeking harmony, not just the absence of open warfare

The blessing of pursuing righteousness is assurance of the Lord’s _____, watch & heeding of prayers

The Lord is _____, an adversary of those who do evil

Conclusions

Attitudes & actions of godliness in submission to God result being a blessing to others & receiving God’s _____

The general principles apply to the specific areas enabling Christians to be the _____ citizens, employees, spouses

KIDS KORNER

Parents, you are responsible to apply God’s Word to your children’s lives. Here is some help.

Young Children - draw a picture about something you hear during the sermon. Explain your picture(s) to your parents at lunch. **Older Children** - Do one or more of the following: 1) Write down all the verses mentioned in the sermon and look them up later. 2) Count how many times the word “Christian” is used. 2) Discuss with your parents about how attitudes and actions demonstrate the maturity level of a Christian.

THINK ABOUT IT!

Questions to consider in discussing the sermon with others. What is the importance of Peter’s presentation of God’s work in salvation and the various aspect of a Christian’s identity in Christ? What is the relationship between this and Peter’s discussion about submission to various human authorities? What is the limit on submission to various human authorities? What is the relationship between Biblical ignorance and Christian immaturity or false professions of faith? Discuss the meaning and importance of each of the adjectives in 1 Peter 3:8 that describe the proper attitude of a Christian. How are these attitudes linked with a Christian’s identity in Christ? How does understanding κακός / kakos to have a root meaning in the absence of ability or quality help explain the origin of evil? What is the relationship between recompense and justice? Why is the quest for revenge common to mankind? How did the Mosaic law limit revenge? Why shouldn’t the Christian seek revenge? What is the purpose of God’s calling in 1 Peter 3:9? What is the blessing received by Christians? Why does Peter quote Psalm 34? Why is control of the tongue an indicator of maturity? How does departing from evil demonstrate godliness? What are the requirements to be assured of God’s favor and attention? What is God’s demeanor toward those who do evil?