

VERSE 7 You husbands likewise (Οἱ ἄνδρες ὁμοίως [*def.art.w/voc.m.p., aner, man, husband, + adv., homoiios, in the same manner*]), **live with your wives in an understanding way** (συννοικούντες κατὰ γνώσιν [*pres.act.pt.{imper.}n.m.p., συννοικέω sunoikeo, live with, + prep.w/acc.f.s., γνώσις, gnosis, knowledge; “understanding way”*]), **as with a weaker vessel** (ὡς ἀσθενεστέρῳ σκεύει [*adv./compar. + adj./compar.dat.nt.s., ἀσθενής, asthenes, weak, delicate, etc., + n.nt.s, σκεῦος, skeuos, vessel, instrument; one’s body or wife*]), **since she is a woman** (τῷ γυναικείῳ [*def.art.w/adj.dat.nt.s., γυναικείος, gunaikeios, female {1X}*]); **and grant her honor** (ἀπονέμοντες [*pres.act.pt.{imper.}n.m.p., ἀπονέμω, aponemo, show; “grant” {1X}, + τιμήν, acc.f.s., time, honor*]) **as a fellow heir** (ὡς καὶ συγκληρονόμοις [*adv./compar. + conj./adjunct. + adj.dat.n.p., συγκληρονόμος, sugkleronomos, fellow heir {4X: Rom.8:17; Eph.3:6; Heb.11:9; 1Pet.3:7}*]) **of the grace of life** (χάριτος ζωῆς [*gen.f.s., charis, grace, + gen.f.s., zoe, life*]), **so that your prayers may not be hindered** (εἰς τὸ μὴ ἐγκόπτεσθαι τὰς προσευχὰς ὑμῶν [*prep./result + def.art.acc.nt.s. + neg. + pres.pass.infin., ἐγκόπτω, egkopto, hinder, detain {4X: Acts.24:4; Rom.15:22; Gal.5:7; 1Thess.2:18; 1Pet.3:7} + def.art.w/acc.f.p., προσευχή, proseuche, prayer, + pro.gen.p., su, you*]).

Admonition to Believing Husbands (v. 7)

ANALYSIS: VERSE 7

1. “You husbands” is a reference to believers within the churches who, like the believing wives, were “likewise” responsible before God to apply Biblical principles to their marriages.
2. “Likewise” has the meaning here of “in turn” or “for your part”, indicating that the relationship is reciprocal.
3. The two imperatival participles, “live with” and “grant”, bind husbands to the directive will of God.
4. Husbands have a higher duty than just to bring home a paycheck and issue directives.
5. The command “to live with *your wives* in an understanding way” is not simply that they maintain a sexual relationship with their wives.
6. The noun “live with” is much like the English term “cohabit”.
7. However, the central aspect of the imperative is seen in the adverbial phrase κατὰ γνώσιν (*kata gnosin*) which translated is, literally, “according to knowledge”.
8. Peter is telling husbands in the Royal Family not simply to maintain a sexual relationship with their wives, but to do so with knowledge or understanding.
9. The statement implies that living with a woman is not a mere physical function but something a man must *know how to do*.
10. Such “knowledge” is specifically that application of doctrinal principles toward “the weaker vessel”.

11. The generalizing tone of the first half of the verse gives way to a specific command with respect to the kind of knowledge a husband must implement if he hopes to have a happy and stable marriage (one that God is free to bless).
12. The imperatival phrase “giving honor to the wife” is preceded in the Greek with the words “as with a weaker vessel”.
13. The phrase “grant honor to the wife” is literally, according to the Greek word order, “to the female displaying honor”.
14. This second imperative quantifies the first imperative, “live according to knowledge”.
15. Only when a husband understands what his love obligations fully mean can he attain to the equivalent of what a believing wife is called to in the preceding section.
16. A husband who is derelict in the understanding and application of his duty code towards his wife is in jeopardy, as is the wife who is contentious and insubordinate!
17. The fact that women are weaker than men is behind Peter’s designation “weaker vessel”.
18. “Weaker” is a comparative adjective describing the woman’s physical condition as compared to that of the man (“the weaker sex”).
19. The designation is not intellectual, moral, or spiritual, but purely physical.
20. “Vessel” (*skeuos*) is used of a material object, often of a piece of pottery, and metaphorically of the human body (Rom.9:21-23; 1Thess.4:4; 2Cor.4:7; 2Tim.2:20,21; Rev.2:27).
21. The notion that women are “weaker” than men was commonplace in the ancient world (e.g., Plato, *Republic* 5.455D, ἐπι πασι δε ασθενεστερον γυνη ανδρος, “yet for all a woman is weaker than a man”).
22. This reality has not been proven invalid for all the modern propaganda.
23. This fact has influenced many men to depreciate the woman.
24. This is evident by the way women are treated in many cultures.
25. Peter uses the designation not to foster abuse but “respect/honor” (τιμή).
26. The next phrase in the Greek is “to the female grant honor”.
27. The hapax “woman” emphasizes her gender and is virtually equivalent to “the female sex”.
28. The imperatival participle (second in this verse) “grant” (ἀπονέμω) also occurs 1X in the N.T.
29. It is an Attic Greek verb meaning to assign or portion out.
30. This imperative quantifies the preceding participial imperative “live with *your wives* according to knowledge”.
31. To “grant her honor” is to fulfill her needs as a responder.
32. One of the most fundamental needs of a woman is affection.
33. It is important that the man show his wife affection.
34. It is something she cannot live without and feel secure and important.
35. Men need to understand how much women need the overt affirmations of affection.
36. Affection symbolizes security, protection, and approval.
37. From a woman’s point of view, affection is the essential cement of her relationship with her husband.
38. Acts of affection (hugs, holding hands, phone calls, flowers, invitations to dinner, etc.) send the message that, “I’ll care for you and protect you. You are important to me. I’m concerned about your problems. I think you do a great job, and I’m proud of you”.
39. It is essential to this command that the man let his wife know in various ways that what she contributes to the relationship is highly valued to him (this should be done regularly).
40. In addressing wives, Peter’s attention is on those married to unbelievers; while in addressing husbands, his attention is centered on those married to believers, as the next phrase shows.

41. Peter now supplies an additional reason for showing honor when the wife is a positive believer.
42. The “and as” (ὡς καὶ) is ascensive, as in “even as”.
43. The adjective “fellow heir” is actually a plural.
44. The Christian husband and wife are “fellow heirs of the grace of life”.
45. Phase 2 blessing is in view in the phrase “the grace of life”.
46. Together they share in God’s blessings, as they are a believing, positive unit.
47. They are not two, but one; therefore, they should live in harmony, love, and mutual respect, acclimating to their separate roles within the institution of marriage.
48. Christian marriages (where the union is not spiritually divided) have a distinct advantage over other marriages where God and His Word are honored.
49. Marital discord and dysfunction undermine the blessings of “the grace of life”.
50. Hence, the significance of Peter’s final observation.
51. When the husband fulfills his part (as specified in v.7) and the wife responds with love and obedience, his prayers will be that much more efficacious to an all-seeing God.
52. “Your prayers” refers to the prayers of the “husbands”, to whom this verse is addressed (rather than the prayers of husbands and wives).
53. Obviously God will answer the prayers of an adjusted husband in the absence of an adjusted wife and vice versa.
54. When the essentials of vv.1-7 are missing, their common prayers will be “hindered”.
55. The infinitive “may not be hindered” (pres.pass.infin., ἐγκόπτω, *egkopto*) represents a negative result clause (the husband’s lack of sensitivity to the needs of his wife results in his prayers not getting past the ceiling).
56. The translation would be: “in order that your prayers not be hindered”.
57. If a husband neglects his wife emotionally, using her only to gratify his sexual and physical needs, then his prayer petitions, which may be otherwise valid, will be put on hold.

Practical Advice (vv.8-12)

Community Spirit (v.8)

VERSE 8 To sum up (Τὸ δὲ τέλος [*conj./coord., de, then, now, +def.art.w/acc.nt.s., telos; “to sum up”; the clause is adverbial*]), **all of you be harmonious** (πάντες ὁμόφρονες [*adj.voc.m.p., pas, all; “all of you”, + adj.n.m.p., ὁμόφρων, homophron, of one mind; 1X*]), **sympathetic** (συμπαθεῖς [*adj.n.m.p., συμπαθής, sumpathes, sympathetic, sharing the same feeling; 1X*]), **brotherly** (φιλάδελφοι [*adj.n.m.p., φιλάδελφος, philadelphos, loving one’s brother; 1X*]), **kindhearted** (εὐσπλαγχοὶ [*adj.n.m.p., εὐσπλαγχνος, eusplagchos, tenderhearted, kind; 2X: Eph.4:32*]), **and humble in spirit** (ταπεινόφρονες [*adj.n.m.p., ταπεινόφρων, tapeinophron, humble-minded; 1X*]);

ANALYSIS: VERSE 8

1. Having dealt with specific groups within the community of faith, the selective section breaks off (it will be resumed at 4:7-11 and 5:1-5) with some general admonition for the community at large in regards to (a) its internal life and (b) the response of believers to pagan antagonism.
2. The parallelism with Christ’s recorded sayings (esp. Mt.5:5-7,43-48; Lk.6:27ff) and the close correspondences with the hortatory passages in Paul’s letters (Rom.12:9-19; Eph.4:1-3; 31ff; Col.3:12-15; 1Thess.5:13-22) suggest that this section was developed upon traditional teaching material within the early church.
3. So far as (a) is concerned, the proper attitude of Christians towards one another is sketched in five adjectives (imperative).
4. Peter’s expression τὸ τέλος (“To sum up”) is similar to Paul’s τὸ λοιπόν (e.g., Phil.3:1; 4:8; 2Thess.3:1), but with a stronger note of finality.
5. Peter is obviously not concluding the epistle, but a specific set of exhortations.
6. The five adjectives are imperative in the same way that participles have functioned as imperatives in 2:18-3:7 (note the return to participles in v.9).
7. First, they are to be “all (*pas*) of one mind” (the NAS translation “be harmonious” is not definitive enough).
8. Here is an example where the KJV and NKJ are superior, translating the hapax ὁμόφρων (*homophron*) “all of you be of one mind”.
9. That divisions of outlook and opinion are natural enough in a heterogeneous group of converts is natural enough; they should be kept to a minimum.
10. Paul uses almost identical language when exhorting his readers to “be like-minded” (Rom.15:5; Phil.2:2).
11. Harmony in belief (“unity of the faith”, Eph.4:13; cp. 4:3) and practice is essential to the health of the local church.
12. Diversity produces division and violates the unity and harmony of Scripture.
13. The Godhead is unified; so should His people be in doctrine and practice.

14. Like-mindedness/unity/harmony was characteristic of the primitive church (Acts.4:32).
15. Unity is essential to the success of any organization or enterprise.
16. Effective leadership is a key to unity.
17. Also, there must be a strong majority who will follow the leader(s).
18. Each individual must fall in line with the doctrine taught.
19. The Corinthian church was beset with division and dissension, having rejected in part the leadership of Paul (1Cor.11:18).
20. Paul called them to unity (1Cor.1:10).
21. Unity in truth is prized by God (Ps.133:1).
22. Jesus prayed for unity among His future followers (Jn.17:23).
23. Paul urged believers to “preserve the unity of the Spirit in the bond of peace” (Eph.4:3).
24. Unity results where believers are properly taught over time (Eph.4:12,13).
25. The opposite is where believers are subject to a plethora of viewpoints (cf. Eph.4:14).
26. The Christian virtues (brought about by true adjustment to the indwelling HS) of love and peace are indispensable adjuncts to sound teaching (Eph.4:3; Col.3:14).
27. Apart from the truth there is no unity, certainly not unity that is in sponsored by God (Eph.4:15).
28. Unity is especially beneficial in a hostile environment.
29. The common spiritual bond is the accurate teaching of the WOG and the response of +vol. (cf. 2Jn.1ff and 3Jn.).
30. Those who walk away from the teaching “were not of us” (1Jn.2:19).
31. Next, they are to be “sympathetic” (συμπαθής, *sumpathes*; again, the only N.T. occurrence).
32. This denotes compassion for the distressed (cf. the cognate verb συμπαθέω, *sumpatheo*, to feel sympathy with; Heb.4:15; 10:34).
33. The second adjectival imperative is summed up in Paul’s admonition in 1Cor.12:26: “And if one member suffers, all the members suffer with it; if *one* member is honored, all the members rejoice with *it*”.
34. The adjective refers to the sharing of the whole range of emotions and sentiments when a fellow member of the Royal Family is suffering for the truth.
35. The third adjective occurs nowhere else in the N.T., but the noun φιλαδελφία (*philadelphia*, brotherly love) occurs 6X (in 1:22 and Rom.12:10; 1Thess.4:9; Heb.13:1; 2Pet.1:7; cp. 2:17, “love the brotherhood”).
36. The word group ordinarily referred to affection among natural siblings.
37. Among Christians it came to be used of love for fellow believers.
38. First Thessalonians 4:9 in particular indicates that this ideal (based on Jesus’ remembered commands to “love one another”) was from the beginning a conspicuous part of Christian ethical instruction to new converts.
39. Paul had “no need to write” to the Thessalonians about *philadelphia* because they were already “taught of God” to practice it.
40. This love is the product of the FHS and as such is a mental attitude expressing itself in any number of ways.
41. This love knits believers together in a common cause (Col.2:2).
42. The fourth adjective, “kindhearted” (εὐσπλαγχνος, *eusplagchnos*), occurs here and in Eph.4:32, where it refers to an attitude of believers toward one another.
43. The adjective is derived from *splagchna*, which originally denoted the internal organs (kidney, liver, intestines, etc.; cf. Acts.1:18).

44. In later Greek these organs were seen as the seat of emotions (feelings and affections).
45. And it (*splagchna*) was so used in the LXX and the N.T. (Lk.1:78; 2Cor.6:12; 7:15; Phil.1:8; 2:1; Col.3:12; Phm.1:7,12,20; 1Jn.3:17).
46. The verb *splagchnizomai* is frequently used in the synoptic gospels of being deeply moved or touched by someone's plight (Mt.9:36; 14:14; 15:32; 18:27; 20:34; Mk.1:41; 6:34; 8:2; 9:22; Lk.7:13; 10:33; 15:20).
47. The intestines were considered in ancient literature (like the heart is today) as the seat of the emotions.
48. The translation "tenderhearted" closely approaches the meaning of this word.
49. The fifth and final adjective "humble in spirit" (ταπεινόφρων, *tapeinophron*, humble-minded) occurs only here in the N.T.
50. This word denoted a vice in Greek literature ("mean-spirited" or "base"), but in Biblical literature has become a virtue (cp. Prov.29:23 of LXX)!
51. The cognate adjective ταπεινός (*tapeinos*, lowly; poor; downcast) occurs 10X (Mt.11:29; Lk.1:52; Rom.12:16; 2Cor.7:6; 10:1; Jam.1:9; 4:6; 1Pet.5:5).
52. The verb ταπεινώω (*tapeinoō*, to be humble; humiliate; level; live in humble circumstances) occurs 14X (Mt.18:4; 23:12; Lk.3:5; 14:11; 18:14; 2Cor.11:7; 12:21; Phil.2:8; 4:12; Jam.4:10; 1Pet.5:8).
53. And the noun ταπεινοφροσύνη (*tapeinophrosune*, humility) occurs 7X (Acts.20:19; Eph.4:2; Phil.2:3; Col.2:18; 2:23; 3:12; 1Pet.5:5).
54. In the present context it has to do with our willingness to associate with one another after the spirit of Rom.12:16.
55. In other words, we do not hold ourselves aloof from those who are brought low by circumstances.

Treatment of Enemies (vv.9-12)

VERSE 9 not returning evil for evil (μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ [*neg. + pres.act.pt.n.m.p., ἀποδίδωμι, apodidomi, repay + adj.acc.nt.s., kakos, evil, + prep.w/adj.gen.nt.s., kakos*]), **or insult for insult** (ἢ λοιδορίαν ἀντὶ λοιδορίας [*conj., or, + acc.f.s., λοιδορία, loidoria, insult, curse, slander, + prep.w/gen.f.s., loidoria*]), **but giving a blessing instead** (τοῦναντίον δὲ εὐλογοῦντες [*conj., de, + pres.act.pt. {imper.} n.m.p., εὐλογέω, eulogeo, bless, + compound of def.art. + adj.acc.nt.s., tounantion, on the contrary*]); **for you were called for the very purpose** (ὅτι εἰς τοῦτο ἐκλήθητε [*conj./subord., for, + prep./result + adj./demon.acc.nt.s., houtos, "this very purpose", + aor.pass.ind.2.p., kaleo, call*]) **that you might inherit a blessing** (ἵνα εὐλογίαν κληρονομήσητε [*conj./result + acc.f.s., eulogia, blessing, + aor.act.subj.2.p., κληρονομέω, kleronomeo, inherit*]).

ANALYSIS: VERSE 9

1. So much for the spirit that should pervade the community of positive volition.

2. The next instructions, though not necessarily in their context, define the reaction Peter desires of his audience in the face of hostile treatment from the outside.
3. Peter again employs the participial imperative, as seen in the verbs “not returning” and “giving a blessing”.
4. The whole expression “not returning evil for evil” agrees word for word with Rom.12:17, except μή in the place of μηδενί (cp. Rom.12:14; 1Cor.4:12,13; 1Thess.5:15).
5. Though Peter (like Paul) may still have in mind relationships among believers and incidents that could occur among them, he now concentrates more (again, like Paul) on encounters with outsiders.
6. With Peter the concern shifts to conflicts with those that slander and persecute believers (cf. 2:12,15).
7. Both Peter and Paul are presenting ideal conduct for persecuted Christians which drew its inspiration from the teachings of Christ (e.g., Mt.5:38-48; Lk.6:27ff).
8. The core of Jesus’ teaching on non-retaliation is reflected in these rather terse phrases.
9. The O.T. fully recognizes (e.g., Deut.32:35a) that vengeance belongs to God, and discourages the practice of getting even (e.g., Lev.19:18; Prov.20:22; 24:29).
10. The current expression “don’t get mad, get even” is at total odds with Scripture.
11. The phrase “or insult for insult” gives a specific and common example of the general statement “evil for evil”.
12. A large percentage of the direct flack that these Christians took was in the form of hateful and derogatory invective.
13. The noun “insult” (λοιδορία) occurs only here (2X) and in 1Tim.5:14.
14. The verb λοιδορέω (*loidoreo*, insult) is used in a context of nonretaliation, both by Paul (referring to himself) in 1Cor.4:12 and by Peter (referring to Jesus) in 1Pet.2:23 (cf. Jn.9:28; Acts.23:4).
15. Peter displays an apparent fondness for a diverse vocabulary in describing the sins of the tongue (e.g., καταλαλέω, *katalaleo*, “accuse” in 2:12 and 3:16; cf. 2:1; ἐπηρεύω, *epereazo*, “denounce” in 3:16; βλασφημέω, *blasphemeo*, “blaspheme” in 4:4,14b; ὀνειδίζω, *oneidizo*, “ridicule” in 4:14).
16. The correspondence in vocabulary between this verse and 2:23 strongly reinforces the example of Christ under attack in 2:21-25.
17. The rehearsal of Christ’s behavior in 2:23,24 was implicitly an appeal to the recipients of this letter to conduct themselves in much the same manner.
18. Now the appeal is made explicit.
19. Nonretaliation becomes the centerpiece of social duty as well as the centerpiece of the ethical teaching of the entire epistle (the theme, if you will).
20. The positive side of the appeal (“but giving a blessing instead”) is not to Christ’s behavior, for He was silent in the face of insults, but to His teaching (e.g., Lk.6:28a).
21. Christians should not necessarily remain silent in all circumstances in which they are accused or slandered, but should instead “bless” their enemies with words of kindness (cf. Rom.12:14; 1Cor.4:12).
22. Christ’s silence is perhaps an appropriate model for Christian wives in specific domestic situations, but as a rule believers should be ready to speak at the prompting of God the HS.
23. “Blessing” is what describes the character of their speech.
24. To “bless” in Greek literature is, first of all, to “speak well” of someone.
25. The distinctly religious use of the term comes in the LXX and the N.T.

26. Either meaning could fit the context here, but the following words, “so that you might inherit a blessing”, favor the latter (pt. 25 versus pt. 24).
27. To “bless” someone is to extend to that person the prospect of salvation, or the favor of God.
28. It corresponds to praying for someone (cf. Lk.6:28b; Mt.5:44), except that the words are directed to the person or persons who are engaged in verbal abuse rather than to God.
29. The implied hope of the Christian under attack is that those who now insult us will “glorify God in the day of visitation” (2:12).
30. “Blessing” is simply part of the priestly duties whereby Christians “proclaim the excellencies of Him who called you...” (2:9b).
31. The phrase “for this very purpose you were called” looks backward (as in 2:21, where slaves were to “do good’ even in the face of undeserved suffering).
32. In other words, a part of our calling is that we function as ambassadors for Christ, meaning that we should do everything we can to positively influence our fellow man to come to faith.
33. This includes the avoidance of speech designed to alienate our detractors (however true our retaliatory retorts may be).
34. The basis for our goodwill towards men, even when they treat us badly, is the mercy we ourselves have received.
35. Christians are called to holy conduct (1Pet.1:15), which includes the avoidance of all forms of revenge tactics.
36. Our motivation is reconciliation, not alienation.
37. Our speech can be true but still fall within the category of an “insult”, and therefore constitutes “evil for evil”.
38. Our enemies should go away from the encounter with the clear impression that we care for them in spite of their hatred for us, no matter what they do with it.
39. God will bring vengeance upon all who remain unrepentant.
40. This is what it means to “bless” the object of your abuse.
41. In the final clause (result) Peter holds out the prospect of Ph3 reward for those who act in accordance with this *modus operandi*.
42. To paraphrase, “Bless your insulters (for you were called to bless them) so that you might secure a blessing”.
43. This follows the pattern of other formulas like: “...forgive, and you will be forgiven; give, and it will be given to you in return”; similarly here, the thought is, “Bless, and you will be blessed”.
44. The inevitable outcome of this application under duress is eternal reward, as seen in the words “inherit a blessing.”
45. It is, of course, a reference to SG3.
46. Jesus taught us that all forms of persecution are potential opportunities to accumulate SG3 (cf. Mt.5:11,12; cp. 5:46; Lk.6:22,23; cp. 6:35).
47. For “inherit a blessing”, compare Heb.12:17, where the expression has its original sense of an heir appropriating his father’s blessing.
48. In that instance Esau lacked faith, and as a result was excluded from the family (and eternal) inheritance.
49. But we are of “those who through faith...are inheriting the promises” (Heb.6:12).

Scriptural Appeal (vv.10-12)

VERSE 10 For, **"LET HIM WHO MEANS TO LOVE LIFE** (ὁ γὰρ θέλων ζωὴν ἀγαπᾶν [*conj. + def.art.w/pres.act.pt.n.m.s., thelo, desire, wish; "means", + pres.act.infin., agapao, love, + acc.f.s., zoe, life*]) **AND SEE GOOD DAYS** (καὶ ἰδεῖν ἡμέρας ἀγαθὰς [*conj. + aor.act.infin., ὁράω, see; experience, + adj.acc.f.p., agathos, good, + acc.f.p., hemera, day*]) **REFRAIN HIS TONGUE FROM EVIL** (παυσάτω τὴν γλῶσσαν ἀπὸ κακοῦ [*aor.act.imper.3.p.s., παύω, pauo, stop, keep from, + def.art.w/acc.f.s., glossa, tongue, + prep.w/adj.gen.nt.s., kakos, evil*]) **AND HIS LIPS FROM SPEAKING GUILE** (καὶ χεῖλη τοῦ μὴ λαλῆσαι δόλον [*conj. + acc.nt.p., χεῖλος, cheilos, lip; shore {of the sea} + neg. + aor.act.infin., laleo, speak + acc.m.s., dolos, deceit*]).

VERSE 11 **"AND LET HIM TURN AWAY FROM EVIL AND DO GOOD** (ἐκκλινάτω δὲ ἀπὸ κακοῦ καὶ ποιησάτω ἀγαθόν [*conj. de, and, + aor.act.imper.3.p.s., ἐκκλίνω, ekklino, turn away, + prep.w/adj.nt.s., kakos, evil, + conj., kai, + aor.act.imper.3p.s., poieo, do, + adj.acc.nt.s., agathos, good*]); **LET HIM SEEK PEACE AND PURSUE IT** (ζητησάτω εἰρήνην καὶ διωξάτω αὐτήν [*aor.act.imper.3p.s., zeteo, seek, + acc.f.s., eirene, peace, + conj. + aor.act.imper.3p.s., διώκω, dioko, pursue; persecute, + pro.acc.f.s., autos*]).

VERSE 12 **FOR THE EYES OF THE LORD ARE UPON THE RIGHTEOUS** (ὅτι ὀφθαλμοὶ κυρίου ἐπὶ δικαίους [*conj./subord. + n.m.p., ophthalmos, eye, + gen.m.s., kurios, + prep.w/acc.m.p., dikaios, righteous*]), **AND HIS EARS ATTEND TO THEIR PRAYER** (καὶ ὦτα αὐτοῦ εἰς δέησιν αὐτῶν [*conj. + n.nt.p., otos, ear, + pro.gen.m.s., autos + prep. {"attend"} w/acc.f.s., δέησις, deesis, petition, + pro.gen.m.p., autos*]), **BUT THE FACE OF THE LORD IS AGAINST THOSE WHO DO EVIL** (πρόσωπον δὲ κυρίου ἐπὶ ποιούντας κακά [*conj. + n.nt.s., prosopon, face, + gen.m.s., kurios, lord, + prep. {"against"} w/pres.act.pt.acc.m.p., poieo, do, + adj.acc.nt.p., kakos, evil*])."

ANALYSIS: VERSES 10-12

1. To clinch Peter's appeal for nonretaliation, he inserts these verses from the O.T.
2. The citation from Ps.34:12-16 (the LXX of 33:13-17) is woven into the argument without formal introduction, linked only to what precedes by "for" (γὰρ).
3. Peter abandons the LXX's rhetorical question, "Who is the man who desires life" (Ps.34:12 [Ps.33:13]), possibly because he will use a rhetorical question of his own in v.13 to introduce his further application of the citation.
4. The result of this change is that the five imperatives (aor.imper.2.p.s.) of vv.13,14 (vv.14,15) of the psalm are changed in the N.T. to the third person singular (aorist imperatives of "refrain", "turn away", "do", "seek", and "pursue").
5. Psalm 34 arose out of David's experience when he was delivered from Abimelech, king of the Philistines, as the psalm's title indicates.
6. In this celebration of Yahweh's goodness (cf. v.8) he calls upon mankind ("children" in v.11) to turn to his God and see ("taste" and "see" of v.8) if Yahweh isn't all that the psalmist exalts Him to be.
7. David makes a universal appeal as a timeless teacher of eternal truths that will bring the truly "good life" to any person who will listen to his wisdom (cf. v.11).
8. He describes his instruction as "the fear of the LORD", which is used as a synonym for BD.
9. In v.12 of Ps.34 David holds out the prospect of the guaranteed "good life" to each and every person who will implement his teaching.
10. The words "the one who means (literally, 'desires') to love life" refers to temporal life.
11. And the phrase "and see good days" refers to the balance of anyone's life on earth.
12. Most people love life and want to see good days, but the fly in the ointment is their ISTA.
13. The misery that plagues mankind is the result of negative volition and involvement with the STA.
14. David holds forth an absolutely ironclad formula for the good life and the experience of seeing good days.
15. What he is holding forth is Ph2 blessing under the grace of God.
16. For the Asian Christians the key to Ph2 blessing in the midst of enemies is strict adherence to BD.
17. The first imperative ("refrain") directs our attention to avoidance of the sins of the tongue.
18. Evil speech covers a broad gamut of expression, which is sponsored by the mental attitude (OSN).
19. The tongue/mouth/lips express what is in the soul.
20. Evil speech takes many forms.
21. Evil is all that is outside the directive will of God or the +R of God.
22. It includes the articulation of ideological evil (false doctrine; hence, blasphemy) as well as moral depravity (lying, maligning, cursing, boasting, flattery, etc.).
23. The heart is the sewer (Mk.7:21-23), and the mouth is the open sewer.
24. Evil men are characterized by evil communication (Prov.6:12; 8:13; 10:6,14,31,32; 11:9,11; 12:6; 15:2,14,28; 18:6,7; 19:28; 22:14; 24:7; 26:7,28).
25. The quote moves from the general to the specific in the mention of "guile", or "deceit".
26. Deceitful speech is used to cover evil plans (Prov.12:20; 10:6).
27. Deceit hides the true motivations of the heart (Prov.26:24).
28. The person who guards his mouth from evil communication avoids much misery (Prov.21:23).

29. If you are involved in deceitful activity, stop it now (Prov.30:32)!
30. In the face of persecution the readers are to resist the temptation to engage in verbal retaliation and deceit (based on fear and desire for self-preservation) to make their situation easier.
31. In His ordeal Jesus Christ avoided all manner of sins of the tongue (cf. 1Pet.2:22,23).
32. The tongue of man articulates all manner of evil and is arguably the most destructive force for evil on the planet (Jam.3:6).
33. Mature believers are characterized by the relative absence of sins of the tongue (Jam.3:2).
34. The disciple Nathanael was praised by Jesus for his honesty (Jn.1:47).
35. Adjusted teachers of BD are characterized by the absence of this sin in their content (1Thess.2:3).
36. We are to lay this sin aside (RB; cf. 1Pet.2:1).
37. The imperative “refrain” means to “stop” (bridle, in James) the various STA verbal expressions that undermine “the good life”.
38. The second imperative (“turn away”) deals with overt involvement with “evil”.
39. “Evil” refers to all moral and ideological evil.
40. It is not good enough to be morally upright; one must come to an understanding of the spiritual verities that enable one to make the adjustments to God.
41. Spiritual evil is sponsored by Satan (Jn.8:44), and truth is from the mouth of God (Prov.8:7,8).
42. Hence, among his titles is the designation “the evil one”.
43. There is hope and forgiveness for anyone who “turns away from evil”.
44. We call this repentance.
45. Speech and actions are inseparable and that is why the two are mentioned in this order.
46. The third imperative (“do good”) is the implementation of the divine imperatives that stand in opposition to the practice of evil.
47. These Christians had to focus special emphasis on the directive will of God in the face of slander and persecution (cf. 1Pet.2:12; 3:13).
48. The fourth and fifth imperatives (“seek peace and pursue it”) are essential to the well-being of the local churches, as well as providing an effective witness to the outside.
49. “Peace” with everyone (Rom.12:18; Heb.12:14), and with fellow believers in particular (1Thess.5:13b; 2Cor.13:11) is a major directive of N.T. (as well as O.T.) ethics (cf. Mt.5:9; Mk.9:50b).
50. This means that they were to render good for evil.
51. The major thrust of this letter is to instruct Christians on how to deal with undeserved suffering from the source of people.
52. This challenge is always before us.
53. Verse 12 exactly reproduces the text of Ps.34 (Ps.33 of the LXX).
54. It sets forth the antithesis between those who do good and those who do evil.
55. “The eyes of the Lord” is an anthropomorphism for Omniscience.
56. “His ears” likewise refer to divine Omniscience.
57. This second line provides comfort and reassurance.
58. God’s “ears” are constantly attentive to the “prayers” of “the righteous” when they are the objects of cosmic hatred.

59. The noun “prayers” (δέησις, deesis, 18X: Lk.1:13; 2:37; 5:33; Rom.10:1; 2Cor.1:11; 9:14; Eph.6:18; Phil.1:4,19; 4:6; 1Tim.2:1; 5:5; 2Tim.1:3; Heb.5:7; Jam.5:16; 1Pet.3:12) has the connotation of “to beg”.
60. It is an intensive word and therefore is suited to prayer when under duress.
61. The third line, as applied to the recipients, constitutes a warning.
62. If they engage in evil as a reaction to their difficulties (either retaliation or compromise), then God will turn His “face against” them.
63. The affirmation, as recorded in Ps.34, has application to all “who do evil”.
64. “The face of the LORD” refers to the totality of His essence.
65. Eventually His displeasure will express itself in judgment (temporal and eternal).
66. While they can be assured that their enemies will be held accountable, so they must take this as a warning against any evil they may engage in.
67. The final line of the O.T. citation, “to cut off the memory of them from the earth”, is omitted here; it would be out of place, as this is applied to potential Christian intemperate reaction to persecution.
68. It goes well with the evil practiced by unbelievers, but not believers, so it is omitted here.