

Intro:

XVIII. Living and Loving the Good Life

A. Having the Right Attitude - vs 8

1. Finally

a. not a signal of the end

b. a conclusion on Christian conduct in an ungodly world

i. Civil relationships - 2:13-17

ii. Workplace relationships - 2:18-20

iii. Spousal relationships - 3:1-7

2. all of you be of one mind

a. **homophron** - like-minded, harmonious:--of one mind.

b. even under severe persecution, we must not be in conflict with one another

i. Ro 12:5,16; 1 Co 10:17; 12:12; Gal 3:28; Phil 2:1-5

ii. Php 1:27-28 Only let your conduct be worthy of the gospel of Christ, so that whether I come and see you or am absent, I may hear of your affairs, that you stand fast in one spirit, with one mind striving together for the faith of the gospel, and not in any way terrified by your adversaries, which is to them a proof of perdition, but to you of salvation, and that from God.

iii. Jo 13:34-35 "A new commandment I give to you, that you love one another; as I have loved you, that you also love one another. "By this all will know that you are My disciples, if you have love for one another."

3. having compassion for one another;

a. **sumpathes** - having a fellow-feeling ("sympathetic"), mutually commiserative:--having compassion one of another.

b. to sympathize with another's pain or joy, even if you don't know them - Ro 12:15

4. love as brothers,

a. **philadelphus** - fond of brethren, fraternal:--love as brethren.

b. this is demonstrated through unselfish service to one another - Acts 20:35; Ro 14:19; 15:2; 2 Co 11:9; Phil 4:14-16; 1Th 5:11, 14;

5. be tenderhearted,

a. **eusplagchnos** - well compassioned, sympathetic:--pitiful, tender-hearted.

i. root word deals with internal organs

ii. Affections and emotions have a visceral impact, thus signifies a powerful kind of feeling

b. much like sympathetic, calls for being affected by another's pain

6. be courteous;

a. **tapeinophrōn** - humiliation of mind, modesty, humbleness of mind.

b. humility - the most essential, all-encompassing virtue of the Christian life

i. Php 2:3 Let nothing be done through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself.

ii. Mt 11:29 "Take My yoke upon you and learn from Me, for I am gentle and lowly in heart, and you will find rest for your souls.

B. Having the Right Response - vs 9

1. not returning evil for evil

a. a godly life includes both

i. the right action motivated by the right attitude (above)

ii. the proper reaction when wronged (below)

b. a negative command - *me apodidomi* - to give away, up, over, back:--deliver (again), give (again), (re-)pay(-ment), perform, recompense, render, requite, restore, reward, sell, yield.

c. *kakos* - worthless (intrinsically), depraved, injurious, bad, evil, harm, ill, noisome, wicked. - 2 Co 5:10

i. when mistreated, we must not retaliate

ii. On the contrary, following Christ

- example - 2:21-23

- teaching - Mt 5:38-45

2. or reviling for reviling, but on the contrary blessing,

a. turning to speech - remember Jas 3:2

b. *loidoria* - slander or vituperation:--railing, reproach(-fully).

i. Paul's example - 1Co 4:12b Being reviled, we bless;

ii. Paul's exhortation

- 1Co 5:11 But now I have written to you not to keep company with anyone named a brother, who is or a reviler,

- 1Co 6:9, 10c Do you not know that the unrighteous will not inherit the kingdom of God?nor revilers,

c. *eulogia* - fine speaking, elegance of language; commendation ("eulogy"), to praise or speak well of.

i. loving unconditionally - Jo 13:34; 15:12; Ro 12:9-10; Col 2:2; 3:14

ii. Pray for their salvation - Mt 5:44; 1 Ti 2:1-4 - or sanctification

iii. Give thanks to or for - Ro 1:8; 1Co 1:4; 2Co 1:11; Phil 1:3-5; Col 1:3-6

iv. Forgive - 4:8; Mk 11:25; Lk 17:4; Col 3:13 - **Mt 18:21-35**

3. knowing that you were called to this, that you may inherit a blessing. - *kleronomeo* - to be an heir to, (obtain by) inherit(-ance).

C. Having the Right Standard - vs 10-11

1. For - connects vs 10 to 8-9

2. "He who would love life And see good days, - Peter quotes Ps 34:12

a. Refraining from speaking anything that comes from an evil heart - Jas 1:26; 1Pe 2:1,22; Re 14:5

i. Let him refrain his tongue from evil,

- the tongue is unruly and prone to sin

- Jas 3:5-6, 8

ii. And his lips from speaking deceit.

- committed to truth

- opposed to lying, deception, and hypocrisy

iii. Speech is controlled not at the mouth, but on the inside - Mt 12:34

b. Four commands

i. Let him turn away from evil - Ps 37:27;

- *ekklino* - to deviate, to shun, or to decline (from piety):--avoid, eschew, go out of the way.

- connotes a strong rejection of what is sinful

ii. and do good - what is excellent in quality

iii. Let him seek - *zeteo* - to seek, to worship (God), or (in a bad sense) to plot (against life):--be (go) about, desire, endeavor, enquire (for), require. - Isa 1:16-17;

iv. and pursue it - *dioko* - to pursue; to persecute:--ensue, follow (after), given to, (suffer) persecute(-ion), press forward.

- both convey intensity and aggressiveness

- like a hunter after his prey

v. peace - a condition of tranquility that produces joy and happiness - Ro 12:18; 14:19; Heb 12:14; 3Jo 1:11

D. Having the Right Incentive - vs 12 - quoting Ps 34:15-16

1. For the eyes of the LORD

- a. a common OT expression that relates to God's special, caring watchfulness
- b. sometimes indicates God's judgmental watchfulness

2. are on the righteous

a. And His ears are open to their prayers;

i. *deesis* - a petition:--prayer, request, supplication.

ii. Relates to believers crying out for God to meet their needs

b. But the face of the LORD is against those who do evil."

i. relates more with God's judgment

ii. The manifestation of His anger