

Instructions for Living the Good Life

What do you consider to be the good life? What is it that makes life good? Is the good life a life of ease and comfort? Is it a life of leisure and recreation? Is it a life of adventure and excitement? Is it a life of money, power, and possessions, the ability to do whatever you want, whenever you want, with whomever you want? Is the good life family? Is it friends? Is it sharing your life with those whom you love?

King Solomon was a man who sought to answer these kinds of questions. According to the Scriptures, King Solomon was the greatest and wisest man ever to live. There was none like him before his time and there were none like him after his time.

Ecclesiastes 1:12-13, I the Preacher have been king over Israel in Jerusalem. And I applied my heart to seek and to search out by wisdom all that is done under heaven. It is an unhappy business that God has given to the children of man to be busy with.

King Solomon applied his heart to seek and to search out, by wisdom all that is done under heaven. In other words, he applied his heart to seek and to search out, by wisdom the meaning of life.

Ecclesiastes 2:1-11, I said in my heart, "Come now, I will test you with pleasure; enjoy yourself." But behold, this also was vanity. I said of laughter, "It is mad," and of pleasure, "What use is it?" I searched with my heart how to cheer my body with wine – and how to lay hold on folly, till I might see what was good for the children of man to do under heaven during the few days of their life. I made great works. I build houses and planted vineyards for myself. I made myself gardens and parks, and planted in them all kinds of fruit trees. I made myself pools from which to water the forest of growing trees. I bought male and female slaves, and had slaves who were born in my house. I had also great possessions of herds and flocks, more than any who had been before me in Jerusalem. I also gathered for myself silver and gold and the treasure of kings and provinces. I got singers, both men and women, and many concubines, the delight of the sons of men. So I become great and surpassed all who were before me in Jerusalem. Also my wisdom remained with me. And whatever my eyes desired I did not keep from them. I kept my heart from no pleasure, for my heart found pleasure in all my toil, and this was my reward for all my toil. Then I considered all that my hands had done and the toil I had expended in doing it, and behold, all was vanity and a striving after wind, and there was nothing to be gained under the sun.

In all of his great wisdom and in all of his great discernment, King Solomon did not find the good life in any one of these endeavors, not in pleasure, not in laughter, not in wine, not in great accomplishments, not in possessions, not in riches, not in amusements, nor in sexual fulfillment. Even though nothing was withheld from the desires of his eyes, and the desires of his heart, the good life eluded King Solomon, and he declared all to be vanity, all was declared to be striving after wind.

So what is the good life? What constitutes the good life? What is it that will bring you lasting satisfaction and fulfillment in life? Please turn with me to the book of 1 Peter 3:8-12.

1 Peter 3:8-12, Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind. Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing. For "Whoever desires to love life and see good days, let him keep his tongue from evil and his lips from speaking deceit; let him turn away from evil and do good; let him seek peace and pursue it. For the eyes of the Lord are on the righteous, and his ears are open to their prayer. But the face of the Lord is against those who do evil."

At the heart of this passage is the phrase, whoever desires to love life and see good days. If you desire to love life, if you desire satisfaction in life, fulfillment in life, enjoyment in life, if you desire to see good days, meaningful days, productive days, purposeful and satisfying days, then here is the path.

The good life results from having:

1. The right attitude (v8)
2. The right response (v9)
3. The right actions (vv10-11)
4. The right motivation (v12)

By way of reminder, Peter is writing to the elect exiles of the dispersion. He is writing to those who were scattered all throughout the Roman Empire. During this time, Christians suffered, many Christians suffered greatly. Christians were often discriminated against, they were mistreated, they were physically abused, they were imprisoned, and in many cases they were killed for their faith in the LORD Jesus Christ. So here is a group of people, who from the vantage point of circumstance, might not love life all that much. These folks probably did not view their days as particularly enjoyable, or satisfying, or even all that good. It is midst of this suffering, that Peter encourages them to stand fast, to hold true, to do good, and to entrust themselves to the LORD God, recognizing that the good life does not result from the passing pleasures of this world, but from having the right attitude, the right response, the right actions, and the right motivation.

#1, The good life results from having the right attitude.

1 Peter 3:8, Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind.

The good life results from having the right attitude, and the right attitude consists of five spiritual virtues.

First, believers are to pursue and possess unity of mind. The Greek phrase, unity of mind, means to be of one mind, it means to agree. This term refers to being like-minded with other believers, to think in the same way, to be harmonious, as the one, true people of God. One of the great tragedies of the church today, is conflict and dissension amongst the people of God. It is ironic, those who should be the most unified and the most harmonious are often seen as the most divisive and the most conflicted.

All throughout the Scriptures, great importance is placed on the unity of God's people. In John 13, the LORD Jesus Christ instructed his disciples that it would be by their loving unity that all men would know that they were his disciples. In John 17, the high priestly prayer of the LORD Jesus Christ, he prayed that we may all be one, as he is one with God the Father. In the book of Acts, the early church was said to be of one accord, in one place, and held all things in common together. In Romans 12, Paul calls for love and unity. In Romans 15, Paul calls for love and unity.

1 Corinthians 1:10, to the church in Corinth, Paul appeals, "by the name of our Lord Jesus Christ, that all of you agree, and that there be no divisions among you, but that you be united in the same mind and the same judgment."

Ephesians 4:1-3, I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, 2 with all humility and gentleness, with patience, bearing with one another in love, 3 eager to maintain the unity of the Spirit in the bond of peace.

Do you understand the reasons why we are with all humility, and gentleness, and patience, and loving perseverance, to be eager to maintain unity of the Spirit in the bond of peace? Because we share the same identity, Ephesians 4:4, There is one body and one Spirit—just as you were called to the one hope that belongs to

your call, because we share the same testimony, Ephesians 4:5, one Lord, one faith, one baptism, because we share the same family, Ephesians 4:6, one God and Father of all, who is over all and through all and in all. Christians are to be unified. The church is to be unified, the church is to be like-minded, the church is to be harmonious as the one people of God. In all the world, it is the church that should be the manifestation of true unity and true harmony. Be eager, be diligent, impart maximum effort, to maintain the unity of the Spirit in the bond of peace.

Secondly, believers are to possess sympathy. The Greek word translated, sympathy, literally means to share the same feeling.

Romans 12:15, Rejoice with those who rejoice, weep with those who weep.

At first thought, to rejoice with those who rejoice would seem to be a very easy command to follow. It is easy to rejoice with those who rejoice. But what if the other persons blessing comes at your expense? Or what if their great profit exacerbates and magnifies your own great need? The truth is, our sinful flesh often leads us not to rejoice with others, but rather to resent. To be sympathetic is to truly rejoice with those who rejoice, and to truly weep with those who weep. To weep with those weep means that we need to be sensitive to the disappointments, the hardships, and the sorrows of other people, not just with other Christians, but with all men. As believers, we are called to share in the grief and the suffering of others. And just as the LORD God is compassionate and tender towards his children, just as his compassion never fails, so are we to be compassionate, and tenderhearted, sharing the same feelings with others.

Colossians 3:12-13, Put on then, as God's chosen ones, holy and beloved, compassionate hearts, kindness, humility, meekness, and patience, bearing with one another and, if one has a complaint against another, forgiving each other; as the Lord has forgiven you, so you must forgive.

A great example of sympathy is seen in the priesthood of the LORD Jesus Christ.

Hebrews 4:15, For we do not have a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sin.

Matthew Henry comments, "The Lord Jesus Christ is not only a great, but a gracious high priest, merciful, compassionate, and sympathizing with his people. Though he is so great, and so far above us, yet he is very kind, and tenderly concerned for us. He is touched with the feeling of our infirmities in such a manner as none else can be; for he himself tried with all the afflictions and troubles that are incident to our nature in its fallen state: and this not only that he might be able to satisfy for us, but to sympathize with us.

In Hebrews 4:15, the term weaknesses does not primarily refer to our sin, but to our inadequacies, our feebleness, and our infirmities. The LORD Jesus Christ sympathizes with the natural limitations of our humanity. He sympathizes with our frailty and weak disposition. For believers to be sympathetic is to imitate the character of the LORD God. It is to imitate the character of High Priest, the LORD Jesus Christ.

Do you know another reason why we are called to be sympathetic? All true believers, from every race, and every nation, are unified in Christ Jesus. All true believers, from every race, and every nation, are one body. There is only one church. There is only one body of Christ.

1 Corinthians 12:12-13; 26, For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in one Spirit we were all baptized into one body – Jews or Greeks, slaves or free – and all were made to drink of one Spirit. 26 – If one members suffers, all suffer together; if one member is honored, all rejoice together.

This truth is repeated in the book of Hebrews, 13:3, Remember those who are in prison, as though in prison with the, and those who are mistreated, since you also are in the body. Did you catch the principle that is found in these two passages? Sympathy, to share the same feeling. If one part of the body is suffering, then the whole body should likewise suffer. And if one part of the body is rejoicing, then the whole body should likewise rejoice. Why? Because there is only one body. Despite our doctrinal differences, despite our liturgical differences, despite our cultural differences, there is only one body of Christ. So within the body of Christ, there should be no contempt for one another. Within the body of Christ there should be no competition or rivalry. Within the body of Christ there should be no envy or bitterness, no inferiority, or superiority, but only mutual and brotherly love.

In fact, the third spiritual virtue that believers are to possess is brotherly love. Brotherly love refers to affection among people who are closely related in some way. This is actually the second time that Peter has mentioned brotherly love in this letter.

Peter 1:22, Having purified your souls by your obedience to the truth for a sincere brotherly love, love one another earnestly from a pure heart,

Peter's point in this verse is that the evidence of a purified soul will be a sincere and brotherly love. The Greek word that translates sincere is *anypokritos*, which literally means not pretend, or not hiding under a false appearance. To be sincere is the opposite of being hypocritical. It means to be genuine and real. It means to be free from deceit and undisguised, to be without pretense.

1 John 3:16-18, By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers. But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? Little children, let us not love in word or talk but in deed and in truth.

Enough with the insincere talk, enough with the insincere words. Let us not love in word or talk, but in deed and truth. Love is not a feeling, love is not a state, love is an action. Love is a deliberate, volitional act of the will that involves meeting the needs of others, even if that involves personal sacrifice, and pain, and discomfort for you. Love does not wait for the other person to ask for help. Love does not wait for the other person to be respond (so you can reciprocate). Love is not conditioned upon anything. Love is not what the other person does for me or to me. Love does not even focus on me at all, but on others. Love is others focused. Love takes the initiative. Love pours out freely expecting nothing in return.

All of you, are to have unity of mind, sympathy, and sincere and earnest brotherly love that is focused on others.

The fourth spiritual virtue that believers are to possess is a tender heart.

1 Peter 3:8, Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind.

What is the difference between having a tender heart and being sympathetic? Not a lot, the words are actually very similar, both words imply compassion, and both words imply empathy. The difference between these two is that to have a tender heart is to literally feel it in your gut, in your bowels, in your intestines. It is a profound and gnawing pain that is felt deep within you for someone else, for their needs, or for their pain. A tender heart is sympathy to point of pain and sickness. The LORD Jesus Christ demonstrated a tender heart when his sympathy resulted in his weeping over the city of Jerusalem. The LORD Jesus Christ wept at the hardness of their hearts, he wept at their unwillingness to believe in him. The LORD Jesus Christ demonstrated a tender heart when he wept over the death of Lazarus. The same tender heart that the Lord Jesus Christ demonstrated to

the unbelieving Jews and to Lazarus, his friend, is the same tender heart that all believers should possess.

John 11:33-35, When Jesus saw her weeping [speaking of Mary the sister of Lazarus], and the Jews who had come with her also weeping, he was deeply moved in his spirit and greatly troubled. And he said, "Where have you laid him?" They said to him, "Lord, come and see." Jesus wept."

The fifth spiritual virtue that believers are to possess is a humble mind.

1 Peter 3:8, Finally, all of you, have unity of mind, sympathy, brotherly love, a tender heart, and a humble mind.

What is a humble mind? A humble mind is the mind of Christ. A humble mind is to have the mind of Christ.

Philippians 2:1-5, So if there is any encouragement in Christ, any comfort from love, any participation in the Spirit, any affection and sympathy, complete my joy by being of the same mind, having the same love, being in full accord and of one mind. Do nothing from selfish ambition or conceit, but in humility count others more significant than yourselves. Let each of you look not only to his own interests, but also to the interests of others. Have this mind among yourselves, which is yours in Christ Jesus.

A humble mind is the opposite selfish ambition. A humble mind is the opposite of empty conceit. Humility of mind is the foundation of Christian character, it is the foundation of Christian virtue, it is to count others more significant than yourself. It is to put other people, and their needs before yourself, and your own needs. It is to count other people as more significant than you count yourself. It is to have the mind of Christ.

Philippians 2:6-8, who, though he was in the form of God, did not count equality with God a thing to be grasped, 7 but emptied himself, by taking the form of a servant, being born in the likeness of men. 8 And being found in human form, he humbled himself by becoming obedient to the point of death, even death on a cross.

Have this mind among yourselves, which is yours in Christ Jesus. In the midst of suffering, in trials, and in persecutions, the natural tendency is to direct your focus inward. The natural tendency is to focus your attention, energy, and time to yourselves. In difficult circumstances it often becomes all about me. Christians are often crippled by their circumstances, so much so, that their responsibilities to the LORD God, their responsibilities to their family, their responsibilities to their brothers and sisters in Christ are often laid aside.

If this describes you, you will not find relief from your problems by focusing inward. You will not find comfort by ruminating on your present circumstances. You will not find comfort, or peace, or happiness from looking within and serving yourself. Where do you find relief, comfort, peace, and happiness? In surrendering your life, and your circumstances, your everything, into the hands of your faithful Creator. In surrendering your will to the will of the Father. In living out the words of the LORD God in your life.

1 Peter 2:21-23, For to this you have been called, because Christ also suffered for you, leaving you an example, so that you might follow in his steps. 22 He committed no sin, neither was deceit found in his mouth. 23 When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly.

In the midst of suffering, in trials, and in persecutions, direct your focus to the LORD God. Entrust yourself to him who judges justly.

#2, The good life results from having the right response.

1 Peter 3:9, Do not repay evil for evil or reviling for reviling, but on the contrary, bless, for to this you were called, that you may obtain a blessing.

Not only should our approach to life consist of the right attitude, it must also consist of the right response when we are sinned against. No matter how poorly you are treated, no matter how disrespectfully you are treated, no matter how unfairly you are treated, do not repay in kind. Do not retaliate. Do not repay evil for evil, or reviling for reviling. In the Sermon on the Mount the LORD Jesus Christ spoke of this principle.

Matthew 5:38-45, You have heard that it was said, "An eye for an eye and a tooth for a tooth." But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek turn to him the other also. And if anyone would sue you and take your tunic, let him have your cloak as well. And if anyone forces you to go one mile, go with him two miles. Give to the one who begs from you, and do not refuse the one who would borrow from you. You have heard that it was said, "You shall love your neighbor and hate your enemy." But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in heaven.

An eye for an eye, and a tooth for a tooth, was a reference to the Mosaic Law. It was both a command to punish, as well as a limitation on the punishment. In other words, it ensured that the penalty must not exceed the crime. In this passage, the LORD Jesus Christ goes beyond the law and he establishes a higher righteousness. Retaliation, which was once legally permissible, is abolished altogether. The LORD Jesus Christ instructs his disciples to offer no resistance to an evil person. And not only that, he further commanded his disciples to love and to pray for those who were their enemies, for those who were persecuting them. But not only did the LORD Jesus Christ speak and teach these principles, he also perfectly lived them out. The LORD Jesus Christ perfectly modeled these principles in his own life.

1 Peter 2:22-23, He committed no sin, neither was deceit found in his mouth. When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly.

He committed no sin, neither was deceit found in his mouth. Think for a moment about his life. Think for a moment about what he had to endure as a man: hostility, exile, threats, danger, temptation, disrespect, mockery, rivalry, unbelief, misunderstanding, rejection, name calling, gossip, slander, intimidation, betrayal, false witness, false arrest, unjust trial, conspiracy, flogging, beatings, imprisonment, and crucifixion. In all of these difficulties the LORD Jesus Christ did not sin. In all of these difficulties he did not violate the word of God. He did not transgress the law of God. In all of these difficulties he did not repay evil for evil, or reviling for reviling. If in the most difficult of circumstances, the LORD Jesus Christ did not sin, then neither should we sin in far easier circumstances. But on the contrary, we are to bless, for to this you were called, that you may obtain a blessing.

The ideal response for a persecuted believer, who is being treated in a hostile way, is to give their persecutors a blessing. How do you bless? How do you give a blessing? Believers give their enemies a blessing by loving them, by loving them unconditionally. Believers give their enemies a blessing by serving them, by doing good to them, by praying for them, by expressing gratitude for them, and by forgiving them. Now, in the midst of difficulty, especially difficulty with other people, none of these options may seem all that realistic to you. But again, look to the example of the LORD Jesus Christ. Did he love his enemies? Yes. Did he unconditionally love his enemies? Yes he did. Did he serve them? Did he do good to them? Did he pray for them? Did he express gratitude for them? Did he forgive them? Yes. This is the path that all believers must follow.

Proverbs 20:22, Do not say, "I will repay evil;" wait for the Lord, and he will deliver you.

Proverbs 24:29, Do not say, “I will do to him as he has done to me; I will pay the man back for what he has done.”

Do not say it. Do not even think it. But rather, 1 Corinthians 4:12, when reviled, we bless, when persecuted, we endure, when slandered, we entreat.

#3 The good life results from having the right actions.

1 Peter 3:10-11, For “Whoever desires to love life and see good days, let him keep his tongue from evil and his lips from speaking deceit; let him turn away from evil and do good; let him seek peace and pursue it.”

Here Peter is quoting from Psalm 34:12-16 to further support and strengthen his exhortation. The one who desires to love life, the one who desires to see good days, the one who desires the good life, must keep his tongue from speaking evil and his lips from speaking deceit. In James 3, we learn a lot about the tongue. James describes the tongue as a fire. He describes it as a restless evil, a restless evil that full of deadly poison.

James 3:9-12, With it we bless our Lord and Father, and with it we curse people who are made in the likeness of God. From the same mouth comes blessing and cursing. My brothers, these things ought not to be so. Does a spring pour forth from the same opening both fresh and salt water? Can a fig tree, my brothers, bear olives, or a grapevine produce figs? Neither can a salt pond yield fresh water.

What is the implication of this passage? The implication is that the redeemed soul should have redeemed speech. A healthy tree should produce healthy fruit. For the believer, there should be no evil, there should be no deceit found in our mouths. The Greek word translated, deceit, is *dolos* and it refers to a fishhook, a trap, or a trick. It is a general reference to the many forms of deceitfulness. To be deceitful is to deliberately attempt to mislead, to snare, or to bait other people by telling them lies. It is the desire to gain advantage over others, to preserve your position by deceiving other people through cunning and guile.

Proverbs 12:22, Lying lips are an abomination to the LORD, but those who act faithfully are His delight.

Ephesians 4:25, Therefore, having put away falsehood, let each one of you speak the truth with his neighbor, for we are members of one another.

Deceit must not be found in our mouths. In pain, in suffering, and in difficulty, our speech must reflect the speech of the LORD Jesus Christ. It must be honest. It must be truthful. It must be pure. There should be no form of deceitfulness, none whatsoever, in any part of our speech. But not only should our speech be free from evil and deceitfulness so should our actions.

1 Peter 3:10-11, For “Whoever desires to love life and see good days, let him keep his tongue from evil and his lips from speaking deceit; let him turn away from evil and do good; let him seek peace and pursue it.”

In v11, Peter lays out four straightforward commands. Turn away from evil. Do good. Seek peace. Pursue peace. The good life does not result from evil, but from turning away from evil. In the Greek, to turn away from evil implies an intensely strong rejection of that which is sinful and displeasing to the LORD God. In this context, the term is referring to the sinful treatment of others. Regardless, of how you are treated, regardless of the difficulty of your circumstances, you must turn away from evil. You must turn away from all sinful retaliation, you must strongly reject sinful retaliation. Not only this, you must do good, you must seek peace, and pursue after peace. Every believer should be known as a peacemaker. Every believer should go to great lengths

to ensure peace, peace with our enemies, peace with our persecutors, and peace with those who do not know the LORD Jesus Christ. These truths are nothing new. These truths are littered across every page of the Scriptures. One of the most prominent passage that deals with many of these same themes is found in the book of Romans.

Romans 12:14-21, Bless those who persecute you; bless and do not curse them. 15 Rejoice with those who rejoice, weep with those who weep. 16 Live in harmony with one another. Do not be haughty, but associate with the lowly. Never be wise in your own sight. 17 Repay no one evil for evil, but give thought to do what is honorable in the sight of all. 18 If possible, so far as it depends on you, live peaceably with all. 19 Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord." 20 To the contrary, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head." 21 Do not be overcome by evil, but overcome evil with good.

#4, The good life results from the right motivation.

1 Peter 3:12, For the eyes of the Lord are on the righteous, and his ears are open to their prayer. But the face of the Lord is against those who do evil.

The LORD God takes special notice of the righteous, his eyes are upon the righteous, and his ears are open to the prayers of the righteous. The LORD God is always aware of what is going on in your life. He is always aware of what is going on in your heart. God is always watching, and God is always ready, he is ready to hear our prayers, he is ready to answer our prayers. This is a tremendous motivation for righteous living.

Hebrews 4:16, Let us then with confidence draw near to the throne of grace, that we may receive mercy and find grace to help in time of need.

The LORD God desires that we draw near to his throne of grace with confidence in full assurance of faith. The LORD God stands at the ready to abundantly pour out upon his children, mercy, and grace, and help, in the time of our need. Our Father God is good, and he does good. His eyes are upon us, and his ears are open to our prayers. On the flip side, the face of the Lord is against those who do evil. God's wrath is against those who reject him. God's wrath is against those who disobey him. God's wrath is against those who are unrighteous, and against those who live to their own advantage. His face is against them, and these will most assuredly answer for their sins, vengeance is mine, I will repay says the Lord.

Charles Spurgeon remarked, "God is not indifferent to the deeds of sinners, but he sets his face against them, as we say, being determined that they shall have no countenance and support, but shall be thwarted and defeated. He is determinately resolved that the ungodly shall not prosper; he sets himself with all his might to overthrow them."

This too, is a tremendous motivation for righteous living—judgment is coming, the face of the Lord is against those who do evil. Do not be deceived: God is not mocked, for whatever one sows, that will he also reap.

This morning we began with King Solomon and his quest. King Solomon applied his heart to seek and to search out, by wisdom, all that is done under heaven. He applied his heart to seek, and to search out, by wisdom, the meaning of life. King Solomon found no meaning in any earthly endeavour. He didn't find it in the temporal things of this world. He didn't find it in the best things of this world. Nor did he find it by turning inward and giving himself all of the desires of his eyes and heart.

Ecclesiastes 12:13-14, The end of the matter; all has been heard. Fear God and keep his commandments for this is the whole duty of man. For God will bring every deed into judgement, with every secret thing, whether good or evil.

This is the end of the matter, fear God and keep his commandments, for this is the whole duty of man. The good life, a life of purpose, a life of contentment is found in the fear of the LORD, it is found in the LORD Jesus Christ. The good life is found in the good Lord.

1. It comes from having the right attitude (pursuing unity of mind, sympathy, brotherly love, a tender heart, and a humble mind).
2. It comes from having the right response (not sinning when you are sinned against, not repaying evil for evil, or reviling for reviling, but rather, being a blessing).
3. It comes from the right actions (it comes from turning away from evil, from seeking peace, and pursuing peace).
4. The good life comes from the right motivation (the LORD God is near, and he is watching. His eyes and his ears are attentive to your life, but his face is against the wicked. The LORD God is opposed to the wicked).

The good life does not result from the passing pleasures of this world, but from a right relationship with the LORD Jesus Christ. So pursue the LORD Jesus Christ –pursue the right attitude, the right response, the right actions, and the right motivation. A life that is lived without Christ, is a life that is lived without purpose, it is a life without meaning, a vain and empty life that will end in judgment. If your life is vain and empty, then repent.
