"Lord: Make Me Blessable"

I Peter 3:8-12

3-9-2022

INTRODUCTION:

***The Basic Key: <u>Do Right to Others</u>!**

I. A Right <u>Spirit</u> toward those <u>in God's Family</u> (v. 8)

You need a spirit of:

A. Unity

B. Sympathy

C. Brotherly Affection

D. Kind-Heartedness

E. Thoughtfulness

II. A Right <u>Response</u> to those who <u>Mistreat You</u> (v. 9)

III. A Right <u>Tongue</u> without <u>Evil or Deceit</u> (v. 10)

IV. A Right <u>Attitude</u> toward <u>Sin</u> (v. 11a)

V. A Right <u>Pursuit</u> of <u>Good and Peace</u> (v. 11b)

CONCLUSION: Verse 12

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I. A Right _____ toward those _____ (v. 8)

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II. A Right _____to those who _____ (v. 9)

III. A Right _____ without _____ (v. 10)

IV. A Right _____ toward _____ (v. 11a)

V. A Right _____of _____ (v. 11b)

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INTRODUCTION:

All of us to know the Lord desire His blessing on our lives, families (children), employment, service for Him etc.

Often our prayer is "God bless me..." When we should be praying "God make me blessable" and "keep me blessable"

Verses 8-12 are all about how to be in the path of God's blessing, how to have a life without regret, how to enjoy *"good days,"* how to have God looking out for you, how to have answers to prayer.

Note: In verse 9, God tells you how *"ye shall inherit a <u>blessing</u>"*
In verse 10, He tells us how to *"<u>love life</u> and see <u>good days</u>"*
In verse 12, He unfolds the secret to having His *"<u>eyes</u>"* over use and His *"<u>ears</u>"* open to our prayers.

The key to God's blessing in verses 8-12 basically can be summed up in this phrase:
Do right to others! (particularly to others in God's family)

***The Basic Key: <u>Do Right to Others</u>!**

I. A Right <u>Spirit</u> toward those <u>in God's Family</u> (v. 8)

"Finally" - introduces a paragraph that sums up what was previously said and broadens out commands which have wide application to all.

Whereas God had specifically addressed citizens (2:13-17), servants (2:8-25), and wives and husbands (3:1-7), He now addresses ***"<u>all</u>"*** believers in Christ.

Having admonished us to live in light of the world's watching eye, He now motivates us to live in light of God's watching eyes (v. 12).

You need a spirit of:

A. Unity

Peter's words are strikingly similar to Paul's in Romans 12:9-21.

"One mind" - Same mind; like mind.

An appeal not for uniformity but unity; harmony; single focus.

Too often God's people go in their own directions, each following his own self-interests; many lacking a oneness of spirit with their fellow brethren.

This does not mean that we should see eye-to-eye on every issue nor have uniformity (all cloned alike), but it does mean we should share a common outlook and common interest in each other's well-being. It means cooperation in the midst of diversity; not allowing petty things to cause division.

God wants us to:

--have a team spirit
--march to the same beat
--fight the same enemy
--love the same Lord
--live for the same priorities

This *"oneness of mind"* is accomplished only when we -

--share the same Spirit (I Cor. 2:14-16; Eph. 4:3)
(unless one has the Holy Spirit, he cannot share a oneness with God's people)

--share the same faith (Eph. 4:13)
(we are committed to the same Book)

When you look at others in this church, do you see yourself as distinct from them or a part of them?

Unity (Psalm 133:1 - *"Behold, how good and how pleasant it is for brethren to dwell together in unity.")*

B. Sympathy

"Compassion" - sympathetic; to suffer along with someone; to share together in their feelings of grief or pain.

To not only be interested in your sorrow, but to have a heart that goes out to others who are suffering.

We need to *"weep with those who weep"* (Rom. 12:15).

Every one in this congregation should feel deeply about the grief another member is enduring.

C. Brotherly Affection

"Love as brethren" - (*philadelphos)* to have a brotherly love among fellow believers. To have the same affection toward a Christian as you would have for your own genetic brother or sister.

(We who know the Lord Jesus are all part of the same family, have the same father, have experienced the same adoption; are expected to live by the same rules [God's Word]; enjoy the same spiritual blessings; look forward to the same inheritance, etc. -- we are family! We need to live like it!)

How do we love our brother?

--Quick to defend, slow to suspect
--Quick to help, never to hinder
--Quick to include, slow to cut off fellowship
(those who abandon a church fellowship are not loving as brethren)

D. Kind-Heartedness

"Pitiful" - lit. to have "good or favorable feelings" toward a fellow Christian. To have a heart-felt compassion. Lit. deep-seated feelings (in the intestines). To be tender-hearted, not cold and unmoved, but warm and responsive to their needs.

Eph. 4:32 - *"Be kind one to another, tender hearted..."*

E. Thoughtfulness

"Courteous" - (*philophrones* - KJV)

To have an affection mind where our thoughts go out to our brothers.

Courtesy is a humble, loving thoughtfulness which puts someone else's need above your own. It is putting htem first.

II. A Right Response to those who Mistreat You (v. 9)

Peter implies in verse 9 that even among God's people, some will eventually (given enough time) sin against each other. What should our response be?

"Not rendering" - not paying back; not giving in return.

"Evil for evil" = bad or wrong in the place of bad or wrong

"Railing for railing" = abuse in the place of abuse

Note: *"Evil"* - refers to <u>actions</u> (physical)
"Railing" - refers to <u>words</u> (verbal)

The world's way of dealing with people is returning "evil for evil" and "good for good". . . "you stab me, I stab you" . . . "You tip me, I tip you."

In NYC, however, it goes: "You tip me, I still stab you."

We are not to return evil to <u>replace</u> the evil that someone else gave to us.

Those who fight evil with evil are saying: "You sin gives me a right to sin" (one wrong deserves another).

Of all sinful tendencies, this one is the easiest to <u>give in to</u>, and <u>justify</u>.

We think: "He stabbed me, I'll stab him. He gossiped about me . . . robbed . . . cheated . . . slandered . . . spoke against my child . . . I will do the same to him. He didn't give to me, I won't give to him."

EX: <u>Divorce</u> - "You committed adultery . . . I'm going for a divorce."

EX: <u>Lawsuits</u> - "You ruined my reputation (injured my character),etc., so I am going to sue you!"

EX: <u>Cheating an employer</u> - "He doesn't pay me or treat me like he should, so I'm not going to do my best on the job."

However, no doctor would fight poison with poison! Or disease with disease. That is not a cure.

[NOTE: a vaccine when you are well is given so that you will build up antibodies; no one gives a vaccine to someone who has the virus already. You give an <u>anti-biotic</u> - the opposite of the virus.]

God ordained <u>government</u> (Rom. 13) to execute justice and exact the punishment of *"an eye for an eye, and a tooth for a tooth,"* but as individual believers we need to follow the Sermon on the Mount (Mt. 5:38-42).

"Contrariwise" - the opposite

"Blessing" - wish, a "good word" on them (Mt. 5:44)

"Knowing" (KJV) - our good responses to people who treat us badly is not based on feeling but on "knowing" God's Word. When we were called unto Christ, we were also called unto Christlikeness.

How did Jesus respond? SEE: I Peter 2:21-23

"That" - with the result that

"Ye should inherit a blessing" - When does this inheritance of a blessing take affect?

1) In the life to come (rewards)
2) In this life as well (as the following context indicates)

Note: When you give *"blessing"* you will get a *"blessing"*. The law of sowing and reaping is evident here (Gal. 6:7).

III. A Right Tongue without Evil or Deceit (v. 10)

"For" - Introduces a quote from the Psalms. Peter substantiates his points by appealing to the Old Testament.

Verses 10-12 are a quotation from Psalm 34:12-16. In citing that text, Peter shows

that his authority is God's Word.

"He that will love life" - he who desires (wishes) to love his life for Christ rather than regret; he who intends to live a curse-free life without misery, guilt, and loss.

God appeals to the one who wants a life that is worthwhile, meaningful, and fruitful.

"And see good days" - This phrase clarifies and emphasizes the former.

All of us want a life of good days - days in which we can put our head on the pillow at night and smile, thanking God for the blessings of the day, rejoicing in how He has blessed us and made us a blessing.

"Refrain" - an imperative, meaning to cease or stop any garbage from flowing out of our lips.

God is saying, "You want a good life? Then stop the flow of sewage from your mouth!" "You long for a life free from regret? Then cease speaking *'evil'* (badness in general) and speak <u>no</u> (none at all) guile (deceit, trickery, lies).

Those who live with a foul, untruthful, or vulgar tongue do not like their life nor do they have truly good days.

Our tongue can really affect and determine the course of our lives and the quality of our lives (our tongue can defile our whole being - James 3:6).

Sad to say, many of God's people *"endure"* life or seek to *"escape"* life because of the sin in their lives (particularly sin in their tongues).

IV. A Right <u>Attitude</u> toward <u>Sin</u> (v. 11a)

"Eschew" - an old English word meaning to turn away from. To reject with an abhorance toward the evil.

We, as Christians, cannot be neutral toward the evil; we must hate it (realizing the wages it pays - Ro. 6:23).

No one can love the Lord and not hate evil. Why? Because evil is the opposite of God's nature. We need to love what He loves and hate what He hates.

"Ye that love the Lord, hate evil."

Many of God's people have become increasingly insensitive toward sin (where what they see in society or on the TV no longer bothers them like it once did).

V. A Right Pursuit of Good and Peace (v. 11b)

"And do (begin doing) good" - Note: God does not call us to negatively turn away from evil, without positively admonishing us to do good.

Avoiding evil is not an end in itself. Rather, by *"eshewing"* evil, we clear the path and unclutter our lives sow e can do what is good.

"Seek" - to be zealously striving for peace.

"Ensue" - to seriously hunt after (like a hunter would pursue his prey).

Making a sold-out effort for peace in this context is describing a man-to-man peace.

To "be at peace among yourselves" we ought to seek to put out the fire Satan starts against each other in the Body of Christ. Satan would like us to war with each other. God is saying, "Be a peacemaker." (Mt. 5:9)

This does not mean "peace at any price," because righteousness must always be the basis for peace (Ja. 3:13-18) (Wiersbe, p. 413).

From our end, there must be a quest for peace (Rom. 12:18 - *"If it be possible, as much as lieth in you, live peaceably with all men.")*

CONCLUSION: Verse 12

Though God is Spirit, He is personified as having *"eyes," "ears,"* and a *"face."*

"For" **=** because. God gives us a very practical reason to speak right, live right, and pursue peace with each other.

It's because He, with favor, looks out for those who do right.

Although God is omniscient (knows all) and sees all, He looks upon the just with special blessing.

(On the contrary, God as it were looks away from the unrighteous, like one would turn his back upon an abominable scene.

Even a Christian can at times act unrighteously and forfeit for a time God's blessing.

Have you ever felt like a dark cloud swallowed you up and you couldn't get out? It seemed like God wasn't hearing your prayers? Nothing was going right? This message is for such a wayfaring believer.

"The eyes of the Lord are in every place, beholding the evil and the good" (Prov. 15:3; cp. Zech. 4:10).

"For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect toward Him." (II Chron. 16:9)

"His ears are open unto their prayers" - (*"The prayer of the wicked is an abomination to the Lord")*
The Lord listens to the requests of the upright, but not to the disobedient (Ps. 66:18 - *"If I regard iniquity in my heart, the Lord will not hear me.")* (Is. 59:1-2)

The prerequisite for answered prayer is <u>obedience</u> (I Jn. 3:22 - *"And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.).*
Psalm 34:17 - *"The righteous cry, and the Lord heareth, and delivereth them out of all their troubles."*

This promise to answered prayer most definitely ties in with verse 7. Where God says that a husband who shows consideration for his wife will not have his prayers "hindered" (cut in on; obstructed from reaching Heaven).

But the fact of the Lord is against him that doeth evil." - To have God for you is sure victory (Rom. 8:31). To have God against you is a losing battle.

Life is futile when the Lord is resisting every move you make, foiling your plans, frustrating your endeavors, thwarting your progress and success.

"Do evil" - (present participle) the ones continually practicing an unrepentant, evil lifestyle.