

**TITLE: "Marks of the Believer's Birthright" (Part 4)**

**PASSAGE: 1 Peter 3:10**

**THEME: *Partakers of grace give evidence of grace***

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**{Read Passage}**

**By way of introduction - turn over to Colossians 3 (vv. 12-17)**

**Now then, as the elect of God, holy and beloved, PUT ON**

"put on" (ενδυσω) - Aorist middle impv. Emphatic in that it stands 1<sup>st</sup> in t/Gk. text (first word of t/verse). When used in middle voice (here) it lit. means "to wear" as in clothing.

**PUT ON/clothe yourself [with these things] (what things)**

**hearts of compassion**, (Could be translated, "heartfelt compassion"). We are to be a compassionate people.

**Kindness** (χρηστότης)

Trench calls this a lovely word for a lovely quality. Ancient writers defined χρηστότης as t/virtue of a man whose neighbor's good is as dear to him as his own. Josephus used word to describe Isaac who dug wells & gave them to others because he refused to fight over them (Gen. 26). Word also used to describe wine which had grown mellow w/age & lost its harshness.

[cited in Barclay, 157]

**Humility** - (ταπεινοφροσύνη)

Compound of ταπεινος (lowly) & φρονειν (to think). I.e. is to think of yourself w/humility. We all need a reminder of Rom.12:3 (cf. Micah 6:8).

There's no smaller package than a man wrapped up in himself.

## **Gentleness**

Word with a wide range of meanings: "gentleness, meekness, consideration, courtesy, humility." Not a weakness or spinelessness.

Defined by Aristotle as "the happy medium between too little and too much anger"--that is, it's to be angry at right things & at T right times & never angry at wrong things or in wrong times. Power under control (like a strong man tenderly holding his infant). It's a willingness to suffer injury rather than inflict it.

## **Patience** - (μακροθυμία)

This is patience in the sense of "steadfastness" or "endurance." Idea of "restraint of anger or agitation." Idea of a long-suffering patience. Restraint of snapping back at others.

**Bear with one another and forgive each other, whenever anyone may have a complaint against anyone else. Just as the Lord himself has forgiven you, so also should you.**

Note 3 things in this verse: 1) Two Commands (bear with and forgive each other); 2) One Condition (whenever anyone may have a complaint against anyone else); 3) Final Consideration (just as the Lord has forgiven you)

First Command ==>

**Bear with one another . . .**

Could be translated "enduring one another!" "Put up w/one another!" You put up w/me and I'll put up w/you. That doesn't mean we don't address sin; does mean that we understand that each of us has our quirks

& particularities. Ea. one of us is as much unlovable as we are loveable. So we give ea. other t/benefit of t/doubt.

“It should be remembered that even the best of people leave much to be desired. And we must not expect too much. Do not allow yourself to turn away from people because of their imperfections. I have found that God leaves, even in the most spiritual people, certain weaknesses that seem to be entirely out of place.” [Fenelon, 17th c. French Saint, cited by John Piper “Persevering in Ministry,” Cassette Message Dated Sept. 27, 1997, © Desiring God Ministries, 720 13th Ave. South, Minneapolis, MN 55415]

I think this is a by product of patience. Patience in action.

1PE 3:8-9 **To sum up, let all be harmonious, sympathetic, brotherly, kindhearted, and humble in spirit; 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.**

Second Command ==>  
**and forgive each other,**

These work together. Part of bearing w/ea. other = forgiving ea. other; & part of forgiving ea. other incls bearing w/ea. other. In bearing with each other *we hold everything back*; (patient/long-suffering); in forgiving each other *we hold nothing back!* (forgive freely).

χαριζόμεναι- to forgive from Gk. noun χάρις. To forgive is to demonstrate what? Grace!

We who have experienced grace have no reason to withhold grace from others--esp. from fellow believers.

Partakers of grace give evidence of grace; graced people are to be gracious people.

I've never been accused of being a hyper-Calvinist, but I have known a few. I think of one man I knew several years ago. He believed that true Christians were almost sinless. He also contended that a Christian could not have assurance of salvation since assurance, for him, was grounded in one's performance and perseverance. He believed Romans 7 was not an expression of Paul as a believer, since, as he put it, "A true Christian would never feel like that." People like this I like to avoid. You could give me a choice between a root canal or an hour over coffee w/one of these graceless individuals, and I'm choosing t/root canal.

As is often true, this guy had a lovely, quiet wife.

I think of that time we went to a home school convention and I ran into a very arrogant CH leader who claimed to be "Reformed Baptist." I stopped by to say hi & in a matter of minutes this guy was calling me soft because I didn't agree that everyone who doesn't homeschool his or her children should be disciplined out of t/CH. He had a quiet wife buzzing in t/background. Picture her. No make up. A plain dress down to her ankles. And perhaps even a headcovering. She dare not say it, but I wonder if inside she thinks, "This man I married can be quite a jerk!"

Well, this man I knew many years ago had a wife like that. And he made no bones about the fact that he doubted very much whether his wife was saved, namely because she wasn't as pickled as he was.

I asked him once, "Well, do you see signs of grace in her life?" We certainly did. In fact, we saw more grace in her life than in his!

Caused a friend of mine to declare, "She's the best thing that ever happened to him and he doesn't even realize it."

Partakers of grace give evidence of grace; graced people are to be gracious people.

*Second Command* ==>

*... forgive each other,*

Present tense denoting continual action.

As a rather new Christian my pastor about me about a very well-known seminary professor who attended his church. The seminary professor became embroiled in a very heated debate with one of the church leaders over, I believe, some sort of political situation. The animosity between the two men was so prominent that it was even reported by some of the local newspapers. Soon afterward, during a Lord's Supper service, the church leader stood up and apologized to the man he was at odds with--extending his hand to him and asking his forgiveness. The seminary professor refused.

I've said it B4 (last week in fact). There is nothing/no wrong anyone can do to you that exceeds what you have done to God I don't care what it is. No one can sin against you or me in a greater way than you or I have sinned against t/throne of heaven.

God has forgiven you of greater trespasses and greater debt than anyone can commit against you.

The Condition ==>

**Bear with one another and forgive each other, WHENEVER ANYONE MAY HAVE A COMPLAINT AGAINST ANYONE ELSE.**

This is what's called a Condition of 3d class.

Refers to a future probable condition. IOW - It is "probable" (highly probable) that someone will have a complaint against you or you against them. It's going to happen! When it does, what do you do?

Doesn't mean that you're saying that what was done to you was okay, or that payment may not have to be made in some shape or form. It means that you release it to God (or t/approp. authorities if it's some sort of a criminal act). But you don't exact vengeance on your own terms.

Besides, who does unforgiveness hurt anyway? If I had an enemy whom I wanted to punish, I would teach him to be unforgiving. It has truly been said, the most miserable person in the world is one who will not forgive.

The Final Consideration ==>

**Just as the Lord himself has forgiven you, so also should you.**

Note the construction here ==>

**JUST AS the Lord himself has forgiven you, SO ALSO should you.**

Why/How did the "Lord Himself forgive you?" Unconditionally totally by His grace. You didn't earn "forgiveness." Can't. If you try to earn it you don't have it.

You've been forgiven for an infinite amount of damages; the worst sin that anyone can commit against you is pennies in comparison. That was Jesus' point in Matthew 18 (passage we looked at last week).

Dynamic middle voice. Defined as ==>

"the subject acts for himself, with reference to himself, upon something belonging to himself" (Syntax, Brooks and Winberry).

Who's t/subject? He is acting for himself, with reference to himself, upon something belonging to himself (you, the believer).

Again, Thomas Manton the Puritan divine once said: "There is none so tender to others as they which have received mercy themselves, for they know how gently God hath dealt with them." [cited in MacArthur, Matthew 1-7, 395]

**Now then, as the elect of God, holy and beloved, put on hearts of compassion, kindness, humility, gentleness, patience. Bear with one another and forgive each other, whenever anyone may have a complaint against anyone else. Just as the Lord himself has forgiven you, so also should you.**

IOW - be compassionate; be kind; walk in humility; be gentle; be patient; bear with one another and forgive each other just as you were forgiven (with the same mercy and grace). And if you do these things, you will be acting like the chosen people you are.

But there's more (Love). In fact, something that is to take top priority over all of the 11 characteristics of the redeemed ==>

**And above all these things [put on] LOVE, which is the bond of perfection.**

Why does Paul say, "above all these things" (the things of verses 12b-13) "put on love"?

Could be that in keeping w/metaphor of clothing, Paul is saying "over all these things" (as an outer garment) "put on love." Picture would be one of putting on undergarments of "compassion/kindness/humility/gentleness/patience/bearing w/one another/forgiving one another." **OVER THAT**, putting on outer garment of love ( which is t/bond of perfection).

Beyond that: Paul is simply emphasizing the fact that Love is preeminent. It is "the crowning grace."

Love fulfills the entire law (Matt. 22).

According to 1 Cor. 13:13 >>> Love is more imp. than any spiritual gift

Acc. to Gal. 5:22 >>> Love is the foremost fruit of the Spirit.

Acc. to 1 John 3-4 >>> Love is a mark of true salvation

If I can paraphrase something I once read==>

There's an analogy from music that helps to illust. t/greatness & yet simplicity of love. The musical scale has 7 basic notes which children can learn in no time at all. Yet, great composers such as Beethoven, Bach, Chopin could not exhaust those notes in a lifetime. Xn love is like that. It uses very basic & often seemingly insig. things in life to produce t/greatest notes. Love controls a bad temper // brings reasons & godly perspective on that which is clouded by sin // believes t/best. Under control of H.S. it transforms men into likeness of X.

**And above all these things [put on] love, WHICH IS THE BOND OF PERFECTION.**

It is "σύνδεσμος" the "bond" of perfection or completeness.

Back to 1 Peter ==>

## **I. Marks of the Believer's Birthright (8-12)**

### **A. The Mark of Love (8)**

**Finally, in everything be of one mind, sympathetic, brotherly love, tenderhearted, humble.**

#### **1. We have two basic priorities here at CCC**

## a. Love and Truth

We draw from t/example of Gaius in 3 John where TAJ says ==>

[I hear that you are] you are walking in truth. I have no greater joy than this, to hear of my children walking in the truth. [not only that, but I have heard also of ] your love . . .

## b. Have to have both

Truth w/o love is sterile & lifeless; Love w/o truth is hollow sentimentality. Both working together exhibit t/power of God's Spirit in a world that needs truth working with love.

That is what will drive this ministry, this CH. If it should ever cease, if we ever fall away like t/CH in Ephesus as it's described in Rev. 2 (a CH that has left its 1<sup>st</sup> love) then there will be no ministry.

## I. Marks of the Believer's Birthright (8-12)

### A. The Mark of Love (8)

### B. The Mark of Forgiveness: . . . (9a)

**Not returning evil for evil or insult for insult, but on the other hand, giving a blessing . . .** {restate verse}

Partakers of grace give evidence of grace. Graced people are to be gracious people.

### C. The Mark of God's Call . . . (9b)

Second half of verse 9==>

**. . . for you have been called for this purpose (what purpose?): so that you might inherit a blessing.** You have been called to be blessed.

## 1. Note - Calling and Blessing are directly connected

1 Thessalonians 5 - 9 For God has not destined us for wrath, but for obtaining salvation through our Lord Jesus Christ, 10 who died for us, that whether we are awake or asleep, we may live together with Him. 11 Therefore encourage one another, and build up one another, just as you also are doing.

b. That call results in faith - and the blessing results in eternal life (inheritance)

### *I. Marks of the Believer's Birthright (8-12)*

*A. The Mark of Love (8)*

*B. The Mark of Forgiveness: . . . (9a)*

*C. The Mark of God's Call . . . (9b)*

Fourth mark of the believer's birthright, 4<sup>th</sup> evidence that you are indeed born again and an heir to life eternal ==>

*D. The Mark of Repentance: What is my Direction? (10-11)*

(what do I Deny? Dethrone? Disallow?)

1. This point covers verses 10-11

a. Note the first word of verse 10

For . . .

(1) Peter uses this one word to introduce an OT passage (Psalm 34 or 33 in the LXX) that lends support to his point much as he did in 1:24

As is common for NT writers, Peter quotes from the LXX (Gk. translation of t/Hebrew OT). But it's not a direct quote. Peter changes t/tense of t/verbs from 2d person singular to 3<sup>rd</sup> person singular (from "you" to "he").

## 2. The passage that Peter quotes is Psalm 34:12-15

Let's read Peter's modified quote here in 1 Peter and then we'll take a look at the Hebrew text of Psalm 34 so we can better understand t/point Peter is driving home.

**8 Finally, in everything be of one mind, sympathetic, brotherly love, tenderhearted, humble. 9 Not returning evil for evil or insult for insult, but on the other hand, giving a blessing; for you have been called for this purpose: so that you might inherit a blessing. 10 For, HE WHO WISHES TO LOVE LIFE AND SEE GOOD DAYS KEEP HIS TONGUE FROM EVIL AND HIS LIPS FROM SPEAKING DECEIT. 11 AND LET HIM TURN AWAY FROM EVIL AND DO GOOD; LET HIM SEEK PEACE AND PURSUE IT. 12 FOR THE EYES OF THE LORD ARE UPON THE RIGHTEOUS AND HIS EARS [OPEN] TO THEIR PRAYER. BUT HIS FACE IS AGAINST THOSE WHO DO EVIL.**

Peter is indeed talking about marks of the believer's birthright. Evidences that one has been born again not of perishable seed, but imperishable, through the living and abiding Word of God (1:23). Verses 10-11 talk about our continuous need for repentance (cf. v. 11).

### a. Note Psalm 34 (develop a context)

The superscription of the Psalm says that it refers to the time when David feigned madness in the court of Abimelech. (SS are not inspired). Background is 1 Sam. 21.

Time when Saul, King of Isr., Jealous of David, was seeking to kill him. David was lit. running for his life. He arrives in Gath. Might remember that Gath was a city in t/land of t/Philistines (Goliath was from Gath). Was just a little W. of Judah about 25 mi. from Hebron.

Speculate as to why David fled to Philistine territory. It was nearby. He likely thought Saul would not follow him there. Perhaps David thought he could offer his services to the Philistines as a mercenary (maybe they would ally themselves w/him to overthrow Saul). Whatever his motives, David miscalculated his reception. The King of Gath takes note of him & some of t/King's servants say, *"Do you know who this is? This is t/famous David of Israel. Remember, t/ppl. wrote a song about him: 'Saul has slain his thousands, And David his ten thousands'?"* [there's even a dance that goes w/the song!]

It didn't help that David was wearing Goliath's sword which he happened to acquire not long before from Ahimolech who was a priest in t/Tribe of Benjamin. David got not only t/sword, but a meal out of t/consecrated bread (story that Jesus uses in Matt. 12 to show that He is Lord of t/Sabbath).

Instead of being viewed as an ally, David is seen as an enemy. He's terrified for his life ("Here I thought I was going to die at the hand of Saul and now I'm going to die by the hands of these Philistines.") What does he do? He pretends that he's insane. He scribbles on t/doors of t/gate (first instance of graffiti). He's drooling. In those days, t/common view was that a madman was possessed by some sort of god & he was to be avoided so not to incur t/god's wrath.

Achish said to his servants, "Behold, you see the man behaving as a madman. Why do you bring him to me? "Do I lack madmen, that you have brought this one to act the madman in my presence? Shall this one come into my house?"

So David escapes with his life. Lying? Employing a military tactic of deception. That's t/B.G. to Psalm 34.

{b. Read Psalm 34:1-10}

c. Verse 11 introduces the passage that Peter quotes {cite}

d. Verse 12 - given in the form of a question ==>

Who is the man who desires life, And loves length of days that he may see good?

(1) In Psalm 25, David asked a similar question:

12 Who is the man who fears the Lord? He will instruct him in the way he should choose. 13 His soul will abide in prosperity, And his descendants will inherit the land.

In Psalm 25, the man who fears the Lord will be instructed in the way, namely in t/way he should choose (choices that are pleasing to t/Lord). What's t/blessing?

13 His soul will abide in prosperity, And his descendants will inherit the land. –This is largely looking at what we might call temporal blessing. A prosperous soul, blessing for one's descendants (inherit t/land). What does Peter talk about? Inherit?? A blessing (in that context it's largely eternal blessing - eternal life in t/K.D.).

In t/OT t/view is often toward an earthly K.D. (inheriting t/land; K.D. of Israel). In t/NT that landscape is changed/fulfilled by looking at t/heavenly K.D. What we saw in 1 Peter 2 where Peter sees t/many temporal blessings promised to Israel being fulfilled in t/CH (2:9-10).

(2) Here in Psalm 34 it's ==>

Who is the man who desires life, And loves length of days that he may see good?

(a) Again, David is looking largely toward temporal blessing

Fulness of life; long days upon t/earth; seeing good.

(b) Who is that man?? He's the one, verse 13 ==>

13 Keep your tongue from evil, And your lips from speaking deceit. 14 Depart from evil, and do good; Seek peace, and pursue it.

(c) Note the promise of verse 15 ==>

15 The eyes of the LORD are toward the righteous, And His ears are open to their cry.

i. Who are the righteous?

They are those that are characterized by discipline tongues, t/forsaking of evil, t/pursuit of good and peace.

3. Let's bring it back to 1 Peter . . .

8 Finally, in everything be of one mind, sympathetic, brotherly love, tenderhearted, humble. 9 Not returning evil for evil or insult for insult, but on the other hand, giving a blessing; for you have been called for this purpose: so that you might inherit a blessing. 10 For, HE WHO WISHES TO LOVE LIFE AND SEE GOOD DAYS KEEP HIS TONGUE FROM EVIL AND HIS LIPS FROM SPEAKING DECEIT. 11 AND LET HIM TURN AWAY FROM EVIL AND DO GOOD; LET HIM SEEK PEACE AND PURSUE IT. 12 FOR THE EYES OF THE LORD ARE UPON THE RIGHTEOUS AND HIS EARS [OPEN] TO THEIR PRAYER. BUT HIS FACE IS AGAINST THOSE WHO DO EVIL.

a. Again, note verse 10

HE WHO WISHES TO LOVE LIFE AND SEE GOOD DAYS . . .

**(1) Peter takes what was a question in Psalm 34 and turns it into a statement (not "who" it's "he")**

**(2) What "life" and what "good days?"**

Is Peter talking about having your best life now? God loves you and has a wonderful plan for your life? That is, no affliction, no hardships, no troubles, no suffering? Is that what Peter's saying?

**(a) Obviously not!**

"You are distressed by various trials." (1:6)

"These trials are testing t/validity of your faith." (1:7)

"You are being slandered and attacked by those who hate what you stand for." (2:12).

"You have been called to suffer, even as Christ suffered for you." (2:21)

"Don't be surprised at this suffering, this fiery ordeal, that comes to you for your testing." (4:12)

"You know that Satan is a roaring Lion seeking to devour you, but resist him. The God of all grace who called you to glory will perfect, confirm, strengthen and establish you." (5:9-10)

Does that sound like a promise of financial freedom, a new car, a friction-free marriage, perfectly obedient children, t/job of your dreams, wonderful health, and all "A's" on your report card?

**(b) Don't misunderstand, even in the midst of all this there's joy**

4:13 ==> . . . to the degree that you share the sufferings of Christ keep on rejoicing . . . 1:5 ==> "You are under t/protection of Almighty God & in this you greatly rejoice, even though you have been distressed by various trials." You're distressed, but yet you rejoice!

### (c) Remember, Peter is quoting Psalm 34

Psalm 34 concludes with: "Many are the afflictions of the righteous, but the Lord delivers him out of them all."

### {(d) The believer's life is teleological}

This is an enjoyment of life // contentment // purpose // hope for eternity. But this is because t/believer's life is teleological. What does that mean? It means that your life, if you're indeed in X, is being orchestrated by God w/purpose. There's purpose in your life // behind everything you go through - good or bad, pleasant or unpleasant. Your life is teleological - it's moving toward a final goal, it's being moved by t/Great Conductor of t/Orchestra of Creation who providentially uses every note in your life to t/end of a grand masterpiece that's ultimately to His glory.

That's what I mean by saying that t/believer's life is teleological. T/unbeliever's life isn't. God's wrath is upon him & his ultimate end is hell.

Our eyes are opened to the fulness of reality. In that sense we could say that Xns are 4<sup>th</sup> dimensional. T/world that lies in darkness lives in t/darkness of a 3 dimensional univ. We who have been called out of darkness into light live in a 4<sup>th</sup> dimen. univ. We see & savor those things that t/world cannot know.

### b. So when Peter says ==>

**HE WHO WISHES TO LOVE LIFE AND SEE GOOD DAYS . . .**

He's largely looking at life and good days within t/context of eternal life. (cf. 3:7 of believing wives who are to be treated by their husbands as "fellow heirs of t/grace of life").

## ***I. Marks of the Believer's Birthright (8-12)***

Partakers of grace give evidence of grace. Graced people are to be gracious people.

The 4<sup>th</sup> such mark is ==>

### ***D. The Mark of Repentance: What is my Direction? (10-11)***

**HE WHO WISHES TO LOVE LIFE AND SEE GOOD DAYS KEEP HIS TONGUE FROM EVIL AND HIS LIPS FROM SPEAKING DECEIT. AND LET HIM TURN AWAY FROM EVIL AND DO GOOD; LET HIM SEEK PEACE AND PURSUE IT.**

#### **c. The connection goes back to verse 9 {read}**

Not only v. 9, but to t/greater context {note 2:12; 22}.

**HE WHO WISHES TO LOVE LIFE AND SEE GOOD DAYS KEEP HIS TONGUE FROM EVIL AND HIS LIPS FROM SPEAKING DECEIT.**

If you are a believer, you will work at being disciplined in what you say. You will keep your tongue from speaking evil.

#### **(1) παυσάτω (imperative from παύω)**

Lit. you will cease or refrain from doing so.

#### **(2) Cf. James 3 on the tongue {read 3:1-12}**

#### **(a) This itself is a "Mark of the Believer's Birthright"**

Judges chapter 12 records t/conflict between 2 Jewish clans, t/Ephraimites & t/Gileadites. T/Gileadites took control of t/crossing points at t/Jordan River. Whenever an Ephraimite would try to cross he would asked "are you an Ephraimite?" If he said "No", t/Gileadite would ask him to say t/word "Shibboleth" (Heb. word for an ear of grain).

The problem was, t/Ephraimites spoke a different dialect & pronounced t/word "Sibboleth" (diff. between t/Hebrew letters "shin" and "sin"). Their speech gave them away & they were captured & killed.

Matthew 12:34 “You brood of vipers, how can you, being evil, speak what is good? For the mouth speaks out of that which fills the heart.”

Your speech gives you away! What comes out of the bucket of t/mouth reflects what's in t/well of t/heart. A dirty mouth is indicative of a dirty heart.

JAM 1:26 **If anyone thinks himself to be religious, and yet does not bridle his tongue but deceives his own heart, this man's religion is worthless.**

### ***I. Marks of the Believer's Birthright (8-12)***

Partakers of grace give evidence of grace. Graced people are to be gracious people. That includes graciousness in speech.

But we're calling this ==>

### ***D. The Mark of Repentance . . . (10-11)***

The repentance part is in verse 11==>

**AND LET HIM TURN AWAY FROM EVIL AND DO GOOD; LET HIM SEEK PEACE AND PURSUE IT.**

I had really hoped to address that this AM, but we are out of time. This will be a very relevant point so I hope you will be here next week. We will conclude this passage then.

### **Preview**

Repentance is a word that implies change. Change of mind / direction.

Change of mind from unbelief to belief & a change of direction from sinfulness to t/pursuit of righteousness.

It's truly said that Xns are to live lives of perpetual repentance. We noted a moment ago how t/Ephraimites were distinguished by their pronunciation.

Many years ago, Charles Spurgeon wrote of the believer ==>

"Every true Christian pronounces this phrase, 'Jesus our Lord,' with the emphasis of unreservedness. We desire that Christ Jesus should be our Lord in everything, and Lord over every part of our being. . . . He who truly loves Jesus, and who knows that he is one of those who are redeemed by him, says with all his heart that Jesus is his Lord, his absolute Sovereign . . . ."

### **We are to live in perpetual repentance**

We continue to confess Jesus Christ is Lord // truth of t/Gospel // Battle against sin for holiness.

"We are saved by faith, yet faith is one  
With life, like daylight and the sun.  
Unless they flower in our deeds,  
Dead, empty husks are all the creeds.  
To call Christ Lord, but strive not to obey,  
Belies the homage that with words I pay."

[Maud Frazer Jackson, cited in Hiebert, James, 338]