

Be of One Mind

1 Peter 3:7-12, “Husbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered. Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous; not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing. For “He who would love life and see good days, let him refrain 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 prayers; but the face of the Lord is against those who do evil.”

Let's pray. Oh heavenly Father God, we do come before You and cry out. We are a needy people, a people that need Your mercy. We are a people that have come before You, the God that is, the Ruler of everything, the One that sees all things, the One that has all power and might. You're the One that sent His Son and made provision for a people that You call out, for a people that You give Your Spirit and change. Father, we do cry out to You that You would help us, that You would instruct us, that we would hear from You Father, that the preaching of Your Word, that You would help Mr. Horn and guide Him to speak those things that we need to hear, that You proclaim in Your Word. Father we do pray that You would help us to be better husbands, that You would help us to flee and depart from evil, that You would help us to live in Your sight. We pray that You would help us to hear the ways that we are not walking according to Your Word, being instructed by You. We pray these things in Jesus' name, amen.

As we continue in 1 Peter, I think Peter is giving commentary on this thought of what it means to honor all, how honor looks different in different contexts. The way a wife honors her husband is by submitting to him, not just to the good husband who is looking out for her interests, but even for the husband that's not looking out for her interests and is only looking out for his own interests. There is a way that she shows honor to him and she is commanded to show honor to him. There is a way a servant honors his master, not the master who cares about his servant, but the master who just cares for himself, that there is a way that servant is still supposed to honor that master, even that master who beats him for doing what is good and what is right. There's a way that the citizen is supposed to honor the magistrate by submitting to the magistrate even when those laws are not laws that God commands to be given, but come out of his own desires. If it's not compelling you to disobey God, you have a duty for the sake of God's name to obey those commandments. All of these talk about honor, but now he talks about honor in a different way. Honor of someone who is in authority to someone under that authority. Honor is always about acknowledging that it is God who ordered the world, it is God who made that master over the slave, it's God who made that magistrate be over the citizen, it's God who made that husband be the husband of that wife. This is about God's order and we honor things because it is God's order. It all goes back to what Peter said in 2:12, “Having your conduct honorable among the Gentiles, that when they speak against you as evildoers, they may, by your good works which they observe, glorify God in the day of visitation.” We do these things, we honor those who God has set in place so God's name is glorified, so when they see the judgements of God they say, ‘this is righteous, this is just, and this is good.’ That's what our conduct is supposed to be, to testify to the goodness of God, to testify to people that the way God ordered the world, the way He ordered the universe is a good thing. Now Peter is going to apply this commandment not as someone who is under authority, but as someone who is in authority. Just as the

one who is under authority has a duty to honor those who are above them, the one who has authority has a responsibility to honor the ones under their authority by using that authority to be a blessing and not to be a curse. Jesus Christ said this in Matthew 20:25-28, "But Jesus called them to Himself and said, "You know that the rulers of the Gentiles lord it over them, and those who are great exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you, let him be your servant. And whoever desires to be first among you, let him be your slave— just as the Son of Man did not come to be served, but to serve, and to give His life a ransom for many." This is what the picture is of those who are desiring to live godly in Christ Jesus, those who are desiring to fulfill their role. They don't take the role of saying they have authority so they can use that authority to get good things for myself, it's that you have been given that authority so you can use that authority to be a blessing to those who are under your authority. A father is given authority not so he can have children serve him, but so he can strengthen them and teach them the ways of God. A husband is given a wife not so he can lord it over her, but that he can serve her and strengthen her and be a picture of Christ to the church to her and wash her in the water of the Word and remove her spots and wrinkles. It's so he can serve her that he is given the authority. So Peter has given a lot of examples of how we behave when we are under authority, but he only gives one verse that talks about how to behave when you are in authority. It's all about showing honor to all, it's about honoring those who God has put under your authority. Do you use the authority that you have been given? Every parent in this room has been given authority because mothers have authority over their children, husbands have authority over their wives and their children, people in this room have authority over people in their businesses. Do you use that authority to seek yourself or do you use that authority to be a blessing and to serve those who are under your authority? Peter gives one example, but let's not narrow it down to that one example. Instead, let us consider other ways where we are taking the authority we have, do we use it to build God's kingdom or to build our own kingdom? That's the point Peter is making and he is just using husbands and wives as an example. When a father mistreats a child, they exasperate them because the child can't possibly please the father, they will never serve that father enough because of the self-centeredness of the father. He's not trying to serve his children; he is trying to serve himself. All of us that have authority, we can all set up our relationships so it's about us rather than about the person we have been given authority to. If we want to testify to the goodness of God and the nature of Christ, it is our responsibility to be a blessing to those who are under our authority because that is the nature of Christ. All authority in heaven and earth is given to Him, He is a blessing, He constrains evil and declares what is good, He is a blessing to those who are under His authority and we have a duty to go be blessings to those who are under our authority. Are you here to be served or are you here to serve? Are you like Satan who is here to be served or are you like Christ who came to serve? As we talk about today's passage, it's about how a husband can mistreat his wife by not accepting God made her different from him and that He did it for good reasons, reasons that bring glory to God. Because of the challenges that arise because of the differences, the husband gets to be a picture of Christ and that's what God put into every relationship. Are you being a picture of Christ in the relationships that God has given you? Are you honoring all?

Verse 7, "Husbands, likewise, dwell with them with understanding, giving honor to the wife, as to the weaker vessel, and as being heirs together of the grace of life, that your prayers may not be hindered." Peter says, "Husbands, likewise", he's just been talking about how a wife should win her husband who does not obey the Word without a word, but when Peter says to husbands do it likewise, he's not saying do the same thing, he is saying to have the same attitude. Her desire was to win her husband, the desire of the servant who submits to the beating willingly is so he can be a testimony of who Christ is and be a

testimony to that master who is beating him. The reason we are to submit to the civil magistrate is to be a testimony that Christ submitted to an unrighteous magistrate. All these things are about winning those who are lost. The husband is supposed to likewise, actually care to win his wife, care to win her either to salvation or to turn her from righteousness to righteousness. This is the pattern of all the things that Peter has been talking about. Likewise, husbands are supposed to care about the person who they have authority over, they're supposed to care about their wife. He's not saying husbands should be submissive to their wives, he's saying husbands should desire to win their wives, that's the point Peter has been making. In our normal relationships, in all the different relationships that God puts in our lives, we have a choice- are we glorifying God in those relationships or are we glorifying ourselves in those relationships? In every relationship we should ask ourselves, not just the ones listed here, where does the glory go? In how you treat your children, your parents, your boss, your employees, the civil magistrates, is it about the glory going to God or is it about the glory going to yourself? Who are you here to serve? Are you here to serve yourself or are you here to serve God? That's the point that Peter has been making so Peter is saying to husbands, in the same manner a servant glorifies God by being beaten for righteousness's sake, in the same manner a wife is to testify to having the Spirit of God by how she react when a husband won't obey the Word of God, in a similar manner, husbands are supposed to treat their wives like this, they're supposed to testify to the character of Christ by how they manifest themselves in that relationship and how they deal in that relationship. Is that what you do husbands? Do you treat your wife the way Christ treats the church? That's the picture from Ephesians 5, the great mystery of Christ and the church. The way we testify to who Christ is, one of the most basic ways husbands, is how you treat your wife. Do you treat your wife with a desire to bless her as Christ treats the church or do you treat your wife with a desire for her to bless you, which is the opposite of how Christ treats the church even though He receives blessings from the church? He came to serve; He didn't come to be served. Is that how you look at your relationships? Is that how you look specifically at your relationship with your wife? "To dwell with them with understanding." God has made each husband the head of his wife and there are significant differences between men and women, but before we talk about that it's important to remember that ontologically, by created order, a man is not more valuable than a woman, that's simply not true. Our value is because we were made in the image of God. Genesis 1:27, "So God created man in His own image; in the image of God He created him; male and female He created them." Men and women were made in the image of God and that is the basis of our value. Even though God gives different roles to men and women, even though He gives different weaknesses and strengths, it's all about His glory and it's not that women are somehow less valuable than men; it's that they have been given a different role. It's like Jesus Christ has a different role than God the Father, but God the Father and God the Son ontologically by their nature one has no more value than the other. God the Son submits to God the Father, not because He is less than God the Father in some way, but because that is the role to which He is appointed and God has given women a different role than men. Women were created to be the picture of the church of Jesus Christ. 1 Corinthians 11:3, "But I want you to know that the head of every man is Christ, the head of woman is man, and the head of Christ is God." God created that economic order, He created that wives are supposed to submit to their husbands so we have a picture of how the church of Jesus Christ is supposed to submit to Jesus Christ. 1 Corinthians 11:9, "Nor was man created for the woman, but woman for the man." Just like we are supposed to understand the order of the world, Jesus Christ was not created for the world, the world was created for Christ, to create a bride for Christ. And the economic order really matters because it really tells us things about the nature of things. So the idea that the man is the head of the woman is really significant to the order of creation. 1 Timothy 2:13-15, "For Adam was formed first, then Eve. And Adam was not deceived, but the

woman being deceived, fell into transgression. Nevertheless she will be saved in childbearing if they continue in faith, love, and holiness, with self-control." And the real differences between men and women and none of that is to say look how much better it is to be a man than a woman, none of that is true, that's not how Paul treats it. God has ordered things so we understand things about Christ and the church, it doesn't mean it's better to be a man, that somehow you are more valuable in the sight of God than a woman's value in the eyes of God. Paul treats it as a warning that men and women can both be deceived as Eve was because both are part of the church and the warning there is the church can be deceived. 2 Corinthians 11:2-3, "For I am jealous for you with godly jealousy. For I have betrothed you to one husband, that I may present you as a chaste virgin to Christ. But I fear, lest somehow, as the serpent deceived Eve by his craftiness, so your minds may be corrupted from the simplicity that is in Christ." Paul says to understand men and women both can be deceived, but God still has appointed things and it clearly doesn't mean that every woman is more gullible than every man. It doesn't mean that at all, what it does mean is that every man has the responsibility to protect their wives from being deceived. One of the ways we protect our wives is to be careful that we are not deceived ourselves because we are not beyond being capable of being deceived. Real authority and real responsibility and recognizing that we need to watch out for someone else not to be deceived actually increases our awareness that we can be deceived or misled. Authority has a real effect on responsibility. The more that you have a responsibility and the more you have a sense of the responsibility you have for others, the more you are going to take heed for yourself. Genesis 3:16," To the woman He said: "I will greatly multiply your sorrow and your conception; In pain you shall bring forth children; Your desire shall be for your husband, And he shall rule over you." Understand that when God pronounces this curse on women, it has a real effect on their whole life, not just right when they give birth and the pain of childbirth. It has an effect on hormones related to pregnancy and menopause, these are real effects that really change emotions and behavior, these are real things that a man doesn't have the same way. It is required for us to dwell with understanding that God has put this picture in the world and given these changes to women so we can have an understanding of how Christ sees the world, how Christ sees the emotions that run through the church, how Christ sees these things happen in His church and He doesn't go, 'This is not acceptable', He deals with His church with patience and God has ordered men and women physically to have differences and for there to be periods in women's lives that are different than the periods in men's lives and this is because we can have a greater understanding of Jesus Christ and His church. For us to understand that, it starts with husbands understanding that their wives have real physical differences that go back to the fall and to accept this and to nurture them and to love them and to care for them and help them recognizing these are real effects and real things that are real differences. It's not just that, it's also that last part, 'your desire shall be for your husband and he shall rule over you.' This is part of it, that the carnal woman, her desire will be to rule her husband. It might be constrained in many ways because God is merciful and constrains our sins in many ways, but a woman in her fallen state, her desire is going to be to have the authority over her husband. God said that's not the order I am going to establish. Understand in the fallen state, it's exactly the same way, mankind doesn't want Jesus Christ to be Lord, he wants to have the power that Christ has. Look at how the government behaves, it's clear that it wants to have the power that Christ has. This is the nature of man and for us to dwell with our wives with understanding, we have to understand that God ordered that in the microcosm of the home so we could see it not just throughout the world but we could see it in our homes. This is a real thing that God created and it means that a husband truly has to shepherd his wife away from this, even a wife that's saved, who says Jesus Christ is my Lord and is learning that, she still has spots and wrinkles. This is a wrinkle that God has said fallen women will have so dwelling with them in understanding means you will

understand the differences. Men frequently don't try to usurp responsibility; they don't frequently do the things they are responsible to do. Women on the other hand, God made them different than men, instead of shirking their responsibilities, in their carnal state they will desire to take on responsibilities that are not theirs. For us to dwell with them with understanding, we have to accept that there are real differences and understand the real differences between men and women. Husbands have a responsibility to give honor to the wife; it's a duty to give honor and to give honor does not mean that you take them as having authority over you. Honor means you value them and a husband has the responsibility to value his wife. In every relationship this is true, the king has a responsibility to value his subjects, the employer has the responsibility to value his employees, a parent has the responsibility to value his children, that means to show honor to all. The example that Peter uses is the example of a husband having the duty to honor his wife, the one who is under his authority. The basic way to honor her is not to say how she can be like me, that's the opposite of honoring your wife, honoring your wife is to say it is a good thing that God made us to have differences. God made us different because it's the picture of the kingdom of God and those differences are required so people can understand the kingdom of God. A man who wants to make his wife like him is not honoring his wife, he is not seeing that she was made with differences for the glory of God, that male and female were made in the image of God, you don't need to make her to be a man to shepherd her and to guide her to be a man is sin. Instead, you're supposed to dwell with her with understanding and give honor to the differences. One of the great differences between men and women is women can give birth. When you look at menopause, when you look at menstrual cycles and all these things, if you say, 'why are you like this?' instead of, 'this is part of the great glory that she can give birth', we are not honoring our wives. It doesn't mean that you just allow sin to take part, but it means that you honor the fact that there are real differences and those real differences are so God is glorified. We honor the wife saying she should be different, it's a great blessing that men and women are different. Any position of authority makes it easy to say, 'why can't they be like me?' instead of saying, 'what do they have that I don't have? God put that person here so we could do more for the kingdom of God than we could do separately.' We can do this in church because he is going to go on and say to love the brothers and you are supposed to love them even when they are weak and not doing the right thing. Husbands are to love their wives even when they are weak because God put you together to be a picture of the gospel, God put the church together to be the light to the world and to be the bride of Christ. These differences are necessary and we are to honor the differences because these differences are good. When you have a business with various employees, it's good they have different skills because that is what helps the business grow. It's a tremendous blessing that women and men are different because that is how the family grows and how the family fulfills its role in the church of Jesus Christ. Honoring her, honoring your wife means to accept her for who she is, accept that her weaknesses and strengths are different, accept the importance of her strengths and not just say, 'look at how great my strengths are' and instead recognizing women have strengths that are different than men's and what a great blessing that is. If that wasn't true, the world would be a much worse place. Honoring her means that sometimes you recognize you want to listen to her because she thinks about the world in a different way and you need to understand how she is thinking about the world differently because you need that perspective, you don't have all the perspectives. The fact that God put you in a position of authority does not mean that He has given you all wisdom and knowledge, it doesn't mean your knowledge is complete or that you can't be deceived. Going through the Proverbs Sunday night we hear over and over again how he warns his son to be careful because he can easily be deceived. Take caution for that woman smiling at you, take caution for that man who says how great you are. Understand you are susceptible to deception. Being in a position of authority means you need the advice of your wife,

you need her understanding because you are responsible and you wouldn't want to overlook something out of your blindness that God will hold you responsible for. He has given you a helpmeet that sometimes has a much better understanding of the world than you do. Honoring her means to listen to your wife and not just say you're in charge. Honoring her means that you treat her that she is made in the image of God just as you are made in the image of God. To honor her means you treat her as Christ treats the church, not doing what's best for yourself, but what's best for her. Is the goal of your life to cause your wife to walk in greater righteousness and holiness? When the two became one, that became your responsibility and became a primary agenda item in your life because that is what Christ does as He prepares her to be a bride as He prepares for the second coming. Do you desire for your wife to walk in greater righteousness? Do you desire your wife not to just grow in her relationship with her, but to truly grow in her relationship with the Lord? The means that a husband have to in her wife that will not obey the Word is different than the means that a wife has for a disobedient husband, but it doesn't mean the end it not the same. The end in both cases is to win the spouse. It's your duty husbands to win your spouse when she won't obey the Word. I don't just mean when she is an unbeliever even though it does include that, but also for the believer. This is why you have a duty to wash her in the water of the Word, why you have a duty to read Scripture to her, to take her to Scripture. You have a duty to lead her to where she will be strengthened, to lead her where the spots and wrinkles will be removed, to lead her where she will be a greater picture of the church of Jesus Christ. Wives are to win their husbands without a word, husbands are to use the Word to win their wives to obedience to God's Word. The end goal is the same for both, it's to make the other party in your relationship better, to make them more obedient, to make them more faithful, this is the role of a wife towards her husband and the role of a husband towards his wife. This is what we are supposed to be doing to one another, this is what it means to esteem someone better than yourself, it's that you're not thinking what you can get out of a relationship, it's what you can give to this relationship to make the other person better, to make the other person walk in greater righteousness, to make the other person have a greater testimony to the world of what it means to follow Jesus Christ. This is why, as a believing husband, this is your duty to your wife. Are you laying down your life? We are commanded to lay down our life, to pick up our cross and follow Christ and one of the most basic ways we lay down our lives if you are a husband is how you treat your wife. Do you make your household centered about you or do you make your household centered about God where your desire is for your wife not to be fulfilling your desires and your needs, but to be fulfilling her role before God? That's the difference between someone who is self-seeking and someone who is seeking after God. Are you seeking after God in your relationship with your wife? Last week's passage talked about having a gentle and quiet spirit is very precious in the sight of God, but that's for both men and women. That word translated "gentle" is the word Jesus Christ used in the sermon on the mount in Matthew 5:5, "Blessed are the meek, for they shall inherit the earth." The meek are not those who never fight, the meek are not those who will never wrestle with things or deal with things. The meek are those who say it's not about me, it's about the other person. Are you meek in your relationship with your wife? For this is precious in the sight of God. Give honor to the wife as the weaker vessel. The husband is to show honor to the wife not because she's equally strong and clearly this isn't true physically. Men are far stronger than women. As our nation becomes more confused and can't distinguish who a man is and who a woman is, it won't be very long until every record in the world is held by men in women's sports who call themselves women. This is already changing because as soon as you say you can't tell the difference between a man and woman, men are faster, stronger and have greater endurance. It's happening in high school sports that all the women's records are being broken rapidly because men are wearing a woman's skirt and calling themselves a woman and all of a sudden

now they're called women. Men are stronger so physically they are stronger, but there's also other effects that make them stronger. There are hormones that go on in women that give them periods of great weakness, but you don't honor her because of her strength, you honor her even because of her weakness because her weaknesses are real and they have a real purpose and testimony in the world. It's really easy for us to think of valuable things as really strong things, but if you think of value, a lot of the things we think of as really valuable are things that are really fragile. It's not their strength that makes them valuable, it's the fragility that makes them valuable. Some of the most expensive things in the world are things that could easily break. We should value their fragility, we should value that beauty that you can destroy, they are made weaker, they are the weaker vessel, but it doesn't diminish their worth rather it enhances their worth. They are not like you, that is a good thing. A husband is to honor his wife by knowing the weaknesses by which God has appointed them because He didn't appoint it just arbitrarily, He didn't appoint those weaknesses for no reason, He appointed those weaknesses to testify to the gospel of Jesus Christ. We're reminded by our wives' weakness of the weakness of the church and of the need of the church for the strength of Christ. Those weaknesses are not a sign of not having value, those weaknesses are part of the value. Peter goes on, "and as being heirs together of the grace of life, that your prayers may not be hindered." As I first thought about this I thought he was talking about salvation, but the more I considered it the less I think that's what he is talking about here, the less I think that that is his point. Partly because of the continued argument that he makes from Psalm 34. He quotes where David says that reason he is saying these things is to teach you what the fear of the Lord is. David is writing these things not to believers, he is actually writing the verses that are quoted to unbelievers, the people who don't have the fear of God. Here it seems to be more of what he is talking about, contextually also he was just talking about the wife whose husband would not obey the Word and that can clearly mean in one aspect or it could mean in the aspect of not being saved. Peter's argument is not constructed about the salvation, it doesn't say to honor your wife if she is saved, it says honor your wife as the weaker vessel. This isn't contingent on salvation so for Peter to change the subject, I don't think that's what he is doing here. Instead he is saying that marriage is a picture of the grace of God, marriage itself is one of the graces of life. Proverbs 18:22, "He who finds a wife finds a good thing, And obtains favor from the Lord." This proverb is written to believers and unbelievers. Marriage is a blessing because it is a picture of the gospel, marriage is this picture of eternity, it's about entering into the joy of the Lord and God causes there to be real blessings in marriage, in this earth, and in life so we can understand the picture that's being pointed to. Eternal life is entering into the joy of the Lord, marriage is a picture of eternal life, it is a picture of when the bridegroom comes and picks up the bride and takes the bride. There are real blessings to being married in this life, the two become one, there's companionship, there's common goals and common aspirations, there's the ability to do more because you are laboring together and two people laboring together can go far further than one, it's the fruitfulness of children. There are real blessings that happen in this life because of marriage so I don't think there's the promise you should do this because your wife will be saved, it's that you should do this because God has appointed you to be a blessing to one another, God has appointed you to receive grace in this life. God has appointed you to receive grace in this life. As a husband, we are supposed to lead our wives to the joys of this present age and the joys of this present age are about walking in righteousness because walking in righteousness is how you don't have God's face against you. Our relationship with those under authority have a real impact on our relationship with God. If we don't exercise that authority in a way that we are fulfilling what Jesus Christ said we were left to do, to serve, if we're not exercising that authority to be a blessing to those under our authority and just exercising that authority in a way to be self-centered, to be about receiving what we want and not caring what they need, we should expect that to affect our prayers. We

should expect that to affect our relationship with God. Just as to do right and suffer wrongly is commendable before God, failing to fulfill our duty is wickedness before God and we should have an expectation that God won't hear us. It says in Proverbs 15:9, "The way of the wicked is an abomination to the Lord, But He loves him who follows righteousness." Understand how you deal with people and especially your wife truly affects your prayers. Why would God bless you if what you are doing is acting wickedly towards your wife? Don't just limit it to your wife, if you are exasperating your children why would God hear your prayers? If you are self-seeking and self-centered, why would He hear your prayers? The point of Him saving you is to declare the praises of Him who took you out of darkness and into His marvelous light, it's so that you will hallow His name before the nations, it's so that we will bless His name. We should not expect when we are cursing His name for God to hear our prayers. Husbands, how do you deal with the person that's closest to you? How do you deal with the most obvious picture of the gospel in your life? Does it have a testimony that you consider the gospel to be the most valuable thing there is? God has physically put that picture in your life and your treatment to your wife testifies to what you think of the gospel. Consider seriously if you are modeling Christ in the relationship with your wife because as Christians, to this we are called. 1 Peter 2:21, "For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps." He gave us an example in saying He came not to be served, but to serve and He gave us an example saying how He treats His wife and husbands, are you following in the footsteps of Christ? Are you doing for your wife what Christ says that He will do? Before we move on, I just wanted to say as an aside, I thought about just spending a sermon on this one verse. I think there's some legitimacy to that but I chose not to do that because I didn't want to distract from Peter's point. His point isn't so much that this is what a husband should do, Peter's point is that this is what it means to honor all, this is what it means to show honor in various relationships. He didn't put that much emphasis on the husband and wife relationship so I could have gone other places and done that. Peter's main point is to consider how you are treating others because it is a testimony of how you treat Christ, it is a testimony of your faith and a testimony of what you really believe. Do you treat other people as God commands you to do? Do you use the authority that you have to be a blessing to Christ's name or do you use it to be a blessing to yourself? Are you seeking yourself or are you seeking God?

Verses 8-9, "Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous; not returning evil for evil or reviling for reviling, but on the contrary blessing, knowing that you were called to this, that you may inherit a blessing." So now he says, "finally", it's clearly not at the end of the book, but I think is putting a bookmark to say he has been developing this point and he has come to the end of developing this point. I think he is ending his discourse on 1 Peter 2:17, "Honor all people. Love the brotherhood. Fear God. Honor the king." He started by talking about how you are supposed to submit to every ordinance for man's sake and then he makes this statement. Before that he says this is how we testify of the gospel to the people around us. Then he goes through and develops what it looks like to honor authorities and now he is going to mostly focus on what it means to love the brothers as he concludes. "All of you be of one mind", we all have the same responsibility whether you are a husband, wife, child, or adult. We all have the same responsibility to stop being self-centered in our relationships and instead care more about the other person. That's what our duty is in every relationship, we're supposed to lay down our lives, pick up our cross, and follow Christ. This is what we are all to have the mind to do, we're not to have the mind to defend our honor, get rich, or to have the lust of the flesh, lust of the eyes, or the pride of life. None of us are to have that mind, instead we are supposed to put on the mind of Christ who said, 'I did not come to be

served, but to serve.' That's what it means to be a living sacrifice, desire what is better for others, to truly desire what is better in the sight of God than what you desire. That is the mind that all of us are to have. He's going to talk about what it means to love the brotherhood and part of loving the brotherhood is that it starts with the mindset, it starts with a mindset that says your desire is to sacrifice yourself and your own desires and your focus is not on yourself, your focus is on the name of Christ. That's how, as a servant, you can be beaten and take it patiently. If you're thinking about yourself, you won't be beaten and take it patiently when you are beaten for righteousness. Understand, when he goes to loving the brotherhood, he is talking about the most visible relationship we have with one another. There are plenty of husbands that look like they are faithful and loving spouses, but we don't know what you are like at home. I know there have been marriages in the church that when I see the husband acting very lovey dovey towards his wife, I immediately think they have serious problems at home because I know that in public they make up for what they are doing in private. There can be people that look like they are such faithful fathers in public, but at home they are terrors to their children. The one that you can't fake is how do you love the brothers? That is public, it's not that you have 10% of your relationship and 90% in private. 100% of your relationship of loving people in the church is in public so this is the easier way to understand whether someone really cares for the church, whether they really care for Christ, whether they care for the brotherhood is how they treat other people. That word translated "same mind" means having the same constraint. In your dealing with the brothers, is your dealing with them to be a blessing to yourself or is your dealing with the church to be a blessing to those who are in the church with you? Is your goal to say what you can get from them or is your goal to say how can you be a blessing to them? That's the mind we are supposed to have, we are supposed to have a mind where our fleshly lusts and desires and pride is constrained, where our desire for power is constrained. That's the mind we are to have towards one another, is that the mind you have towards one another? Then it goes on, "having compassion for one another." Just as a husband is commanded to consider the weakness of his wife, we are supposed to look on one another with compassion. That word there is literally transliterated 'sympathy', we are to emotionally sympathize with them, weep with those who weep, rejoice with those who rejoice. That's what it means to have compassion with one another and part of doing that is recognizing where they are. The new believer that walks into the church having compassion for one another doesn't mean you expect him to act like he has been in the church for 20-30 years. It means to recognize where God has them, recognize their weaknesses. Just like a husband recognizing the weaknesses in his wife, we are supposed to recognize the weaknesses of our brothers and sisters, that they have been brought into a certain place. So we look at them, like when Jesus Christ says to take the plank out of your own eye before you take the speck out of your own eye, this is one of the ways we have compassion. We don't say, 'how can he sin that way?' we say, 'I sinned that way until God revealed it to me, may God use me to do the same for this brother.' The attitude that you come to the brother is going to be completely different if you have compassion for them rather than if you have self-righteousness. If you desire what's good for them rather than what's good for you, your attitude will be much different like an attitude of a husband will be much different towards his wife if he recognizes her weakness and has compassion for her for where she is. Peter is then saying, this is how we should be in all our relationships. Recognizing there are real weaknesses and desiring to get people to turn from their weaknesses and to grow stronger. "Love as brothers", that word is 'philiadelphoi'. As brothers care for one another, this is how we are supposed to care for each other. Brothers, when they see someone else have greater fruitfulness they shouldn't say, 'I want that', they should rejoice in their fruitfulness. That's what we should do with one another, not look at one another with envy, but looking at one another like we are bound together through Jesus Christ and if one brother advances, what a blessing that would be

to the whole because we are all joined together. We do that, we don't have jealousy, instead we rejoice when someone has success, when someone has success in ministry, when someone has success in prosperity or anything else, we say this strengthens the whole church. This gives a greater testimony to the righteousness and holiness of God. When we love as brothers, dealing with other's sin and not just ignoring it. It's easy to go down the street and see someone sin and think it has nothing to do with you. When we see each other as brothers and love as brothers, we realize that does have a connection with me and an impact on me, I can't just ignore it, I have a real relationship here that means I have to act. That's how we are supposed to care for one another and love as brothers. We have an expectation that that sin is going to affect the whole family, the family of God. We love as brothers recognizing differences. A ten-year old boy understands his two-year old brother is not going to be able to do the same things he can do. In the church we don't just love and say everyone is the same, we love saying that different people are different levels of maturity, there is different growing up that we hold people to account in different ways. This is what it means to love as brothers. God has given us this picture, we all know that brothers don't love as brothers are supposed to love, but we all know what it should look like and God has given us that picture so we can take it and say that's how our relationships are supposed to be like one another in the church. This is how we are supposed to care for one another in the church. God set the family in place so that we can look and ask ourselves if we are treating other people in the church like I believe I am supposed to be treating my brother. We don't say we are far off; we say we are as close to them as a physical brother who shares the same parents because the spiritual connection is much stronger than the physical connection. "Be tenderhearted," the translation is 'desire good for them in your gut', this is like in your innermost being desire good for other brothers in the church. We are being vested in each other, not with superficial relationships, but with core relationships where we really care. We don't just greet them Sunday morning and ask them how it's going and they something and we just let it flow off and ignore it, that's not being tenderhearted. Being tenderhearted is actually caring where they are and desiring to understand them, understand the pressures that they have, understand how we can be a blessing to them and encourage them, know what their sin is so they can be rebuked. To be tenderhearted means you actually care for the other person, you're invested in them emotionally. Are you invested with the other people in this church emotionally or do you just say the words, 'how are you today?' without really caring to know the answer? We are commanded to be tenderhearted. We are commanded to "be courteous", 'philophron'. Be of one mind was 'homophron', 'philophron' is not what we usually think of courteous. What we usually think of courteous means to say the things you are expected to say and not say the things you're not expected to say. That's not what this word 'courteous' means, what this word 'courteous' means is to love this person with your mind, to actually care about them and think about them and consider them. We've created courteous to be never to say a harsh word, but Jesus Christ said, 'woe to you hypocrites'. 'You brood of vipers, who warned you to flee from the wrath to come?' That was not John the Baptist being courteous, that was John the Baptist being biblically courteous because he cared about them. This is what we are supposed to do with our minds, we are supposed to care about one another and be engaged. Courtesy, we think of mechanically when someone hands you something and you say 'thank you' and they say, 'you're welcome'. We call that courtesy, but that's not what this courtesy means at all. What this 'courtesy' means is to be engaged with caring for one another with your mind. Do you actually think about how you can be a blessing to one another, to the brethren? Do you actually say, 'what can I do to be a blessing to this family? To this person?' That's what it means to be courteous, are we being courteous to one another? It's not the words that matter, it's the heart that matters, it's the desire that matters, 'it's actually caring for one another in your thoughts. Praying for one another is a good way to start this, it's to cry out to God for the

other people in the church, but it's to truly care for one another. When we think of courtesy, Paul doesn't sound very courteous when he wrote Galatians 3:1, "O foolish Galatians! Who has bewitched you that you should not obey the truth, before whose eyes Jesus Christ was clearly portrayed among you as crucified?" He says that they have been bewitched, that is biblical courtesy as the word here means because he was actually thinking and saying what they needed to hear to be blessed. Is that how you think of the words that you speak Sunday morning and Sunday afternoon? Is that how you think of the words when we gather Wednesday nights or the time after the fellowship meal? Do you say what words you can say to be a blessing to the people around you? That's what it means to 'philophron', to be courteous. Then it says, "not returning evil for evil". Remember the context here is all within the church, he is speaking about the brethren and how you're supposed to love the brethren and do not return evil for evil. So, one thing is that he is saying to be prepared because people will speak evil of you in the church, but you're commanded to be prepared for when they speak evil of you because that should be your expectation, that you return evil for good and do not return evil for evil. Are you prepared to respond in love when someone says something mean about you or when someone tries to tear you down when they speak slander? Peter is saying in the church, what happens in the church isn't that much different than what happens when you have an employer that beats an employee for doing the righteous thing, in the church there will be people who slander you, there will be people who say things about you that aren't true to try to tear down your reputation and they will try to do it in the church. What's your response? To slander them or to bless them? Sometimes that blessing can be to rebuke them, that doesn't mean there's not a rebuke, but the question is if you are seeking yourself or if you are seeking to glorify God. This is the fundamental difference. If we are seeking ourselves we are going to have to say he is lying about me, if we are seeking God's glory it changes what our response is and in all these things that's what Peter is teaching us. Is our purpose to glorify God or is our purpose to glorify ourselves? If we return evil for evil our purpose is to glorify ourselves. If we instead say, 'how can I be a blessing to this person who is speaking evil about me?' we are being like Christ because that's what Christ did. That's what it looks like to follow in His footsteps. A proper response is not to treat them with evil, but instead treat them to honor, to esteem them as someone who has value in the sight of God, to value them as Christ valued a bunch of sinners that He died for. It's not to say how dare they sin, it's to say how God showed grace and mercy to them. "Or reviling for reviling" Peter reiterates that we are supposed to walk in Jesus' footsteps as he said in 1 Peter 2:23, "Who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously." Now, these words are slightly different in meaning, but this is inside the church how we are supposed to obey. The word 'reviling' in 1 Peter 2:23 meant to 'vilify', here it means 'to slander'. When people slander you inside the church, do not respond with slander, don't respond by trying to take them down just because they try to take you down. Because they are trying to destroy your reputation doesn't mean to try and destroy their reputation. So much of what passes as political discourse in our country is that one side slanders and lies about the other. The Republicans lie about the Democrats and the Democrats lie about the Republicans and it's called political discourse. May that not be true in the church, but we should have an expectation that it is true in the church because that's where the state learned it from. Even though 60% of Americans claim to be Christians, if it as true, that is not how we're commanded to respond. Never respond by slandering someone who slanders you. Notice again the promise isn't there won't be slander in the church, that's not what Peter is saying he is saying when there is slander, be prepared not to respond with slander, but instead respond with a desire to bless. "But on the contrary blessing," so when someone slanders us our focus should be on how to be a blessing to them, not how do we restore our reputation, not how do we stop them from saying evil

things about us, our response is supposed to be how we can be a blessing to them. Understand if they are lying, it's a good thing to stop them from lying, but the focus is what matters. Is the focus to be a blessing to them or is the focus about you? When they spoke slander about Jesus Christ, He didn't slander them in return, instead He worked to bless them and we are supposed to follow in His footsteps. He confronted them in their sin, He didn't just ignore it and let them continue to slander. He did call them hypocrites and confront them in their sin and the point of confronting them in their sin was to point them to Christ. Our point has to be not for us to get our vengeance and reputation back, instead our point has to be so that we're like Christ where we are trying to be a blessing to them. Do you desire the good of people who attack you? That's what Christ did and that's what we are commanded to do. Peter goes on and says, "knowing that you were called to this, that you may inherit a blessing." This is what we were called to, we were called to be a blessing to people who cursed us and slander us. We are called to be a blessing to people who hate us and despise us because we have been called to follow Christ and that's exactly what happened to Christ and that's exactly what we were until Christ, in His mercy, opened our eyes and saved us. It's what it means to join Jesus Christ outside the camp. If instead you want to defend yourself, you're not being like Christ. If instead what you want to do is protect your reputation, protect your feelings, protect your prosperity, you're not being like Christ because Christ willingly laid down all those things for sinners and that's what we are commanded to do as well. We were called to this, not to a life where no one speaks ill of us, but rather called to a life where people will slander us, will say bad things about us. All those who desire to live godly in Christ Jesus will suffer persecution, this is what you were called to. This is what it means to follow Christ, it is to bless those who curse you. Do you bless those who curse you? Those who bless those who curse them will inherit a blessing. God promises a blessing from this, God promises that being separated from the world and unto Christ, there are real blessings in this life, but how much more there are blessings in the life to come. It starts with living for Christ and not living for ourselves. Are you laying down your life and following in the footsteps of Christ?

Verses 10-12, "For, "He who would love life and see good days, let him refrain 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 prayers; but the face of the Lord is against those who do evil." Again, we have to consider the context that he is talking about. He starts quoting Psalm 34:12 in verse 12, and it's talking about he who would love life and see good days, the focus of the psalm up to that point is not eternal life. The focus of that psalm up to that point is good days in this life. Psalm 34:4-7, "I sought the Lord, and He heard me, And delivered me from all my fears. They looked to Him and were radiant, And their faces were not ashamed. This poor man cried out, and the Lord heard him, And saved him out of all his troubles. The angel of the Lord encamps all around those who fear Him, And delivers them." His point is deliverance in this life. He goes on and talks about not a bone will be broken, so I don't want to eliminate the eternal life aspect of this, but he is talking about things in this life and not just eternal life. Verse 9, "Oh, fear the Lord, you His saints! There is no want to those who fear Him." The want is talking about this life, not talking about the life to come. He is saying that there are real blessings to following Christ in this life. So David starts with a rhetorical question, who would love life and see good days? Peter takes that and starts with if you desire to love life and see good days, even if your focus is on this life and not the life to come, the place to start is by seeking to walk in righteousness. If you do not desire the hand of the Lord to be against you now turning from sin, don't think that in heaven you will desire for God to welcome you if you're fighting Him now. This is really simple, if you want life don't let the pattern of your life be destruction. If you want to

have good days, if you don't want misery and sorrow, don't rebel against God, do the things that God says are right and you will have more good days. Just like when you think of the preaching of the Word of being a means to salvation, no one is ever saved from good works, but turning from evil is a good place to start. Repenting is a good place, saying Your ways work better than my ways is a good way to be on the path towards salvation. No works ever saved anyone, but just like the gospel is the means to salvation, repenting and doing what God says to do is a means of belief and trust. You build trust that way. I think there's lots of children in this room who don't profess Christ, listen to these words. If all you desire is what's best for you in this life, do the same thing that you would do if you believed, which is do what God says is right. God judges sin, you can look at the man who thinks this minute of pleasure with a woman will be great and then he spends the next 30 years dealing with it, it's not great. That's the book of Proverbs over and over again, there are real blessings even to the unbeliever to obey the law of God. That's the place to start. Don't walk in righteousness, don't walk with slander in your mouth. Think about how you treat your brother and sister and the words that you use. If you want to have a pleasant life and you don't want your life to be filled with misery, make decisions now about choices you are going to make. It can be really hard to just say believe in Jesus Christ because that is the only way to salvation, but David is also saying let me teach you what the fear of the Lord is, go do these things and then you will have a sense of what the fear of the Lord is because that's verse 11. Think about these things, as unbelievers you can't just cause belief to spring in your heart, but God has given you real means. Seek a good life now, do these things, obey these things, because these are ways to have a pleasant life now and it's also a way to learn the fear of God, which is the beginning of wisdom and knowledge. David says to do these things so you can learn to fear God. "Let him refrain his tongue from evil," one of the simplest ways to have a good life is stop using your tongue to create evil. When you talk bad about other people, the response is going to be that they will talk bad about you and you will have to struggle and fight and deal with all these things that will just create misery in your life. Watch your words. If you want to have pleasant days, watch your words. The basic meaning of the word translated 'evil' is really 'worthlessness'. If you want to have days filled with misery, use a lot of worthless words that have no value instead of saying things that are meaningful, words that are just empty platitudes, empty things, this doesn't somehow make your life meaningful and pleasant, it makes them sorrowful. Say things with meaning instead of just foolishness. He gave people tongues to bless others and to praise the name of God. If you want a good life don't slander, tear down, or curse. Instead, use your tongue to bless and because God is sovereign there will be real blessings because of it. "And his lips from speaking deceit." Do not mislead, that's the same word Peter uses in 1 Peter 2:1, don't decoy or mislead, don't try to get people to think something different. Be straightforward, don't always try to manipulate people, just be straightforward in what you say. These are things that are pleasing to God and God will bless them. "Let him turn away from evil and do good," stop doing what is contrary to God. Fear God, recognize that God's face is against those who do wickedly, He judges them and causes there to be real effect. When you see the guy on the corner of the street begging for money and you see he's emaciated with all these problems, understand that is because of his sin and God has put it on display for you. He doesn't have good days or long life, but God says to do His ways, they are better ways and then you will see more of the goodness of God and have a greater understanding of the goodness of God. Turn from your sin now, your sin will just produce misery. There is nothing else that sin produces, you think it will produce wealth and happiness, but that is not how God ordered the world. God ordered the world that there's these people who think they have everything and then they go and commit suicide because they were miserable the whole time. That's what happens. You can use unrighteous means to make a whole lot of money and blaspheme the name of God to make money. We talk a lot about Isaac, he probably has

literally tens of millions of dollars that he stole, but I guarantee he is a miserable person. If you want misery seek after unrighteousness. If you want good days, do what God says because He says He will bless righteousness and doing things that are righteous. One of the greatest blessings is to have a greater understanding of who God is and maybe God will grant you the gift of faith. It is better to walk in righteousness than it is to walk in sin. If you want pleasant days in this life, this is the way to get them. "Let him seek peace and pursue it." We're in a culture that desires to seek war, they always want their position to win, they always want to be in a fight, they always want to win their argument. They want to pursue not peace, but victory and Peter says to pursue peace. You want pleasant days, you want days that have joy in them, pursue peace. Again, it's because it's a reflection of Christ because He is the Prince of Peace. Instead of desiring the battle, desire peace and pursue it. By pursue it, it means to consider it to have such value that you will sacrifice your own desires for it. What are your desires really? Are your desires to be well-known, to be rich, or to be happy? Are they to have good days, pleasant days? If your desires are to have good days and pleasant days and you're not, put aside these means that you think will get you there because they won't get you there. What will get you there is turning away from evil and doing good. What will get you there is pursuing peace, saying that you know if you get victory it will boost your pride and instead say peace is more valuable to contentment. Obviously, we are never allowed to sacrifice truth for peace because that won't work. Sacrificing truth for peace will never result in peace, but we should be willing to sacrifice our desires and pursue it and put aside other things that we think will somehow help us because the reality is that this is where good days are, this is where pleasant days are. The reason comes back to something that's really basic, "For the eyes of the Lord are on the righteous, And His ears are open to their prayers." God blesses those who walk in righteousness. God blesses them and the way He has ordered the world; He blesses those who walk in righteousness. He doesn't hear your prayers, it's the wicked, it's not those who have faith that He hears the prayers of. Even those who are of faith that are sinning against their wife, it hinders their prayers, but those who do that's right in the sight of God, He hears their prayers. Desire to do what's right in God's sight for this is where there is blessing. "But the face of the Lord is against those who do evil." Are God's eyes upon you, watching you, blessing you? Or is His face against you, stopping you from pursuing your ways? The one gives joy, the other gives misery, seek joy, turn from evil, turn from the ways that God says He will judge, and He will bless.

Applications:

1. Husbands, are you working to win your wives to obey the Word of God, all the aspects of it, not in the way a wife is to win her husband, but in the way a husband is to win his wife? With patience, with understanding that there is a difference and rejoicing in the difference between husbands and wives, recognizing it's no easier for her to submit to you than it is for you to submit to other authorities when you think they're wrong. Having sympathy for her position because you can understand her position because you're in the same position in other relationships. Do you work to win your wife by recognizing her weaknesses, that they were appointed by God for His glory and the glory of His church? They're not frivolous, they're for good purpose. Yes, we are to mitigate the effects of her weakness, but do you recognize the goodness of her weaknesses, that this is about the glory of Christ and the glory of the church. Are you being a picture of Christ to her? Think about Christ, Christ knows our weaknesses, He knows our temptations and His response is not to say, "how come you're not like me?" His response is to be kind and merciful, patient and longsuffering, is that the picture that your wife has of you? Notice that Christ is kind and longsuffering and patient with His church, not just

when His church is kind to Him because His church hasn't been that great to Christ, but Christ continues to show love and patience to His church. Is that the picture that is in your home husbands how you treat your wives? Think about this, how you treat your wife is probably the most prominent way that you preach the gospel because it's the most prominent way you are preaching the gospel to your wife, it's the most prominent way you are preaching the gospel to your children. You can say all those words and they can be good words, and God sometimes uses those words because faith comes by hearing and hearing by the Word of God, but how many of those words get destroyed because instead of being a picture of Christ we are a picture of the devil? Are you a picture of the gospel to those who are closest to you? That's what's precious in the sight of God, where you humble yourself, where you stop saying you are the center of all things and say you want to be more like Christ. Is that what you're doing with your wives?

2. Do you show honor in all your relationships because this is what we are to do in all our relationships; in relationships where you are under authority and relationships where you are in authority. As an employer do you care about your employees and desire what's best for them? As an employee do you desire to be a blessing to the one who is paying your salary? As a husband are you trying to edify your wife? As a wife are you trying to win your husband without a word to the obedience of God? As a parent are you trying to edify your children and to build them up and teach them and train them what God requires of them? Are you raising them in the nurture and admonition of the Lord? As a child are you showing your parents honor instead of saying it's about me, do you say how you can be a blessing to them? In our relationships, how we honor is a testimony of what we think of God and what we think of the gospel. Are you honoring and showing honor in all your relationships? Jesus Christ laid down His life for others, are you following in His footsteps?
3. I want to go back to what I said before. Psalm 34 is not just written to believers, it's written to unbelievers and there's lots of children in this room who have not professed the name of Jesus Christ as their Lord and this is what you should do. If all you can think about is this life because you are carnal and you have no understanding of the life to come, here's what you need to do now, here's how you need to behave now. These are the choices because if all you want is to have a pleasant life, if that's all you can understand, you all want to have a life that's filled with good things, that's filled with joy and not filled with sorrow. So listen to the words that David says, this is how you learn the fear of God. David says he will teach you the fear of God, go do these things and you will see the goodness of God and you will see His judgement on people who do the opposite. Do what is right and there will be real blessings to you in this life and you will get a vision of who God is and may God grant you repentance and belief and faith. What you can do now is really simple, "He who would love life and see good days, let him refrain 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 prayers; but the face of the Lord is against those who do evil." When you choose to do righteousness you will see the goodness of God and the judgement of God in those who do not. If all you desire are good days, still desire to do these things because these are the means God uses to save. As it says in Romans 2:4, "Or do you despise the riches of His goodness, forbearance, and longsuffering, not knowing that the goodness of God leads you to repentance?" If you do these things you will see the goodness of God and the goodness of God leads to repentance, it leads to saving faith, that is how we are called. The way of the

unbelieving child can start now is do these things, try God, test Him, because you will find this is where the pleasant places are because God's eyes are upon the righteous and His face is against those who do evil.

Oh Lord God we do thank YOU that YOU are a God who calls us to good things. Even as we think of suffering for Your names sake, Lord, as we follow in Your footsteps that it is a good thing because we get to testify of Your glory. Lord, Your ways are the best ways, Your ways are the pleasant ways, Your ways are the ways of peace. We pray for those here that do not know You. Lord, let them taste and see that You are good, let them taste and see Your graciousness, let them taste and see how much better Your ways are than their ways, let them see that their own wisdom leads to death and destruction but Your wisdom leads to life and peace. Lord, we do pray that You use these words to convict of sin, that You use these words for the believer and unbeliever that are here, that You use these words to call us to Your good ways, call us to die to ourselves, to pick up our cross and follow after You. For Your glory and Your name sake, amen.