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1PETER

Sharing the Heart of God

1 Peter 3:8-22

- I. Verse 8 begins "Finally, all of you"
 - a. Peter is closing a thought here, not the letter, we have 2 more chapters, but a spiritual truth that he introduced in Chapter 1
 - i. **1Pe 1:13-16** *Therefore gird up the loins of your mind, be sober, and rest your hope fully upon the grace that is to be brought to you at the revelation of Jesus Christ; (14) as obedient children, not conforming yourselves to the former lusts, as in your ignorance; (15) but as He who called you is holy, you also be holy in all your conduct, (16) because it is written, "BE HOLY, FOR I AM HOLY."*
 - ii. **1Pe 2:11-12** *Beloved, I beg you as sojourners and pilgrims, abstain from fleshly lusts which war against the soul, (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.*
 - iii. **1Pe 2:13-17** *Therefore submit yourselves to every ordinance of man for the Lord's sake, whether to the king as supreme, (14) or to governors, as to those who are sent by him for the punishment of evildoers and for the praise of those who do good. (15) For this is the will of God, that by doing good you may put to silence the ignorance of foolish men— (16) as free, yet not using liberty as a cloak for vice, but as bondservants of God. (17) Honor all people. Love the brotherhood. Fear God. Honor the king.*
 - iv. **1Pe 3:1** *Wives, likewise, be submissive to your own husbands, that even if some do not obey the word, they, without a word, may be won by the conduct of their wives,*
 - v. **1Pe 3:7** *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.*
 1. Submitting ourselves to God and His ways and, in turn, submitting ourselves to others so that Jesus might be *magnified* – brought near
 2. The two commands on which all the other commands rest – love God with all your heart, soul, strength, and mind – and love your neighbor as yourself
 - b. So, after addressing citizens, slaves, employees, wives, and husbands – Peter writes, finally, all of you...no disclaimers – this applies to all of us
1Pe 3:8 *Finally, all of you be of one mind, having compassion for one another; love as brothers, be tenderhearted, be courteous;*
- II. A Command to Feel
 - a. This is a direct command – have unity of mind, compassion for one another, brotherly love, a tender heart, and
 - i. Unity of mind – a shared interest, shared desires, shared motivation – united in a common pursuit. Why do we pursue something? Because we want it.

- ii. Compassion for one another – comes from a Greek word that means to hurt together, experience pain jointly, your pain in my stomach
 - 1. **Mat 14:14 And when Jesus went out He saw a great multitude; and He was moved with compassion for them, and healed their sick. (yearning bowels) – the fulfillment of bearing one another’s burdens, weeping with those who weep, rejoicing with those who rejoice**
 - 2. The opposite of being a sociopath (zero concern for someone else)
- iii. Brotherly love – from the word philos – it means brotherly affection, fond of brethren, fraternal
 - 1. This isn’t agape love (self-sacrificial love) – this is friendly adoration
- iv. Be tenderhearted – two Greek words – good spleen – good intestines, notice a trend?
- v. Be courteous - a considerate mind, literally means fond of feelings – saw this in a husband’s responsibility of living with his wife in understanding
- b. For the most part, these are commands to feel a certain way
 - i. We may have a hard time with this for two reasons
 - ii. We have been taught all our Christian lives that our feelings lie – they shouldn’t be trusted. I’m a feelings junkie and that is something that the Lord is continually trying to break me from
 - 1. That doesn’t change the reality that all throughout scripture we are commanded to feel certain ways about certain things
 - 2. Blessed are those who hunger and thirst for righteousness – there is no more basic a feeling than hunger and thirst – those are basic human desires, blessed are those who mourn...who are saddened
 - 3. **1Pe 2:1-2 Therefore, laying aside all malice, all deceit, hypocrisy, envy, and all evil speaking, (2) as newborn babes, desire the pure milk of the word, that you may grow thereby,**
 - 4. 1 Cor 11 – Paul tells us to earnestly desire spiritual gifts
 - 5. The Psalm 1 man finds his delight in the law of the Lord
 - 6. The psalmist in Psalm 40 says “I delight to do your will”
 - 7. Paul says in Romans 10 “my heart’s desire and prayer for them is that they might be saved”
 - 8. Feelings are inescapable in scripture
 - iii. The other challenge we face is the belief that we can’t control our feelings – feelings are simply a reaction to something – we have no control over them
 - 1. Feelings are not a switch that we can turn on and off – concern for the lost, concern for our church family, a love for reading His Word, a love for fellowship, if it’s not there we can’t just simply will it into existence
- c. What do we do with these commands to feel a certain way when we quite honestly don’t
 - 1. All of us know we can only go through the motions of something for so long before we burn out and give up

III. Shaping our Feelings

- a. Feelings are not lottery winnings – we’re poor one minute and then we are rich. They are not like shopping for produce in the grocery store – we’re hungry one minute and look now we have an apple – feelings are like a savings account, they are like a seed that grows into a tree and then begins to bear fruit, and one day the farmer comes by and picks an apple when it is ripe – desires don’t happen in an instant, they are shaped over time
 - i. You’ve heard boxing matches aren’t won with a single punch and football games are not won with a single throw – hours, days, and months of training and practice lead up to that moment
 - ii. We don’t simply fall into a feeling – hours, days, months, and years led up to it

1. When our wives say something in a tone we don't appreciate, and we flip out – that isn't an instantaneous response – that days decisions led up to that, maybe even a lifetime of decisions
- b. Our feelings, our wants, our desires have been shaped – and before we came to know Christ, they were shaped by sin
 - i. We were born into sin and we were born with an appetite for sin, not just the big and bad ones, but the ones we hide well, our love for the praise of men, our love for being noticed, our love for power and control, and the more we fed these desires the more we realized it was never enough – the more we fed our sinful nature the more our appetite grew
 1. And for many of us the gospel was a welcome relief from this hopeless pursuit, it was a trade we were happy to make, my sin and shame for the righteousness of Jesus Christ
 - ii. A new appetite was awakened in us – a hunger and thirst for His ways, an affection for His Word and an affection for His people
 1. But many of us were surprised that, despite these new desires with us, our appetite for sin remained – our sinful desires were not simply replaced by brand new desires – no, our sinful desires were not going to go without a fight
 2. That's where we find ourselves today – not always wanting to do what we know we should do and wanting to do what we know we shouldn't
- c. How can we increase our appetite for righteousness? – what does it take for us to long for the things that God longs for and despise the things He despise?
 1. ***Php 2:12-13 Therefore, my beloved, as you have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling; (13) for it is God who works in you both to will and to do for His good pleasure.***
 2. Work out – put into practice, this may feel unnatural, this may even hurt but do it because you trust that God is good
 3. Peter begs us in chapter 2 - I urge you, as foreigners and exiles, to abstain from sinful desires, which wage war against your soul.
 4. Sinful desires are not always as obvious as we think because they come so naturally

(9) 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. (10) For "HE WHO WOULD LOVE LIFE AND SEE GOOD DAYS, LET HIM REFRAIN HIS TONGUE FROM EVIL, AND HIS LIPS FROM SPEAKING DECEIT. (11) LET HIM TURN AWAY FROM EVIL AND DO GOOD; LET HIM SEEK PEACE AND PURSUE IT. (12) 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." (13) And who is he who will harm you if you become followers of what is good? (14) But even if you should suffer for righteousness' sake, you are blessed. "AND DO NOT BE AFRAID OF THEIR THREATS, NOR BE TROUBLED." (15) But sanctify the Lord God in your hearts, and always be ready to give a defense to everyone who asks you a reason for the hope that is in you, with meekness and fear; (16) having a good conscience, that when they defame you as evildoers, those who revile your good conduct in Christ may be ashamed.

IV. Repaying Evil for Evil

- a. There will be a very real temptation to return evil for evil – the early church was going to face harsh persecution – they were going to want to respond harshly, to repay the pain and hurt caused by others with more pain and hurt
 - i. ***Rom 6:11-14 Likewise you also, reckon yourselves to be dead indeed to sin, but alive to God in Christ Jesus our Lord. (12) Therefore do not let sin reign in your mortal body, that you should obey it in its lusts. (13) And do***

not present your members as instruments of unrighteousness to sin, but present yourselves to God as being alive from the dead, and your members as instruments of righteousness to God. (14) For sin shall not have dominion over you, for you are not under law but under grace.

1. Paul also goes on to say in Romans 13:14 Put on Jesus Christ, and make no provision for the flesh, to gratify its desires
- ii. When we are obedient to God, we are presenting our desires to Him to be shaped by Him – that is what Paul means when he writes present yourselves as living sacrifices – do not be conformed to the world, but be transformed
 1. We will find that many times in the moment, this means Father not will, but yours be done.
 2. **Heb 12:1-3 Therefore we also, since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, (2) looking unto Jesus, the author and finisher of our faith, who for the joy that was set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God. (3) For consider Him who endured such hostility from sinners against Himself, lest you become weary and discouraged in your souls.**
 3. After the pain comes the joy – the joy of being with His Father and the joy of knowing that His bride would be home soon

V. Our First Response is Not Always the Right Response

- a. If we acknowledge that there are two natures at war within us we must accept the fact that our first response in a given situation is not always the right response
 - i. Our flesh wants to repay evil for evil, our old nature wants to respond to a harsh word with harsh words, bitterness for bitterness, anger for anger
 - ii. We see this all the time in our marriages – your angry? Fine! I'm angry too!
 - iii. Reactionary responses, giving into those immediate feelings – that is the way of our old nature
 - iv. **Mat 5:38-48 "You have heard that it was said, 'AN EYE FOR AN EYE AND A TOOTH FOR A TOOTH.' (39) But I tell you not to resist an evil person. But whoever slaps you on your right cheek, turn the other to him also. (40) If anyone wants to sue you and take away your tunic, let him have your cloak also. (41) And whoever compels you to go one mile, go with him two. (42) Give to him who asks you, and from him who wants to borrow from you do not turn away. (43) "You have heard that it was said, 'YOU SHALL LOVE YOUR NEIGHBOR and hate your enemy.' (44) But I say to you, love your enemies, bless those who curse you, do good to those who hate you, and pray for those who spitefully use you and persecute you, (45) that you may be sons of your Father in heaven; for He makes His sun rise on the evil and on the good, and sends rain on the just and on the unjust. (46) For if you love those who love you, what reward have you? Do not even the tax collectors do the same? (47) And if you greet your brethren only, what do you do more than others? Do not even the tax collectors do so? (48) Therefore you shall be perfect, just as your Father in heaven is perfect.**
 1. Sanctify the Lord God in your hearts, sanctify means set apart for sacred use – set Him and His way apart from all the chaos of emotion that exists within us - that is exactly what Jesus did in the garden
 2. The only defense we should be concerned about is defending the hope we have found in Jesus

1Pe 3:17-22 *For it is better, if it is the will of God, to suffer for doing good than for doing evil. (18) For Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, (19) by whom also He went and preached to the spirits in prison, (20) who formerly were disobedient, when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. (21) There is also an antitype which now saves us—baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ, (22) who has gone into heaven and is at the right hand of God, angels and authorities and powers having been made subject to Him.*

- b. Someone once said “The apostle Peter wrote a book to give Christians words to die on.”
 - i. If we are ruled by our fleshly feelings we will barely endure the persecution of public perception, let alone endure physical harm or God forbid dying for our faith
 - ii. How were the early martyrs able to die for their faith – their desire to honor God and their longing to be with God far outweighed the temptation of escaping temporary pain
 - iii. And that desire, that longing, wasn’t decided upon in an instant – while they were tied to the stake or their head rested upon the guillotine – they had tasted and seen God and knew that He was good.