Living Righteously

Intro: As a basis for our study consider what Peter wrote: 1 Pet. 3:8-14 “Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: "Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. 12 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: 13 Let him eschew evil, and do good; let him seek peace, and ensue it. 14 For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. 15 And who is he that will harm you, if ye be followers of that which is good? 16 But and if ye suffer for righteousness’ sake, happy are ye; and be not afraid of their terror, neither be troubled.” In these verses Peter expresses the Christians life, or how we are to live righteously. These are exhortations to all Christians in their lives.

I. Living Righteously With Others

A. 1 Pet. 3:8 “Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous:"

B. Likeminded is from the Greek ὁμόφρων (homophron).
   1. It comes from two Greek words: ὁμός (homos) meaning same or like and φρήν (phren) meaning mind.
   2. Deals with agreement in the faith.
      a. 1 Cor. 1:10; 4:6 “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment.... 4:6 And these things, brethren, I have in a figure transferred to myself and to Apollo for your sakes; that ye might learn in us not to think of men above that which is written, that no one of you be puffed up for one against another.”
      b. This will lead to:
         (1) speaking the same thing; 1 Pet. 4:11 “If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen.”
         (2) acting the same way; Rom. 12:1-2 “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.”
   3. It is not unity in diversity or Big “F” little “f” fellowship or levels of fellowship.

C. Compassion
   1. Compassion is from the Greek συμπαθῆς (sumpathes) from which we get sympathy.
      a. Means to suffer with.
      b. It refers to a feeling for each other, a bearing one another’s burdens.
      c. It is the ability to place one’s self into the situation of another and feel as they feel, suffer as they suffer.
   2. Comes from being in the same body.
      a. Rom. 12:15 “Rejoice with them that do rejoice, and weep with them that weep.”
      b. 1 Cor. 12:26 “And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it.”
D. Love

1. Four words for love in the Greek.
   a. ἕρος (eros)—not used in Bible, sexual love
   b. στοργή (storge)—not used in Bible, family love
   c. ἀγάπη (agape)
      (1) Word commonly used in the Bible.
      (2) A decision of the mind to do what is best for others, and serving others. It is not as a result of any inherent good in the one loved.
   d. φιλία (philia)
      (1) It is a tender affection toward the one loved. A love of liking.
      (2) We find a reflection of our own nature in the person.
      (3) We as Christians have much in common, thus we should have this type of love.

2. Here the word is φιλάδελφος (philadelphos); thus brotherly love.

E. Pitiful or Tenderhearted

1. It is from the Greek εὐσπλαγχνός (eusplagchnos) meaning good-hearted, to allow our affections to yearn over the distressed and afflicted. Thus manifesting pity and affection toward them.

2. The conditions of our age have dulled our senses to those who are distressed.

F. Humility

1. The KJV has courteous based upon a textual discrepancy.
   a. This is presented for us in the scriptures.
   b. Christians are to be ladies and gentlemen; courteous.

2. The ASV has humbleminded.
   a. It is from the Greek ταπεινόφρων (tapeinophron).
      (1) ταπεινός (tapeinos) meaning low-lying or low degree.
      (2) φρήν (phren) meaning mind.
   b. We are to be humble.
      (1) Mat. 5:3 “Blessed are the poor in spirit: for theirs is the kingdom of heaven.”
      (2) Phi. 2:3-8 “Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. ¶ Let this mind be in you, which was also in Christ Jesus: ¶Who, being in the form of God, thought it not robbery to be equal with God: ¶But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: ¶And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.”
   c. How we come to have humility.
      (1) Realize that we are the creation of God.
      (2) Realize the holiness of God in relation to our sinfulness
      (3) Compare our lives with the life of Jesus.

II. Living Righteously With Enemies

A. 1 Pet. 3:9 “Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.”
B. Negatively

1. Terms
   b. *For* denotes something given in exchange.
   c. *Railing* is to speak out against, to rail or revile.

2. We are to be non-realtiatory.
   a. In action
      (1) Rom. 12:17 “Recompense to no man evil for evil. Provide things honest in the sight of all men.”
      (2) 1 Th. 5:15 “See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men.”
   b. In word
      (1) While we might not strike back physically, often we tell them off; the Christian does not do that.
      (2) 1 Pet. 2:23 “Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:”
   c. We commit ourselves to God and allow Him to retaliate for us.
      (1) 1 Pet. 2:23 “Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously:”
      (2) Rom. 12:19 “Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, Vengeance is mine; I will repay, saith the Lord.”
      (3) 2 Th. 1:6 “Seeing it is a righteous thing with God to recompense tribulation to them that trouble you;”

C. Positively

1. Christians are to pay back evil and railing with blessing (speaking well of, thus, doing what would benefit them).

2. Rom. 12:14 “Bless them which persecute you: bless, and curse not.”

3. Luke 6:28 “Bless them that curse you, and pray for them which despitefully use you.”

D. The basis for this teaching.

1. We have been called.
   a. This calling:
      (1) By the Gospel; 2 Th. 2:14 “Whereunto he called you by our gospel, to the obtaining of the glory of our Lord Jesus Christ.”
      (2) It is a heavenly calling; Heb. 3:1 “Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;”
      (3) A calling to which we are to walk worthy of; Eph. 4:1 “I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called”
   b. As seen in 1 Peter:
      (1) To holy living; 1:15-16 “But as he which hath called you is holy, so be ye holy in all manner of conversation; “Because it is written, Be ye holy; for I am holy.”
      (2) Out of darkness; 2:9 “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light”
      (3) Called into the light of God’s dear Son; 2:9 “But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light”
(4) To patient suffering; 2:21 “For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps;”

(5) To non-aggression; 3:9 “Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.”

(6) To receive a blessing; 3:9 “Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.”

c. We are to make our calling sure by adding the Christian graces:

(1) 2 Pet. 1:10 “Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall:”

(2) 2 Pet. 1:5-7 “And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; ‘And to knowledge temperance; and to temperance patience; and to patience godliness; ‘And to godliness brotherly kindness; and to brotherly kindness charity.”

2. We inherit a blessing:

a. All spiritual blessings; Eph. 1:3 “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ;”

b. A new creature; 2 Cor. 5:17 “Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.”

c. A child of God; Gal. 3:26 “For ye are all the children of God by faith in Christ Jesus.”

d. No condemnation; Rom. 8:1 “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit.”

e. Redemption the forgiveness of sins;

(1) Eph. 1:7 “In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace;”

(2) Col. 1:14 “In whom we have redemption through his blood, even the forgiveness of sins;”

f. Eternal salvation;

(1) 2 Tim. 2:10 “Therefore I endure all things for the elect’s sakes, that they may also obtain the salvation which is in Christ Jesus with eternal glory.”

(2) 1 Pet. 1:3-9 “Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, ‘To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, ‘Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. ‘Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: ‘That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ: ‘Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: ‘Receiving the end of your faith, even the salvation of your souls.”

g. Blessed when we die; Rev. 14:13 “And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.”

III. LIVING RIGHTEOUSLY WITH SELF

A. 1 Pet. 3:10-11 “For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: ‘Let him eschew evil, and do good; let him seek peace, and ensue it.”

B. Willing the good life

1. Happiness is a decision of the mind.

a. This is why it is a command to rejoice; Phi. 4:4 “Rejoice in the Lord alway: and again I say, Rejoice.”
b. This in spite of evil done to us; 1 Pet. 3:9 “Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.”

c. In spite of suffering; 1 Pet. 3:14 “But and if ye suffer for righteousness’ sake, happy are ye: and be not afraid of their terror, neither be troubled;”

2. We must decide to live a prosperous and useful life (love life and good days).

C. The tongue

1. Terms
   a. *Refrain* means to stop the tendency, to restrain, to cease.
      (1) It implies a natural unruliness on the part of the tongue.
      (2) The tongue cannot be tamed but it must be controlled; Jam. 3:8 “But the tongue can no man tame; it is an unruly evil, full of deadly poison.”
   b. *Guile* means to catch with bait, or a snare and thus deceit.

2. We must learn to speak in a way that would be pleasing to God.
   a. Eph. 4:29 “Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers.”
   b. Mat. 12:36-37 “But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned.”

D. Do Good

1. Eschew evil
   a. *Eschew* means to bend away from as one inclines himself in a narrow path; and implied it that we are still attached to evil but we are trying to lean out away from it.
   b. We must stay away from that which is evil or bad.
   c. 1 Thc. 5:22 “Abstain from all appearance of evil.”

2. Do Good
   a. *Good* refers to that which is of God.
      (1) Mat. 19:17 “And he said unto him, Why callest thou me good? there is none good but one, that is, God: but if thou wilt enter into life, keep the commandments.”
      (2) 3 John 11 “Beloved, follow not that which is evil, but that which is good. He that doeth good is of God: but he that doeth evil hath not seen God.”
   b. Thus, we must do that which God has authorized.
      (1) Eph. 2:10 “For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.”
      (2) John 5:29 “And shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.”
   c. Often we try to stay as close to evil as we can, yet be good; but we cannot be both.

E. Seek Peace

1. Peace is not the absence of alarm, but the presence of God; standing in God’s favor and grace.
   a. John 14:27 “Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.”
   b. Phi. 4:7 “And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”
2. To have peace:
   a. First have peace with God:
      (1) Rom. 5:1 “Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.”
      (2) This comes through obedience to the Gospel.
   b. Next, have peace with self:
      (1) John 14:1 “Let not your heart be troubled: ye believe in God, believe also in me.”
      (2) John 16:33 “These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.”
   c. Then, have peace with others; Rom. 12:18 “If it be possible, as much as lieth in you, live peaceably with all men.”

3. There are times when we cannot have peace.
   a. Luke 12:51 “Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division:”
   b. Jer. 6:14 “They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace.”

IV. RESULTS OF RIGHTEOUS LIVING

A. 1 Pet. 3:12-14 “For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. 13 And who is he that will harm you, if ye be followers of that which is good? 14 But and if ye suffer for righteousness’ sake, happy are ye: and be not afraid of their terror, neither be troubled;”

B. Approval
   1. 1 Pet. 3:12 “For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil.”
   2. Positive
      a. Protective care.
         (1) In one sense God’s eyes are over everyone; Pro. 15:3 “The eyes of the LORD are in every place, beholding the evil and the good.”
         (2) In this context it describes continual guardianship and care.
         (3) This is what we call providence.
         (4) Heb. 13:5-6 “Let your conversation be without covetousness; and be content with such things as ye have; for he hath said, I will never leave thee, nor forsake thee. 6 So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.”
      b. Hearing of their prayers.
      c. Who are the righteous?
         (1) The context are those described in verses 8-11 “Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: 9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. 10 For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: 11 Let him eschew evil, and do good; let him seek peace, and ensue it.”
         (2) 1 John 3:7 “Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous.”
            (a) Psa. 119:172 “My tongue shall speak of thy word: for all thy commandments are righteousness.”
            (b) Rom. 1:16-17 “For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. 17 For
therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith."

3. Negative
   a. They have God’s disapproval.
      (1) God has determined to punish them.
      (2) Psa. 73: esp. 12-19 “Behold, these are the ungodly, who prosper in the world; they increase in riches. Verily I have cleansed my heart in vain, and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning. If I say, I will speak thus; behold, I should offend against the generation of thy children. When I thought to know this, it was too painful for me; Until I went into the sanctuary of God; then understood I their end. Surely thou didst set them in slippery places: thou castedst them down into destruction. How are they brought into desolation, as in a moment! they are utterly consumed with terrors.”
         (a) The evil man seems to prosper.
         (b) Notice their end.
   b. God will not hear their prayers.

C. Safety
   1. Peter is dealing with what is real and permanent harm.
      a. While we will suffer persecution and possibly death, what is that in view of eternity.
      b. Real harm is that which would affect the soul, which they cannot do; Mat. 10:28 “And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.”
      c. Things will turn out for the good for Christians. Rom. 8:28 “And we know that all things work together for good to them that love God, to them who are the called according to his purpose.”
   2. The condition
      a. Followers (KJV) or zealous (ASV) of that which is good.
         (1) Again based upon a textual variation.
            (a) KJV has followers from the Greek μιμητής (mimetes).
            (b) ASV has zealous from the Greek ζηλωτής (zelotes) meaning to burn with earnest desire being completely devoted to the cause.
         (2) Good is that which is of God.
         (3) Tit. 2:14 “Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.”
      b. When we are zealous of good then we have God on our side and no true harm can befall us.

D. Suffering
   1. This is given to guard against the false idea that no difficulties would ever come our way.
   2. We will suffer persecution.
      a. Phi. 1:29 “For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake;”
      b. 2 Tim. 3:12 “Yea, and all that will live godly in Christ Jesus shall suffer persecution.”
      c. This is not real or permanent harm.
   3. Suffering is a blessing to us.
      a. Mat. 5:10-12 “Blessed are they which are persecuted for righteousness’ sake: for theirs is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”
b. Jam. 1:12 “Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him.”

c. Some of the blessings:
   (1) Makes us like Christ; 1 Pet. 4:13 “But rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.”
   (2) Unites us:
      (a) With Christ; Phi. 3:10 “That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death;”
      (b) With the prophets; Mat. 5:12 “Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you.”
      (c) With all saints; 1 The. 2:14 “For ye, brethren, became followers of the churches of God which in Judaea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews:”
   (3) Makes us trust God in whatever situation may come (conclusion of Job).
   (4) Gives us patience; Rom. 5:3-5 “And not only so, but we glory in tribulations also: knowing that tribulation worketh patience; And patience, experience; and experience, hope: And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.”
   (5) Yields righteousness; Heb. 12:11 “Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.”
   (6) Purifies us; 1 Pet. 1:7 “That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:”
   (7) Fits us for heaven; 2 Cor. 4:17-18 “For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; 18While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.”

4. Those who persecute us are trying to cause terror or fear.
   a. Do not be terrified or scared by their threats and persecution for we have God as our protector. Heb. 13:5-6 “Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me.”
   b. Do not be agitated or upset by their persecution.

Conclusion: Let us live righteously as outlined by Peter so that we can enjoy these results.