

1Peter 11-04-01b

Let's pick up our study now in 1 Peter 3, verse 8. It says here in your New King James, Finally, all of you be of one mind, and you'll notice, of you be is in italics, having compassion for one another, love as brothers, be tenderhearted, be courteous, and you notice both of the B's are in italics again because these are all adjectives. Now, why is that important? Because, again, what is the means? If Peter starts giving imperatives here and says, be of one mind, be compassionate, be loving, be tenderhearted, be courteous, you're thinking, well, how am I going to generate all of this loving courteousness and compassion and like-mindedness? It's just coming out of nowhere. But, what he says here is *ta telos*, *ta telos*.

It's actually in Greek, *ta da telos*, because you've got the positive conjunctive particle *da*, which always comes second. But *da* means but or now. It doesn't mean what it means in English.

I can't think of a word that's what it means in English. But in Greek, *de*, *da*, is a conjunction. You have *chi*, that's a multipurpose conjunction, and *da*, these are used to translate the Hebrew *wow* or *vav* or shepherd's crook *w* in the Septuagint.

But here, it's a stronger, when you have *chi*, it's kind of a continuation. And this is why it's usually translated and or also, sometimes even. It's sort of a *chi* leads you forward.

It kind of progresses you. *Da* is more of an adversative. It says, let's put a full stop here and do something.

We're either going to sum up or we're going to give a contrast, but it's more like a semicolon would be, or even a colon, where *chi* is a comma or just the word and. So when he says, now, *ta telos*, and *ta telos* is the end. *Telos*, we've talked about this many times.

That's the thing that means to finish a thing. So what is this the finish of? Well, that's what Peter began talking about back in 2:13. Let's talk about submission and how to get there.

You can't just be submissive. He gave that command back in 2:13. He said, submit, but he knows that we can't just magically become submissive.

We can't magically have all these wonderful attitudes. And so he says, you know, that's his introduction. If you're going to be submissive, if you're going to abstain from fleshly lusts and do good, even when you're spoken of as an evildoer and so on, and you're going to work within the structures that God has placed in human society and in human families and in human interaction, you're going to play your role in that.

How are you going to do it? And that's where he gave us everything that we've had up to this point. So now he says, here's the finish. If you have gotten on board what Peter was saying to the slaves, to the wives, and to the husbands, here's the finish.

Here's the result. The result is all *pontes homo frones*. *Homo* means the same, homogenous, right? *Frones*, this is from *froneo*.

This talks about your mind. This is your outlook on things. This is what you think, how you view the world, what your expectations are, what your plan and your view of the world is.

Froneo, there's different kinds of words for thinking. You know, *newtheteo* and *fellow* and different things. This *froneo* or *fronos*, this is your outlook and this is kind of who you are.

You know, they say you are what you think. Well, this is your thinking as it's expressed in your personality or in your interactions with the world. That's what *froneo* is.

And we're all *homo frones*. We've all got the same understanding. So Peter says, you remember when I was talking about submitting to the *ktisis*, the things that are here for the Lord's sake? When you do that, everyone is going to be like-minded.

Husband's going to understand what the wife is trying to do. The wife is going to understand what the husband is trying to do. The master understands what the slave is trying to do.

Slave is going to understand what the master is trying to do before the Lord. We're all trying to serve the Lord. And this greases the wheels.

This resolves some of the friction. I understand why you are doing what you are doing, oh, slave or oh, wife. I understand, oh, husband or oh, master, what it is you're trying to do because we are like-minded.

We're all trying to look to the Lord Jesus and trying to do our best to live in a way that is pleasing in His sight, lay hold on eternal life, looking unto Jesus. We're all looking unto Jesus. So we're all *homo fronais*.

The next word is *sympathais*. It says having compassion one for another is this big, long phrase. It's one word in Greek.

Patho means to feel. *Pathos*. A pathological liar feels like he has to lie all the time.

Pathology, you know, this is what makes you feel bad, what makes you go wrong. Well, *sympathais*, this is same feeling, same mind, same feeling. Your thoughts and your emotional reactions are lined up.

We're all in this together. We all want the return of the Lord Jesus. We want to see the kingdom come in.

We want to see the evil washed out of this human fallen world. We want to see the glory of God revealed. We want to see the vindication of the Lord Jesus Christ and His people.

We want to see the Old Testament saints raised and given the promise that God gave them in the Old Testament. We feel the same about these things. We are cheering for the good guys and we're booing the bad guys.

We feel the same. Sympathais. Now look, so far, what have we had? Ta de telos, pante homophrones sympathais.

That's it in Greek. Now, in summary, the end of this, the result of this, the telos of this, the fulfillment of it is everybody's thinking the same, feeling the same. Philadelphoi, this is an adjective.

Philadelphos would be brotherly love as a noun. This is Philadelphoi. This means, this is describing everybody.

Everybody is kindly disposed toward one another. We're on the same side. We're on the same team.

We're not looking for fault. We're trying to find what is approval. Now, this is the verb that's so often used in Greek, judging for the purpose of approval.

The FDA inspector comes in. He doesn't want to find the food bad. He wants to find it good.

You test a production line, things that are coming off the factory conveyor belt there. You want to find it good. You're hoping it's good.

You don't want to find it bad. You're an egg inspector. You don't want to see old rotten eggs and double yokers and half-formed chickens in there.

You want to find a good egg. Well, I know about this. Yeah, I'm an old chicken farmer.

But seriously, Philadelphoi, you're rooting for your brother. You've got philos. You've got kindly affection for your brother, whether it's your wife or your husband or your servant or your master or whoever it may be.

Fellow believers, we're in this together. Let's help each other. Let's try to please the Lord.

Let's hope that the whole is more than the sum of the parts when we're related and that the Holy Spirit, where two or three are gathered, there is he in the midst. We are, this is the end. This is tatelos, Peter says.

The whole thing about women, try to get this inner beauty, the reflection of the Lord Jesus. You husbands, treat your wife like this wonderful, valuable items. You servants, regardless of the consequences, do your very best to honor the master and to be obedient, to please God, all of this.

What is the end of it? If we all do this as believers, then we are going to be like-minded. We are going to be like-hearted and we are going to be rooting for each other. We're going to be supporting each other.

Philadelphoi. The very next word is eusplachnoi. Sounds like, you know, a thing you'd have to go see the doctor for.

But E-U means good. And splachnos, S-P-L-A-G-C-H-N-O-S. This is your guts.

This is your innards. This is the contents of your abdominal cavity. And it means this is the seat of your passions.

We had the pathos up above. This is more, you know, this is your head feelings. Now we're getting down to these root instinctive reactions.

Your guts. And you're literally good-gutted. Your guts are good.

I'm just telling you, it's eusplachnoi. If we practice this, if this is an ongoing dedication, if this becomes our daily walk, everything that Peter has described, it's going to filter down to our instinctive reactions. Isn't this where a lot of us have trouble? I think a good fight.

I talk a good fight. But in the midst of a situation, my sinful, you know, we like to blame it on, it's my old sin nature. My old sin nature made me say that.

My old sin nature, you know, got the better of me. Nonsense. I, myself, my eusplachnoi, you know, this is my bile.

This is all the bad stuff that's in my abdominal cavity. That's what came out. You know, you squeeze an orange and you get sweet orange juice.

You squeeze a lemon and you get bitter lemon juice. What's inside is going to come out under pressure, right? Well, when we make this a pattern of life, we will become the end. The result will be good, instinctive reactions, good reflexes.

We will reflexively do good. I have asked myself for years, how can I get my quick response team to stop shooting the friendlies? This is what happens. There's an alert in the perimeter.

I shoot whoever's out there. Something goes wrong. I shoot whoever's in the vicinity.

I don't wait. I don't do any identification friend or foe. Something goes wrong, pow.

And then later on, I'm mourning over the damage that I've caused. How can I get my immediate reactions under control? Well, trust me when I tell you, you can't just wish for it. You can't just say, you know what, next time, I'm going to react in a more kind and loving and godly manner.

Forget it. I've tried it. I've been there.

And you don't get a t-shirt because you can't do it. You cannot decide. You cannot wish.

This is like, you know, being heavy and wishing you were thin. That doesn't do any good. Peter says, this is how you do it.

If you want your reactions to change, you have got to make a practice out of pulling out of these situations and looking to the Lord. That has to be your habit. This is something you can decide to do.

You can decide to look to Jesus. You can decide to look to the author and finisher of faith. You can do that.

And when you do it, you will find that the end result, *ta telos*, is these things. And one of these things, thankfully, praise God, one of the things is that our guts will change. You splog noise, an ugly word, but it's a great result.

Praise God for this. Dr. Phil can't do it. Medication can't do it.

Counseling and support groups can't do it. Wishful thinking can't do it. But the vision of the Lord Jesus Christ in heaven, as our example, seated at the right hand of the Father, the expectation, the inheritance, the wonderful things that God has for us, the grace of life that God has in heaven, that can do it.

Divine power can do it. And we have the ability to choose it. But it's one of the best books I've ever read.

I've told you this many times, but not lately, is by Liddell Hart, and it's called *The Strategy of the Indirect Approach*. It's a military book. Don't buy it.

Don't try to read it. It'll defeat you. But it's a great book because the essence of it, I can boil it down for you and save you the trouble of reading it.

He goes down through history and shows how pitting strength against strength is a sloppy and often losing strategy. It's the indirect approach. It's hit them where they ain't.

It's, you know, wave this hand over here and punch them with this hand over here. Indirect. So many things.

You can't get there by just wanting it. This is a mistake people make when they get infatuated, you know, teenagers. This is one of the things you learn when you're a teenager.

If you really like somebody, you don't just rush up there and gush all over them. If you're a fan of a celebrity, the celebrity is not saying, boy, you know, I sure wish somebody would come up and

just gush and tell me how great I am and how much they have all my albums and they've been watching me since they were a kid. And, you know, does any celebrity really enjoy that? No, that's the direct approach.

Oh, but if you just knew how strongly I feel, it would just knock you. No, it wouldn't. It's off-putting.

This is where feminine wiles come in. You know how women get men? They act like they don't want them. They act like they're disinterested.

They act like they're unimpressed. And it creates a challenge. And they are indirectly weaving their web and they're being mysterious.

They're being enigmatic. Men love nothing better than a challenge and an enigma and something to try to figure out. How can I, you know, where is the key that will unlock this door here? This is interesting.

Men love a good challenge. Girls that have a crush and make it known, you have sealed your fate. You cannot do that.

It's indirect. Well, listen, it's the same thing in spiritual life. It's the same thing.

Trust me now, it's a good analogy. Don't laugh. It's a good analogy.

You can't take on sin head on. You can't take on failure head on. It's an indirect thing.

I'm going to pursue righteousness. I'm going to pursue the Lord Jesus. I'm going to concentrate on trying to be pleasing in His sight.

And look, Peter says, here's the end. When you do that, you will find that these things that you can't decide to do and you can't make yourself become will have happened. They happen when you quit trying to be so many things and concentrate on what Jesus already is.

God causes these things to happen without our even realizing it. Women who concentrate on the Lord Jesus Christ find that their inner beauty has developed and blossomed. Men who concentrate on the Lord Jesus find that they are kinder and gentler and more respectful because it's in their mind all the time.

This is the way the Lord Jesus is treating me. I'm part of the church. I am part of the bride that He's presenting to Himself, a glorious church without spot or blemish or any such thing.

Isn't that great? That when Jesus Christ looks at the church, He doesn't see spots and He doesn't see blemishes. He doesn't see wrinkles or any such thing. When He looks at the church, He considers it holy and without blemish.

And Paul says, you know, I'm talking about husbands and wives and I'm talking about Christ and

the church. Husbands have that obligation to look for the good, to have that. You would think, well, husbands and wives, that ought to be, you know, thumeco and all kinds of passion and agape.

And there's a lot of philadelphia that needs to be in a marriage. We need to be on the same team. We need to be pulling for each other.

We need to be supporting one another and not looking for the spots and the wrinkles and the blemishes in either direction, looking unto Jesus. And this is where the solution to the problem of sin and failure and corruption in our souls comes from. Peter says, this is the end.

This is the result. This is what happens. You will be same thinking, same feeling, same support for one another, same good guttedness, same good reactions.

The next one is typhephronas, another adjective. So far, all we have had is, here's the end, now, and a series of adjectives. Homophronas, sumptuous, philadelphia, eusplachnoi, now we have typhephronas.

You recognize the phronas part, right? Phrono, this is the thinking that we had over there. We had homophronas. We're all thinking the same.

We're looking at it the same way. We understand the goals and objectives. This is talking about worldview, understanding, what's the goal, the value, the priority, right? Now we have typhephronas, which means humble, humble thinking.

Nobody is in it for number one. You know, the thing where it says, looking out not only for our own interests, but also for the interests of others, that works great as long as everybody's doing it. But if you're looking out for my interests, and so am I, and I'm not looking out for yours, now I'm getting the best part of the dessert, and all you're getting is the crust.

You know, it needs to be reciprocal. Everybody needs to be looking out for each other so that nobody is getting double and others are getting nothing. This, by the way, was the criticism that Paul gave the Corinthians talking about the Lord's Supper.

You know, the only reason we have the Lord's Supper even mentioned in Corinthians is because people were coming in there and grabbing all the food. And there were people that actually kind of needed the food that couldn't get any because people were being inconsiderate. And he said, you know what? You are disrespecting the body.

He wasn't talking about the Lord's Supper per se with the bread and the cup and this dew. He was using it as an analogy. He said, look, you are disrespecting the body of Christ because your fellow believer is body of Christ.

And do you think when Jesus was handing out the bread on the night that He was betrayed, He

took the bread and broke it, and He said, this doing remembrance of Me, if somebody had dropped it on the ground and crushed it, or if somebody had just taken the whole loaf out of the Lord Jesus' hands and crammed it into their mouth, how would that have looked? He said, well, that's what you're doing when you disrespect your brother. You're disrespecting the body and blood of the Lord because your fellow believer is Christ. Jesus said, if you've done it to the least of these, my brethren, you've done it unto Me.

It's all the same. So, type in ones. We're all looking out for others.

That's what humility is. That's what submissiveness is. That's what non-self-interest is.

Now, in verse nine, we have a little bit of shift. We have these five adjectives. Everybody is same thinking, same feeling, same love for one another, same guts, same humble-mindedness.

Now, He says, not something. And we're going to have two of these. It says, not returning evil for evil or reviling for reviling.

The Greek here says, me apodidantes. And this is a present active participle. What do you know about the present participle? You know, the aorist participle precedes the action of the main verb, right? What does the present participle mean? This means it is a characteristic.

It doesn't mean do this occasionally. It means this is your pattern. You are not one who gives.

And apa means from, away from. You know, you're receiving kakos and you're putting it back out there. You get it, you're giving it as good as you get.

You get a loaf of kakos, you're giving back a loaf of kakos. You get a bucket of kakos, back it goes. You get a barrel of it, back it goes.

You're just eye for an eye, tooth for a tooth, evil for evil. And the idea here is when you've got apa in front of this word, forgiving, it means, you know, it's coming your way, but you're not a trampoline. You're not a reflecting wall.

You don't, it doesn't, it stops with you. Evil comes in and it stops. And this is a great principle because we're exposed to evil all the time.

I've often marveled at the way the press works. Somebody will say something offensive about a minority or a sensitive group. Somebody uses an unkind term for some group, you know, sports announcer thinks his microphone is off and he says something about one of the players who is of color or whatever.

Somebody says something unkind, maybe 10 people heard it, but the reporter gets ahold of it and publishes it in the newspaper and they repeat it. They, you know, somebody has a slip or a gaffe or says something and they have a weak moment. They have an emotional reaction.

They say something hurtful and what do they do? They amplify it. They play it over and over and over. They, and they say, this is just terrible.

I can't believe that somebody was, you know, look at how offensive and how hurtful this is. If they were really concerned about the offense and the hurt, they would never republish it, would they? Why are they publishing it? They don't care about the hurt, the offense. That's how they, they revel in that stuff.

If you really didn't want that stuff to hurt and to offend, it would stop with you. If you really hear gossip and you say, you know, I'm against gossip. I'm against talking about people when they're not in the room.

I'm against, you know, revealing flaws and hurtful things about people that doesn't do anybody any good. I'm against that. Well, then why would you ever repeat it? The evil stops with you.

It's not just somebody did something evil to me. Here, this says not giving back whatever evil I get. And it could be, you know, you hurt me.

I'm going to hurt you back. Or it could be, I've gotten ahold of something. I know some evil.

Somebody spoke evil. They said it, or they said it about someone else. It dies with me.

I am a broken telegraph wire when it comes to this kind of information. If somebody else is going to find that out, they're not finding it out from me. It stops here.

There is no oppo. I am me, oppo de Dante's. Evil comes here, stops.

Instead of the buck stops here, the cacos stops here. I don't pass it on. I don't bounce it back.

Not giving back, kakan anti kaku. Anti, you know, means against, or in the place of. Or, loidorion, loidorion, loidorion.

This is abuse, reviling. But on the contrary, tunantion, and the reason I know that this is largely talking about verballity, about what we say. Peter says, on the contrary, and we have another da here, another contrasting thing.

But on the contrary, you loguntes. This is another present active participle. I am not a returner of evil for evil or abuse for abuse.

On the contrary, I am a good speaker. That's my pattern. That's my present active participle.

Because, hati, with a view toward this, ace tuta, remember ace, into, unto, with a view toward. You were called. Goes all the way back to the first couple of verses of this letter.

You were called to be pilgrims. You were called to be out in the world. You are called to be a

stopping place for evil.

You are called to be a speaker of good. You are called to be, as a community of believers, as representative believers, same thinking, same feeling, supporting one another, good gut reactions toward one another, humble minded. When somebody does mess up, you don't amplify it, you don't bounce it back, you don't mirror it.

This is what you were called to. This is your calling. This is your mission.

God asks you. God calls you and says, I want you to do this for me. This is the view God had when He chose us in Christ.

In order that, you might inherit eulogion. It says a blessing, blessing in order that you might inherit a blessing, but it's the good word. You are to be good worders in order that you might inherit a good word.

What is that good word? Where are we looking? Looking to that righteous judge. Well done, good and faithful servant. Blessing has been used so much, it's kind of like love.

You don't really get a real good, firm definition of what it is. But it's eulogia. It's good word.

It's well spoken. Wouldn't it be great to be well spoken of at the judgment? To be approved. The Lord sees us at the door and He doesn't say, depart from me you worker of iniquity, I never knew you.

He says, ah, there you are. I've got a seat for you right down here at the foot of the table. Wouldn't it be great? Eulogia.

We are eulogia ones, present active participle. We were called to this and we know it. A-dot-es, knowing.

It's the knowledge of this. When we look to Jesus in heaven, when we look to God in heaven, we know that this is why we're here. And that knowledge in the hands of the Holy Spirit gives us strength, gives us power, enablement to do this.

Fulfill our calling so that we inherit. And this is the moot of potential here that we might inherit. This is the subjunctive moot, the moot of potential.

We might inherit. If we pull this off, if we fulfill, if we make the right decision, do what we're supposed to do, it's potential. It's not a sure thing.

It's not the Calvinist perseverance of the saints. We've got to make this our present active participle to inherit. Well, this brings us to verse 10 and that'll be a good place for us to pick up next time because we're going to get a quote from Psalm 34.

Your homework, if you'd like to do it before next time, and we'll do this as a review at the beginning of the class next time, is to read Psalm 34. Peter only quotes a part of it, but you know how that goes. Old Testament quotes in the New Testament.

Go get the context. Peter is talking to Jews. He knows, they know the whole Psalm.

And that's what we'll look at to be sure we know the whole thing when we pick up at verse 10 next time. Let's close here in a word of prayer. Father, thank you for the truth of your word.

Thank you that you not only outline for us how we should live, but you provide for us the means to accomplish it. We thank you most of all for the Lord Jesus Christ as our example, as the one who has made a way for us through the veil, has made it possible for us to come before your throne and to speak to you in person as our heavenly father. We're so grateful for the grace that has been granted to us through him.

And we pray that it will not be in vain, but that these things will live and inspire us, motivate us to fulfill our calling and reach the place where we receive and inherit that blessing. We ask it in Jesus name, amen.