



"Marks of the Believer's Birthright" (Part 3)

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1 Peter 3:9b



8 Finally, in everything be of one mind, sympathetic, brotherly love, tenderhearted, humble. **9** Not returning evil for evil or insult for insult, but on the other hand, giving a blessing; for you have been called for this purpose: so that you might inherit a blessing. **10** For,

HE WHO WISHES TO LOVE LIFE AND SEE GOOD DAYS KEEP HIS TONGUE FROM EVIL AND HIS LIPS FROM SPEAKING DECEIT. **11** AND LET HIM TURN AWAY FROM EVIL AND DO GOOD; LET HIM SEEK

PEACE AND PURSUE IT. **12** FOR THE EYES OF THE LORD ARE UPON THE RIGHTEOUS AND HIS EARS [OPEN] TO THEIR PRAYER. BUT HIS FACE IS AGAINST THOSE WHO DO EVIL.

– 1 Peter 3:8-12, As translated from the Greek New Testament by T. Bartolucci.

Introduction: Genesis 25 - Esau and Jacob

What a tragedy to know the doctrines of grace, but not the grace of those doctrines.

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

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

A. The Mark of Love: *How do I Act Toward Friends?* (8)

1. Peter's focus in this verse is largely on life within the _____ of Christ

2. Church disunity problems usually are the result of three things:

- a. _____ that's self-serving, corrupt, or unqualified
- b. Dearth of sound teaching and preaching resulting in immature _____
- c. A high percentage of tares (unsaved) among the wheat (saved)

B. The Mark of Forgiveness: *How do I Act Toward Foes?* (9a)

1. A negative (don't respond in kind) and a positive (give a blessing)

C. The Mark of God's Call: *What is my Desire?* (9b)

1. Calling and blessing are directly connected
2. Word "called" is rich in theological truth
 - a. There are two kinds of calling in Scripture (cf. 1 Cor. 1:23-24)
 - (1) Outward or general call to all
 - (2) Inward or special (effectual) call to God's elect
 - (a) This call results in _____

- b. This is familiar language for Peter (cf. 1:15; 2:9, 2:21; 5:10)

- (1) In each one of these passages the verb *kaleō* (καλεω) is used

- (a) Here in 3:9 it's an Aorist Indicative Passive

It's passive which means that the calling comes from an outside source. We don't call ourselves to salvation, God calls us. It's also what is called a "culminative aorist" which places the emphasis on the end of the action of the verb, much like the perfect tense. This is why it's translated "*you have been called*" not simply "*you were called*." The difference? "*You were called*" simply states a fact. "*You have been called*" brings that fact into present reality. A parallel would be like saying "I was blessed." When were you blessed? At a camp meeting 20 years ago? But if I say, "I have been blessed" it takes that past action and brings it into the present. "I have been blessed and that blessing continues in my life right now." It's the same with, "you have been called." As Calvin said, "God drew us "out of the labyrinth of ignorance and the abyss of darkness."

3. This is the determinative mark of the believer's birthright (cf. Romans 8:28-30)

- b. We are very much known by the desires of our hearts

- * Is your delight in Him and His Word (Psalm 1)?
- * Does anything within you thirst for the living God (42:2)?
- * Does anything within you desire that He be your exceeding joy (43:4)?
- * Do you delight to please Him (119:35)?
- * Do you delight to worship His name (Neh. 1:11)?

- b. Comparing 1 Peter 1:3-5 and Ephesians 1:3-12

Conclusion: