

I Peter 3:9-11 - Proclamation in all of life pt 2 - Proclaiming by blessing

Saturday, December 22, 2012
9:37 AM

To read:

1. Psalm 34, Romans 12:14-21
2. Matthew 5:38-48, Luke 6:27-36

Introduction

1. Where have we been?

- A. Remember that last week we started the last section under the major head of Proclaiming the Excellencies of Christ
- B. In this last section, Peter moves from specific examples of how to proclaim the excellencies of Christ (citizens and governments, slaves and masters, wives and husbands) to more general commands about how we should live all of life to proclaim the excellencies of Christ
- C. We're splitting these general commands into three sections
 - i. Last week we looked at verse 8 and considered the internal commands the Peter gives - how we live in the church proclaims the excellencies of Christ
 - ii. This week we're going to look at the second section which I call the external commands - how we live toward the outsider proclaims the excellencies of Christ
 - iii. Next week we'll consider the third section and consider how we should give an answer
- D. So, today we are going to turn our focus from the inside to the outside
 - i. Last week we focused specifically on our interactions with fellow church members
 - ii. This week we're going to focus specifically on our interactions with those who are persecuting us
 - iii. How do we act toward the persecutor to proclaim the excellencies of Christ?

2. Read I Peter 3:8-17

3. Proposition and Outline

- A. Proposition - How we act toward those who are persecuting us demonstrates where our hope is and proclaims the excellencies of Christ
- B. Outline
 - i. How do we act toward the persecutor to proclaim the excellencies of Christ?
 - ii. Why would we follow this command?
 - iii. How does this command proclaim the excellencies of Christ?
 - iv. What examples do we have of this command?

I. How do we proclaim Christ's excellencies to the persecutor?

1. We have a twofold command this morning

- A. The commands are flip sides of each other
- B. First, we should not return evil for evil or reviling for reviling (vs 9a)
- C. Then, instead, we should bless those who persecute us (vs 9b)

2. What does not 'returning evil for evil or reviling for reviling' mean?

- A. We should not resist those who persecute us
 - i. Matthew 5:39 - *But I say to you, Do not resist the one who is evil. But if anyone slaps you on the right cheek, turn to him the other also*
 - ii. I Corinthians 4:11-12 - *To the present hour we hunger and thirst, we are poorly dressed and buffeted and homeless, and we labor, working with our own hands...when persecuted, we endure;*
 - iii. Not returning evil for evil means we can have a meek and humble attitude even during persecution - we don't resist the persecutor, instead we patiently endure
 - iv. This doesn't mean we can never flee persecution (John Bunyan has a great work on how we should stay or flee, if you are interested), but when we are subject to persecution, we can bear under it patiently without resisting
 - v. Hebrews 10:34 - *For you had compassion on those in prison, and you joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one.*
- B. We should not avenge ourselves, but instead wait on God's judgment
 - i. Romans 12:19 - *Beloved, never avenge yourselves, but leave it to the wrath of God, for it is written, "Vengeance is mine, I will repay, says the Lord."*
 - ii. Not only should we patiently endure persecution when it comes, we should not try to repay the persecutor for what he did to us
- C. We should be willing to be the scum of the earth
 - i. I Corinthians 4:13 - *To the present hour we hunger and thirst, we are poorly dressed and buffeted and homeless, and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we entreat. We have become, and are still, like the scum of the world, the refuse of all things.*
 - ii. This is how Paul endured his manifold persecutions - he was not afraid of being the scum of the earth
 - iii. This is the attitude we too need if we are not going to return evil for evil, because the persecutor will make us like the scum of the earth, and we have to be willing not to fight against that
- D. We should not overcome evil with evil
 - i. Romans 12:21 - *Do not be overcome by evil,*
 - ii. This is the overarching idea behind this command
 - iii. The works of evil cannot be undone by adding more evil
 - iv. So returning evil for evil or reviling for reviling will never accomplish our design

3. What does 'on the contrary bless' mean?

- A. We should live above reproach in all situations
 - i. We live by the golden rule
 - a. Luke 6:31 - *And as you wish that others would do to you, do so to them.*
 - b. Christ uses this as the summation of the rule for how we treat those who mistreat us
 - c. Just as in all situations, we still ought to treat the persecutor how we want the persecutor to treat us
 - ii. We act honorable toward all people
 - a. Romans 21:17 - *Repay no one evil for evil, but give thought to do what is honorable in the sight of all.*
 - b. We not only consider how we want to be treated, we also ought to consider how our actions toward the persecutor will be evaluated by others
 - c. We ought to treat the persecutor in an honorable way
 - iii. We strive to live at peace with everyone
 - a. Romans 12:18 - *If possible, so far as it depends on you, live peaceably with all.*
 - b. Finally, we should desire peace wherever possible, so when the persecutor mistreats us, we act in a way that will bring peace, not battle
- B. We should do unnecessary good to people in word and deed
 - i. We perform beyond unrighteous demands
 - a. Matthew 5:40-41 - *And if anyone would sue you and take your tunic, let him have your cloak as well. And if anyone forces you to go one mile, go with him two miles.*
 - b. So, not only do we not resist the persecutor, we perform beyond the persecutor's unrighteous demands in order to bless
 - ii. We do good to those who hate us
 - a. Luke 6:27 - *But I say to you who hear, Love your enemies, do good to those who hate you,*
 - b. When we face enmity from the persecutor, we ought to consider how we can do good to them
 - iii. We speak blessings to those who speak curses to us
 - a. Luke 6:28 - *bless those who curse you*
 - b. Romans 12:14 - *Bless those who persecute you; bless and do not curse them.*
 - c. I Corinthians 4:11-12 - *To the present hour we hunger and thirst, we are poorly dressed and buffeted and homeless, and we labor, working with our own hands. When reviled, we bless;*
 - d. We consider how even our words can be used to do good to those who are persecuting us, especially those who might be persecuting us with their words
 - iv. We feed and water our enemies
 - a. Romans 12:20 - *To the contrary, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head."*
 - b. We seek to take care of the physical needs of those who are persecuting us
- C. We change our inner thoughts about the persecutor
 - i. We love our enemies
 - a. Matthew 5:43-44 - *"You have heard that it was said, 'You shall love your neighbor and hate your enemy.' But I say to you, Love your enemies*
 - b. This was one of Christ's most radical teachings, not only do we need to live above reproach or even do unnecessary good to our persecutors, we must learn to love our persecutors
 - c. We need to learn to desire their good in Christ, to hope that good things happen to them
 - d. I put this point here because this is the hardest point - so far everything we've looked at is external deeds - we can often force ourselves to do external deeds if we have to - but this is an internal attitude, we must learn to love the persecutor
 - ii. We pray for our persecutors
 - a. Matthew 5:44 - *But I say to you, Love your enemies and pray for those who persecute you,*
 - b. Luke 6:27-28 - *But I say to you who hear, Love your enemies, do good to those who hate you, bless those who curse you, pray for those who abuse you.*
 - c. This is the internal action of one who loves the persecutor - we pray for them
 - d. We pray for their good in Christ, we pray that they would come to understand the gospel, we pray that they would enjoy the blessings of Christ
 - e. This is a radical inward change of heart towards the persecutor

- D. We serve the persecutor with the gospel
- i. I Corinthians 4:11-13 - *To the present hour we hunger and thirst, we are poorly dressed and buffeted and homeless, and we labor, working with our own hands. When reviled, we bless; when persecuted, we endure; when slandered, we entreat.*
 - ii. Paul entreated or tried to convince those who slandered him - but what would Paul be trying to convince someone of?
 - iii. Paul would assuredly be entreating them with the gospel, calling them to repentance and faith
 - iv. So, the culmination of our actions toward the persecutor is to seek their eternal good in Christ by serving them with the gospel
 - v. We ought to look for opportunities to demonstrate in word and deed the truths of the gospel
- E. We overcome evil with good
- i. Romans 12:21 - *Do not be overcome by evil, but overcome evil with good.*
 - ii. Again, this is the summation of the matter - we don't overcome evil with evil but we overcome evil by showering it with good
 - iii. It's like there are two empires that are at war with each other and the first empire raises a massive army and invades the second empire
 - iv. Worldly wisdom would tell the second empire to raise an even bigger army and fight back
 - v. But, what Christ is calling us to is different - it's as if the second empire welcomed the invading army, showed them where the best things of the land were, willingly served them and tried to make their stay in the country as pleasant as possible
 - vi. The invading army would not know what to do, it would be so unexpected - this is what we are being called to

II. Why would we follow this command?

1. Peter gives a very explicit reason for following his commands here

- A. Verse 9 tells us that we should do this so that we may obtain a blessing
- B. There is a blessing that can be had when we follow these commands and a blessing to be lost if we don't
- C. So, we should follow these commands in order to obtain this blessing

2. Based on a biblical principle (vs 10-12)

- A. Peter supports his command by quoting a former biblical command from Psalm 34:12-16
- B. Peter's quote starts by emphasizing that there is a blessing to be had
 - i. *Whoever desires to love life and see good days*
- C. And then he goes to the prerequisite to the blessing
 - i. *Let him keep 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.*
- D. Peter says that the prerequisite to getting the blessing is to guard our lips and our actions and he applies that specifically to the persecutor - if we want to obtain the blessing we must guard our lips and actions
- E. To understand why Peter goes to Psalm 34 to back this up, I want to spend a few minutes and look at Psalm 34 together
 - i. Peter quotes Psalm 34 twice in I Peter
 - ii. Earlier in I Peter 2:3 he quoted verse 8 from Psalm 34 - taste and see that the Lord is good
 - iii. So, Peter obviously was dwelling significantly on Psalm 34 when he wrote his letter

3. Psalm 34

- A. We read Psalm 34 earlier this morning, so I want to start by just giving a brief outline of the Psalm
 - i. In verses 1-3, David calls for praise to the Lord
 - ii. In verses 4-7, David tells us why the Lord should be praised - because the Lord protects him
 - iii. In verses 8-10, David expands the reasons why the Lord should be praised - because God provides all good things
 - iv. In verses 11-14, David teaches how to live before this good God
 - v. In verses 15-18, David meditates on God's presence to bless the righteous and destroy the unrighteous
 - vi. In verses 19-23, David recognizes that there is temporal suffering for the righteous but looks forward to final deliverance
- B. What is the point of Psalm 34?
 - i. The one who trusts God and acts according to God's law will always be finally vindicated by God even if there is temporal suffering and this is reason to praise God
 - ii. This Psalm ultimately points forward to Christ
 - a. Verse 20 is actually one of the few Old Testament references used by the New Testament
 - b. John quotes this verse in John 19:36 when he shows how Christ's bones not being broken was a fulfillment of prophecy
 - c. That Christ is the ultimate fulfillment of this Psalm is excellent news for us, because David did not always follow the teaching he gives in this Psalm
 - d. In fact, the situation that prompted this Psalm is found in I Samuel 21:10-15 and in it David does end up deceiving the king of Gath in order to protect himself
 - I. To some degree, David trusted God to protect him, but he still fell back on deception
 - II. But as he writes this Psalm, he tells us that we must keep our lips from deceit
 - III. I almost wonder if that while writing this Psalm and praising God for his deliverance, David realizes that he could have trusted God even more and not deceived, and so he writes a Psalm about how much we can trust God even during persecution
 - e. So, when we look at the commands of Psalm 34, we must look at them in accordance with what Christ did
 - I. Christ did keep his tongue from evil and his lips from speaking deceit
 - II. Christ did turn away from evil and do good
 - III. Christ did seek peace and pursue it
 - IV. Christ has obtained all the blessing of this Psalm
- C. Why does Peter go to Psalm 34?
 - i. The point of Psalm 34 is extremely applicable to Peter's topic and his audience
 - ii. In examining Psalm 34, we learn more about what Peter is saying

4. How does the blessing cause us to bless?

- A. Peter's reason is that by blessing and not cursing we will obtain a blessing
 - i. This is a very straightforward reason
 - ii. But I want us to stop and ponder what blessing we are receiving and how the blessing and the commands interact together
 - iii. We'll go to Psalm 34 to see how Peter is reasoning here

- B. Psalm 34 tells us that the Lord is good
 - i. The blessing of Psalm 34 is God Himself - He is good - to know and enjoy Him is the greatest blessing
 - a. Psalm 16 - *Preserve me, O God, for in you I take refuge. I say to the LORD, "You are my Lord; I have no good apart from you." As for the saints in the land, they are the excellent ones, in whom is all my delight. The sorrows of those who run after another god shall multiply; their drink offerings of blood I will not pour out or take their names on my lips. The LORD is my chosen portion and my cup; you hold my lot. The lines have fallen for me in pleasant places; indeed, I have a beautiful inheritance. I bless the LORD who gives me counsel; in the night also my heart instructs me. I have set the LORD always before me; because he is at my right hand, I shall not be shaken. Therefore my heart is glad, and my whole being rejoices; my flesh also dwells secure. For you will not abandon my soul to Sheol, or let your holy one see corruption. You make known to me the path of life; in your presence there is fullness of joy; at your right hand are pleasures forevermore.*
 - b. So, the blessing that Peter is pointing to is the blessing of knowing and enjoying God forever
 - I. When we look at verse 10, we might be tempted to think that the blessing is a long physical life full of good things
 - II. But, this is not the emphasis of Psalm 34 - long life is not a blessing in itself, it is a blessing to live and enjoy God
 - III. Nor does this make any sense in light of Psalm 34 being about Christ - Christ did not live a long life on earth full of good things, but He does live forever perfectly enjoying His Father
 - IV. So, the blessing is eternal life where we will see goodness in the presence of God
 - c. Psalm 34 spends several stanza's expanding on this idea
 - I. Since the Lord is good, blessed is the man who takes refuge in Him (verse 8)
 - II. Since the Lord is good, those who fear Him have no lack (verse 9)
 - III. Since the Lord is good, those who seek the Lord lack no good thing (verse 10)
 - IV. Why? Because in each case - those who take refuge in Him, those who fear Him, those who seek Him - all of them receive God Himself so they are blessed, have no lack, lack no good thing
 - ii. The blessing of Psalm 34 is God Himself - He is good - to know and enjoy Him is the greatest blessing

- C. We must experience this goodness for ourselves
 - i. Psalm 34:8 is a very well known verse of the Bible - *Oh, taste and see that the Lord is good!*
 - ii. The statement is an emphatic command, something that we must do
 - iii. But it is put in figurative language
 - a. We don't actually need to put our tongue on God and then see His goodness with our eyes
 - b. We might rephrase it more literally and say experience and understand that the Lord is good
 - iv. So, as we've seen above, the Lord is good, the greatest good, but we must experience His goodness for ourselves
 - v. We experience God's goodness through faith
 - a. Hebrews 11:6 - *And without faith it is impossible to please him, for whoever would draw near to God must believe that he exists and that he rewards those who seek him.*
 - b. We experience His goodness through faith that believes He will reward us with Himself

- D. We live based on our experience of this goodness
 - i. Once we know that the Lord is good and have experienced His goodness for ourselves through faith, we then live based on our experience of His goodness
 - ii. Since we have good in the Lord, we don't need to seek 'good' elsewhere
 - a. Here is where Peter starts, since we don't need to seek good elsewhere, persecution doesn't faze us
 - b. We don't need to return evil for evil or reviling for reviling, because they really aren't taking anything away from us
 - c. They can't take God Himself away from us, why would we retaliate
 - iii. Since we have good in the Lord, we have an inexhaustible supply of goodness
 - a. Again, this is where Peter goes, since we have an inexhaustible supply of goodness, we can even bless those who are persecuting us
 - b. We don't return evil for evil, or reviling for reviling, but, on the contrary, we bless
 - iv. So, the blessing of God Himself enables us to live out these commands

- E. We only obtain the blessing when we live for the blessing
 - i. But, this isn't how Peter states his case - that the blessing of God enables us to live out these commands
 - a. He doesn't say, but on the contrary, bless because you have already been blessed (although that is very true)
 - b. He says, on the contrary bless, that you may obtain a blessing
 - ii. Somehow our actions toward the persecutor obtain the blessing of Psalm 34
 - a. Or perhaps we could say that acting wrongly toward the persecutor would fail to obtain the blessing of Psalm 34
 - iii. Actually, there's a big circle at work here
 - a. We've already shown the link between the blessing of God and how we act toward the persecutor
 - b. But, in the same way, how we act toward the persecutor demonstrates our faith in God
 - c. And so, how we act toward the persecutor will or will not obtain the blessing
 - d. If we act based on faith in the goodness of God then we will obtain the goodness of God
 - I. If we bless those who persecute us because we believe and therefore have experienced the goodness of God, then we will obtain the full goodness of God
 - e. If we act without faith in the goodness of God then we will fail to obtain the goodness of God
 - I. If we curse those who persecute us because we have failed to believe and therefore have failed to experience the goodness of God, then we will fail to obtain the full goodness of God
 - iv. So, we only obtain the blessing of the goodness of God, when we live for the blessing of the goodness of God
 - a. Why do we not return evil for evil or reviling for reviling?
 - b. Why do we instead bless?
 - c. Because we want to obtain the blessing of the goodness of God that we have already experienced through faith
 - d. The blessing of the goodness of God spurs us on from behind - we have his goodness so we can respond with goodness to the persecutor
 - e. The blessing of the goodness of God spurs us on from before - we want to experience the fullness of His goodness (we might call this final salvation) so we respond with goodness to the persecutor

III. How does this command proclaim the excellencies of Christ?

1. It demonstrates the true mercy of Christ

- A. If we don't live like this, how can we call people to believe in a Christ who prayed for His enemies from the cross?
- B. How can we call people to believe in a Christ who promised paradise to the thief on the cross who moments before had been reviling him?
- C. How can we call people to believe in a Christ who died on a cross to reconcile the enemies of His father, if we don't live like this?
- D. When we don't return evil for evil but on the contrary bless, we show who Christ is
- E. People may not like our message, but when we live like this, at least they won't misunderstand who Christ is - they will see the mercy of Christ reflected in our lives

2. It demonstrates the true loveliness of Christ

- A. The world will often call those who live out this command weak
 - i. The world honors those who fight and win
 - ii. We can see this in things like the American revolution
 - a. The American's believed they were being mistreated in various ways including taxation
 - b. So, they fought back and asserted their rights and they won
 - c. They have been honored for this ever since
 - iii. So, the world honors strength and disdains weakness
- B. But the world knows there is something lovely that is portrayed in these commands
 - i. We see this when the world honor's men like Gandhi and his non-violent resistance in India
 - a. I would not call Gandhi an example of living out this command
 - b. But he did, in a worldly way, approximate some of this command
 - c. And, in kind of a nostalgic way, the world honors him
- C. In some ways, the world wants to be like this, but they can't
 - i. Their pride and self-centeredness prevents them from ever consistently living like this
 - ii. But they can understand the beauty of this kind of life even when they slander it and call it weak
- D. So, when we live like this, the world can see the loveliness of Christ, the beauty of Christ

3. It demonstrates the true power of Christ - it demonstrates our changed lives

- A. The world knows that it is impossible to live in this way
 - i. It is impossible on our own power to live in this way consistently
 - ii. Our pride, self-centeredness, and sin traps us and forces us to react with vengeance
- B. So, when we live like this, we demonstrate the power of Christ in our lives
 - i. This is not how the world expects us to react - in fact the world believes we cannot act like this
 - ii. We can only act this way because Christ's power is evident in our lives

4. It demonstrates the true value of Christ - it demonstrates where our hope is

- A. Hebrews 10:34 - *For you had compassion on those in prison, and you joyfully accepted the plundering of your property, since you knew that you yourselves had a better possession and an abiding one.*
- B. When we respond with blessing and not reviling to the persecutor, we make a strong testimony to the fact that our possession is not here and the persecutor cannot take it away
- C. Our possession is Christ - when we live like that, we show how valuable Christ is to us
- D. We would rather have Christ than whatever the persecutor is taking from us

5. It is a very powerful call to repentance - it demonstrates the evilness of the persecutor

- A. Romans 12:20 - *To the contrary, "if your enemy is hungry, feed him; if he is thirsty, give him something to drink; for by so doing you will heap burning coals on his head."*
- B. Proverbs 25:21-22 - *If your enemy is hungry, give him bread to eat, and if he is thirsty, give him water to drink, for you will heap burning coals on his head, and the LORD will reward you.*
- C. ESV Study Bible Note - Although interpreters differ about the meaning of the metaphor of heaping burning coals on the enemy's head, it is likely an image for leading him to repentance or shame, suggesting that he will feel inward burning pangs of guilt for his wrongdoing. In any case, the message is clearly to repay evil with good. The image of "burning coals" does not imply something that harms the enemy, because it further explains the bread and drink in Prov. 25:21, which do him good, and also because Proverbs forbids taking personal vengeance. Finally, the Lord will reward you implies a good result from these "burning coals," which is most consistent with leading the person to repentance.

IV. What examples do we have of this command?

1. Scriptural

A. Christ

- i. I Peter 2:22-23 - *He committed no sin, neither was deceit found in his mouth. When he was reviled, he did not revile in return; when he suffered, he did not threaten, but continued entrusting himself to him who judges justly.*
- ii. Christ throughout His life was subject to many revilings and sufferings, but Peter, who lived with Him during His entire public ministry, testifies that Christ never returned reviling for reviling
- iii. Luke 23:33-34 - *And when they came to the place that is called The Skull, there they crucified him, and the criminals, one on his right and one on his left. And Jesus said, "Father, forgive them, for they know not what they do."*
- iv. Here, at the point where Christ was the most mistreated, Christ practiced this command
- v. He did not revile or threaten, although He could have
- vi. Instead He blessed them by praying for His enemies

B. Stephen

- i. Christ is our perfect example of living out this command, but I want to point out some other examples as well to show that we can follow after Christ like these men did
- ii. The first example I want to point out is from Scripture as well - Stephen in Acts 7
- iii. Acts 7:59-60 - *And as they were stoning Stephen, he called out, "Lord Jesus, receive my spirit." And falling to his knees he cried out with a loud voice, "Lord, do not hold this sin against them." And when he had said this, he fell asleep.*
- iv. Stephen followed the example of his Lord and did not return evil for evil or reviling for reviling, but on the contrary, he blessed
- v. He prayed for his enemies and testified to the gospel
- vi. And there was at least one person who saw that testimony and later believed
- vii. Acts 7:58 - *Then they cast him out of the city and stoned him. And the witnesses laid down their garments at the feet of a young man named Saul.*
- viii. Stephen blessed his persecutors instead of cursing them and a short time later, one of those persecutors was grabbed by God to become the Apostle Paul

2. Historical

A. Ecuador

- i. To bring examples much closer to home, we can look at the story of the Huaorani tribe in Ecuador
- ii. Nate Saint, Jim Elliot, Ed McCully, Pete Fleming, and Roger Youderian attempted to reach the Huaorani who were a violent, previously-uncontacted tribe in Ecuador
- iii. Although they met some initial success, several days later, the Huaorani slaughtered all five men and that could have been the end of the story
- iv. But three people exercised this command to return blessing instead of reviling
- v. Rachel Saint and Elizabeth Elliot returned and worked with the Huaorani - the men who killed their brother and husband and several years later, Steve Saint also returned and worked with the Huaorani tribe
- vi. Today, more than 80% of the tribe has heard the gospel and an estimated 25-40% of the tribe are believers
- vii. And, one of the most amazing stories is that of Mincaye - he was one of the men who attacked the missionaries and killed them - today he is a believer and works with Steve Saint
- viii. Three people returned blessing instead of cursing and a man and a tribe saw the excellencies of Christ because of it

Conclusion

1. We've looked at four heads this morning

- A. How do we proclaim the excellencies of Christ to the persecutor?
 - i. We don't return evil for evil or reviling for reviling
 - a. We don't resist the persecutor
 - b. We don't seek revenge against the persecutor
 - c. We are willing to be the scum of the earth
 - d. We don't try to overcome evil with evil
 - ii. On the contrary we bless
 - a. We should live above reproach in all situations
 - b. We should do unnecessary good to people in word and deed
 - c. We change our inner thoughts about the persecutor
 - d. We serve the persecutor with the gospel
 - e. We overcome evil with good
- B. Why would we follow this command?
 - i. Psalm 34 tells us of the blessing that we will receive if we keep this command
 - ii. The blessing is enjoying God Himself forever
 - iii. This blessing spurs us on from behind because we have an inexhaustible supply of goodness to draw on
 - iv. This blessing spurs us on from before because we want to obtain the blessing in final salvation
- C. How does this command proclaim the excellencies of Christ?
 - i. It demonstrates the mercy of Christ
 - ii. It demonstrates the loveliness of Christ
 - iii. It demonstrates the power of Christ
 - iv. It demonstrates the value of Christ
 - v. It is a powerful call to repentance
- D. What examples do we have?
 - i. Christ
 - ii. Stephen
 - iii. Rachel and Steve Saint and Elizabeth Elliot

2. As we conclude this morning, I want to consider how we live out these commands in our life

- A. We've looked at three examples of how this command was lived out in big bold ways
 - i. These examples are useful, because they clearly demonstrate how the command is lived out
 - ii. And they show us how we can live out the command in any situation
 - iii. But, most of us don't find ourselves in situations like these very often - so, how do we live this command out?
- B. This command applies to the small things as well
 - i. As I've been studying and meditating on this passage, this is where I've been most convicted
 - ii. It's how we respond to the little, everyday occurrences that this command speaks to
 - iii. Men, when someone mistreats you at work somehow - maybe they speak ill of you somehow or even they just don't consider your time as valuable as yours - do you grumble about it or argue about it, or do you respond graciously and try to go the extra mile to serve that person?
 - iv. Women, when someone criticizes you or your family or your lifestyle - and often this is done passively, do you feel the need to rise up and defend what you are doing, or do you simply try to bless that person in some way?
 - v. Children, this applies to you as well - when your brothers and sisters mistreat you in some way, do you argue with them or try to get back at them, or do you try to be extra nice to them?
 - vi. There are millions of small examples like this that I could list - it is these things that this command applies to as well
- C. So, as we go through this week, let's consider how to bless those around us in order to proclaim the excellencies of Christ
 - i. Consider all the small things in your life
 - ii. How can you respond with blessing to demonstrate who Christ is and what He has done for you?