

Modus Operandi Toward Others (vv. 14-23)

Persecutors (v. 14)

VERSE 14 Bless those who persecute you; bless and do not curse (εὐλογεῖτε τοὺς διώκοντας [ὑμᾶς], εὐλογεῖτε καὶ μὴ καταρᾶσθε [*pres.act.imper.2p. eulogeo bless + d.a.w/pres.act.part.acc.m.p. dioko persecute + pro.acc.p. su + pres.act.imper.2p. eulogeo bless + conj. kai + neg. me + pres.dep.imper.2p. kataraoimai curse*]).

ANALYSIS: VERSE 14

1. This imperative places a major demand upon our mental attitude.
2. When a believer comes under undeserved suffering for his faith from others, this exhortation is to be applied as part of the directive will of God.
3. When a hostile and negative person is provoked by our example and beliefs we are not to retaliate in kind.
4. Human nature is to retaliate with vindictive words.
5. To bless is to respond in a fashion that appropriate.
6. Stay in fellowship and offer up a quick prayer as to what your response should be.
7. We are to avoid the usual cosmos response of cursing.
8. Jesus taught us how to respond to our enemies in Matt. 5:44-49.
9. Verbal attacks in the form of ridicule, etc. cannot do anything to undermine the truth.
10. 1 Pet. 3:13-17 provides additional insight in dealing with opponents to the faith.

Admonitions regarding attitudes towards fellow believers (vv. 15-16)

VERSE 15 Rejoice with those who rejoice, and weep with those who weep (χαίρειν μετὰ χαιρόντων, κλαίειν μετὰ κλαιόντων [*pres.act.infin. chairo rejoice + prep meta with + pres.act.part.gen.m.p. chairo + pres.act.infin. klaio weep + prep meta + pres.act.part.gen.m.p. klaio weep*]).

VERSE 16 Be of the same mind toward one another (τὸ αὐτὸ εἰς ἀλλήλους φρονοῦντες [*d.a.w/pro.acc.nt.s. autos same + prep eis toward + pro.acc.m.p. allelon one another + pres.act.part.(imper)nom.m.p. phroneo think; "mind"*]); **do not be haughty in mind, but associate with the lowly** [μὴ τὰ ὑψηλὰ φρονοῦντες ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. [*neg. me + d.a.w/adj.acc.nt.p. hupselos high; proud + pres.act.part.(imper)nom.m.p. phroneo*]

think; “in mind” + conj. alla but + d.a.w/adj.dat.m.p. tapeinos lowly, of humble circumstances + pres.pass.part.(imper)nom.m.p. sunapagophai associate with humble people]).

Do not be wise in your own estimation (μὴ γίνεσθε φρόνιμοι παρ’ ἑαυτοῖς [*neg. me + pres.dep.imper.2p. ginomai become + adj.nom.m.p. phronimos wise + prep para + pro.dat.m.p. heautou one’s self*]).

ANALYSIS: VERSES 15-16

1. We have noted that a believer is to take cognizance of the needs of others.
2. Here in v. 15 we have another example of this empathy.
3. We might think it is natural to rejoice with those who rejoice.
4. But there is the common STA response of envy and resentment of the blessings of another believer.
5. We are told to rejoice in the blessings of others recognizing the grace of God in their lives.
6. We are to rejoice as if it were our own blessing.
7. “Them that rejoice” are those who have come under some special Ph 2 blessing.
8. “To weep with those that weep” is to have empathy for those who have suffered some loss such as the death of a loved one as well as the case of a close relationship that has entered reversionism.
9. In v. 16a the exhortation involves unity of mind (cf. Rom. 15:5; 2 Cor. 13:11; Phil. 2:2; 4:2).
10. This command requires a high level of understanding of BD.
11. “Do not be haughty in mind” refers to thinking highly of one’s self based on some temporal advantage(s).
12. “The lowly” refers to those who are of a lower social standing due to material advantages.
13. Rather we are to “associate with the lowly” of circumstances in the Royal Family.
14. There is no place for cliques based on material advantages within the local assembly.
15. We are to be humble of heart as Jesus taught us (Matt. 11:29).
16. To be wise in ones own estimation is to be an opinionated person intolerant of others.
17. Socially such types are bores consumed with their own supposed self-importance.
18. They are not good listeners.
19. They venture opinions of which they are ill-informed.
20. It is a cover for inadequacy.