

Random Exhortations for the CWL (vv. 9-21)

On Love and Hate (v. 9)

VERSE 9 Let love be without hypocrisy (Ἡ ἀγάπη ἀνυπόκριτος [*d.a.w/noun nom.f.s.*

agape love + adj.nom.f.s. anupokristos sincere; without hypocrisy; 6x: 2 Cor. 6:6; 1 Tim. 1:5; 2 Tim. 1:5; Jam. 3:17; 1 Pet. 1:22).

Abhor what is evil; cling to what is good (ἄποστύγοιτε τὸ πονηρὸν, κολλώμενοι τῷ ἀγαθῷ [*pres.act.part.(imper.) nom.m.p. apostugero hate; abhor + d.a.w/noun acc.nt.s. poneros evil + pres.act.part.(imper.) nom.m.p. kollaomai cling, join, associate + d.a.w/adj.dat.nt.s. agathos good*]).

ANALYSIS: VERSE 9

1. The admonitions in vv. 9-21 represent appropriate behavior for Ph 2 sanctification.
2. They are applicable to all believers.
3. They relate to a variety of attitudes and actions for the CWL.
4. These imperatives are royal imperatives.
5. As Paul stated in v. 2 “that you might discern what the will of God is.”
6. The character of Christian love (FHS) must be free from hypocrisy (fake love).
7. Love without phoniness is emphasized in these verses: 2 Cor. 6:6; 1 Tim. 1:5 & 1 Pet. 1:22.
8. Divine wisdom excludes fake love (Jam. 3:17).
9. Pseudo love violates the command to “love the brethren.”
10. Those who exhibit fake love are guilty of dissembling (e.g., to hide something under a false affection).
11. Hypocrisy is an STA vice (note Ps. 55:21 “His speech was smother than butter, but his heart was war; His words were softer than oil, yet they were drawn swords.”).
12. Our reaction to evil should it be in the form of false teachings or corrupt behavior, should be one of abhorrence.
13. Jude 1:23 states our attitude towards a believer in reversion recovery.
14. On the other hand we are to “cling to what is good.”
15. This means we are never to compromise our biblical beliefs.
16. In this regard note Psa. 1:1ff.

Protocol for the Royal Family Relationships (vv. 10-13)

VERSE 10 Be devoted to one another in brotherly love; give preference to one

another in honor (τῇ φιλαδελφίᾳ εἰς ἀλλήλους φιλόστοργοι, τῇ τιμῇ ἀλλήλους προηγούμενοι [*d.a.w/noun loc.f.s. philadelphia brotherly love; also at 1 Thess. 4:9; Heb. 13:1; 1 Pet. 1:22; 2 Pet. 1:7 + prep. eis + pro.acc.m.p. allelon one another + adj.nom.m.p. philostorgos devoted; 1x*

+ *d.a.w/noun loc.f.s. time honor* + *pro.acc.m.p. allelon one another* + *pres.dep.part.(imper.)nom.m.p. proegeomai outdo; prefer; 1x]*);

VERSE 11 not lagging behind in diligence, fervent in spirit, serving the Lord (τῇ σπουδῇ μὴ ὀκνηροί, τῷ πνεύματι ζέοντες, τῷ κυρίῳ δουλεύοντες [*d.a.w/noun loc.f.s. spoude diligence* + *neg. me* + *adj.noun nom.m.p. akneros lazy as in Matt. 25:26; “lagging behind”*+ *d.a.w/noun loc.nt.s. pneuma spirit* + *pres.pass.part.(imper.) nom.m.p. zeo fervent, intense* + *d.a.w/noun dat.m.s. kurios* + *pres.act.part.(imper.) nom.m.p. douleo serve]*);

VERSE 12 rejoicing in hope, persevering in tribulation, devoted to prayer (τῇ ἐλπίδι χαίροντες, τῇ θλίψει ὑπομένοντες, τῇ προσευχῇ προσκαρτεροῦντες [*d.a.w/noun loc.f.s. elpis hope* + *pres.act.part.(imper.)nom.m.p. chairo rejoice* + *d.a.w/noun loc.f.s. thlipsis tribulation* + *pres.act.part. (imper) nom.m.p. hupomeno patient* + *d.a.w/noun loc.f.s. proseuche prayer* + *pres.act.part.(imper) nom.m.p. proskartereo devote, be ready as in Matt. 3:9]*),

VERSE 13 contributing to the needs of the saints, practicing hospitality (ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, τὴν φιλοξενίαν διώκοντες [*d.a.w/noun dat.f.p. chreia need* + *d.a.w/noun gen.m.p. hagios saint* + *pres.act.part.(imper)nom.m.p. koineoneo contribute* + *d.a.w/noun acc.f.s. philozenia hospitality* + *pres.act.part.(imper)nom.m.p. dioko pursue; practice]*).

ANALYSIS: VERSES 10-13

1. Love for fellows members of the Royal Family is necessary, and it follows the pattern in the divine institution of family where interest in and concern for the well-being of one another is normal.
2. The term “brotherly love” occurs here in the NT (φιλαδελφία) and in 1 Thess. 4:9; Heb. 13:1; 1 Pet. 1:22 and 2 Pet. 1:7.
3. The word translated “devoted” (φιλόστοργοι) only occurs here in v. 10.
4. Indifference to the testing and feelings of others violates the spirit of this exhortation.
5. Families that do not have meaningful fellowship are not happy.
6. You cannot be wrapped up in yourself and be compliant with this command.
7. The second part of v. 10 enjoins believes to “give preference” where appropriate.

8. The word only occurs here (verb *proegeomai*) and can be translated as ‘lead the way’ or ‘outdo.’
9. The idea here is that the believer should lead the way in regards to others and their situation.
10. “In honor” refers to action with honor.
11. We should honor those who are positive and like-minded.
12. In v. 11 the three exhortations are closely linked.
13. The first is directed at listlessness in carrying out one’s responsibilities.
14. The second is the positive counterpart to the first.
15. Here we are enjoined to fervor and enthusiasm in the Lord’s work.
16. The third is a necessary reminder that we serve the Lord Jesus Christ when we carrying out the Royal imperatives, and this is a high privilege.
17. Occupation with Christ is the antidote to laziness and a spirit of indifference.
18. V. 12 feature three exhortations that are absolutely essential to the CWL.
19. “Rejoicing in hope” refers to our occupation with Ph3 under ultimate sanctification.
20. In hope we were saved (Rom. 8:24).
21. The establishment of the kingdom of God is one aspect of our hope.
22. Also, it includes a resurrection body of immortality and eternal reward.
23. The next exhortation in v. 12 has to do with our mental attitude as we endure our allotment of sufferings.
24. “Persevering” (imper.pres.act.part. *hupomeno*) is exercising the self-discipline to hang in there when facing various tests.
25. Even if some tribulations are long-standing we are to persevere clinging to God’s promises.
26. The alternative is to soul faint and even to abandon the directive will of God.
27. Devotion to prayer is critical to the CWL and it keeps us focused on God and His directive will in times of adversity.
28. What a difference it makes in the CWL when believers are devoted to prayer (review doctrine).
29. In v. 13 the two exhortations have to do with our relationship to one another.
30. “Contributing to the needs of the saints” has to do with living grace assistance.
31. Remember, Jesus said, “it is more blessed to give than to receive.”
32. The exhortation respecting hospitality (*philozenia*) is an imperative to pursue something (vb. *dioko*).
33. The noun also occurs in Heb. 12:2 and the cognate verb (*zenodocheo*) occurs in 1 Tim. 5:10.
34. We should pursue this by making preparation to feed, clothe, and provide lodging for those who are worthy.
35. An example is the assistance Onesiphorus provided for Paul imprisoned in Rome (2 Tim. 1:16-18).
36. Also, there is the example of Abraham in when he entertained the three unexpected visitors on a hot summer day (Gen. 18).