



Sermon Title: Good Days Ahead

Scripture: 1 Peter 3.8-12 (LSB)

Date: 06-30-2024

Speaker: Andrew Scott

Review:

1 Peter 3:8–12 LSB

Now to sum up, all of you be like-minded, sympathetic, brotherly, tender-hearted, and humble in spirit; not returning evil for evil or reviling for reviling, but giving a blessing instead, for you were called for the very purpose that you might inherit a blessing.

For,
“The one who desires life, to love and see good days,
Must keep his tongue from evil and his lips from speaking deceit.
“He must turn away from evil and do good;
He must seek peace and pursue it.
“For the eyes of the Lord are toward the righteous,
And His ears attend to their prayer,
But the face of the Lord is against those who do evil.”

There are 5 words used to describe how a Christian should live.

“be”

- 1.
- 2.
- 3.
- 4.
- 5.

1 Peter 3:8 LSB

Now to sum up, all of you be like-minded, sympathetic, brotherly, tender-hearted, and humble in spirit;

Be _____.

Romans 15:5–6 LSB

Now may the God of perseverance and encouragement grant you to be of the same mind with one another according to Christ Jesus, so that with one accord you may with one voice glorify the God and Father of our Lord Jesus Christ.

1 Corinthians 1:10 LSB

Now I exhort you, brothers, by the name of our Lord Jesus Christ, that you all agree and that there be no divisions among you, but that you be made complete in the same mind and in the same judgment.

Be _____

Romans 12:15 LSB

Rejoice with those who rejoice; weep with those who weep,

1 Corinthians 12:26 LSB

And if one member suffers, all the members suffer with it; if one member is honored, all the members rejoice with it.

Be a _____

Romans 12:10 LSB

being devoted to one another in brotherly love, giving preference to one another in honor,

1 Thessalonians 4:9 LSB

Now concerning love of the brothers, you have no need for anyone to write to you, for you yourselves are taught by God to love one another,

Be _____.

Ephesians 4:32 LSB

Instead, be kind to one another, tender-hearted, graciously forgiving each other, just as God in Christ also has graciously forgiven you.

Colossians 3:12 LSB

So, as the elect of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness, and patience.

Be _____.

Philippians 2:3–4 LSB

doing nothing from selfish ambition or vain glory, but with humility of mind regarding one another as more important than yourselves, not merely looking out for your own personal interests, but also for the interests of others.

James 4:6 LSB

But He gives a greater grace. Therefore it says, “God is opposed to the proud, but gives grace to the humble.”

1 Peter 3:9 LSB

not returning evil for evil or reviling for reviling, but giving a blessing instead, for you were called for the very purpose that you might inherit a blessing.

1 Peter 3:10–12 LSB

For,

“The one who desires life, to love and see good days,

Must keep his tongue from evil and his lips from speaking deceit.

“He must turn away from evil and do good;

He must seek peace and pursue it.

“For the eyes of the Lord are toward the righteous,

And His ears attend to their prayer,

But the face of the Lord is against those who do evil.”

The promise of good days.

This promise is ultimately fully experienced in eternity.

Can be experienced to a lesser degree now.

How do we keep from evil?

Why do we seek to live this way?

How do we experience true Joy?

___esus comes first.

___thers come second.

___ou are last.

The NT Gospel and Jesus' Idea of Community

The earliest Christians were not only a biblical people, who sought to live in continuity with their Scriptures; they were also disciples of a person, Jesus from Nazareth. Their worship of and witness to the God of Israel were decisively influenced by their conviction that Jesus was God's Messiah, and that through him God had begun a new Exodus for the restored, eschatological Israel. Because of this, the NT notion of community, which was developed and given ecclesial form after Jesus' death and resurrection, should be viewed as a discrete interpretation of Jewish religious history in the light of Jesus' life and teaching. While Jesus' own notion of community was often at odds with other Jewish communities (i.e., Pharisees, Essenes, Zealots, Sadducees) of his own day, there was no disagreement over those constitutive elements of a covenant people. He was a teacher, perhaps even a revivalist, in and of the Jewish tradition; indeed, many of the themes, especially eschatological, which characterize his ministry place him among the apocalypticists of the Second Temple period.

Although Jesus did not start a new organization, his messianic mission called forth a community of disciples who believed in his teaching as God's word and who followed the pattern of his life as God's will. According to the synoptic evangelists, at the very core of Jesus' proclamation of God's Gospel was the claim that God's kingdom, and the promised salvation with it, had drawn near through him (Mark 1:14–15). In forsaking old, "official" interpretations of God's reign, and in believing that Jesus' interpretation of it was true, the messianic movement formed a people who were called away from worldly concerns (Luke 9:57–62) to a singular worship of God (Matt 6:24; cf. 4:9–10). Jesus "thus began with the heart of classical Yahwism, as it earlier had come to expression in the first commandment, the *šēma* , and Isaiah's call to trust in God" (Hanson 1986: 399).

Luke's portrait of Jesus intensifies two aspects of Jesus' eschatological message which transformed traditional apocalyptic themes. First, Jesus taught that the messianic community could experience God's salvation "today" (4:21; 19:9; 23:43): The day of God's Jubilee, envisioned by the OT prophets and at the center of apocalyptic faith, had already dawned. Rather than awaiting God's future salvation and viewing the surrounding world in a detached way, the disciples were called to a life of engagement in which even enemies were ushered into God's salvation (Luke 10:25–42; cf. 6:36). Second, Jesus taught that anyone could belong to the messianic community.

“Official” notions of membership, long tied to a theology of divine election in various Jewish communities, placed social, religious, or ethnic restrictions on those admitted to the covenant community. Jesus extended the membership list to the outsider—the least, last, lame, and lost of Israel (Luke 4:16–30; 7:36–8:21; 14:12–24; 19:1–10; 23:39–43).

According to Matthew’s gospel, Jesus calls his disciples to a righteous life in obedience to his interpretation of Torah (Matt 5:17–48; 7:21–24); the Christian *ekklēsia* is a people of a new Torah which gives expression to God’s will for the new age of God’s salvation. Jesus’ teaching about God’s Torah, remembered by the ongoing community of his disciples, provides order for its life (18:15–20). The deeper logic of the ethical instruction of Matthew’s Jesus follows directly from the Book of the Covenant: The righteousness and mercy of God, disclosed in the (old and new) Exodus events, should now be performed by the covenant people; thus, to love God (18:1–14) is to forgive and restore the neighbor (18:21–35).

This is also true according to the teaching of John’s Jesus, although he restricts the scope of the disciple’s love to other disciples (13:34; 15:12–17) thus forming a more sectarian idea of community whose essential mission is to nurture itself (21:15–17). Sharply put, then, Jesus taught that the yield of authentic worship is to bear witness in the worshipping community to God’s salvation-creating love. In that Jesus’ calculus emphasizes the community’s love as a *response* to their experience of God’s reign rather than as a requirement to enter into it, his teaching holds a tacit challenge to the legalistic (and perhaps antinomistic!) tendencies of other apocalyptic communities in Judaism.

Jesus not only taught by word but by deed. G. Theissen (1978) has called attention to the more charismatic expressions of community in the earliest Christianity as stemming from the radical nature of Jesus’ own lifestyle. The pattern, narrated by the canonical gospels—of Jesus wandering on the margins of the social order, forsaking protection and possessions, lacking home and family—make vivid the eschatological claims envisaged by his teaching: The nearness of God’s reign made concerns about “this evil age” irrelevant. This pattern of Jesus’ itinerancy, and the eschatological hope it envisaged, was embodied in the earliest Christian communities which were profoundly influenced by their memories of him.

However important Theissen's sociological analysis is, it often neglects the relationship between Jesus' own perceptions of God's kingdom and his personal character and ministry as "Son of man." In fact, his understanding of a merciful God is disclosed in his forgiveness of and fellowship with sinners and in his healing of outcasts; his faithfulness to a righteous God is disclosed in his obedient life as God's servant-Son; his economics and politics reflect his commitment to God's vocation, for him more than a self-conscious response to the conditions of his Palestinian world; and in his execution as an innocent man, he makes clear the costs of following God in a world more ordered by ethical casuistry and religious customs than by the norms and values of God's kingdom.

This radical theocentricity, evident in his teaching and life, is at the very core of Jesus' own notion of community. The messianic community is centered by its singular worship of and obedience to the merciful and righteous God, whose reign has been brought near in Messiah's mission. Its life is *contretemps*, an idealized witness to alternative convictions about the God of the established order. It forgives those whom the society forgets; it welcomes those turned away by the "official" religion; it loves even the nation's enemy; it shares equally in the experience of God's promised *šalôm*; and it obeys the Torah as interpreted and incarnated by Messiah. While accommodating itself to changing social realities and to developing theological understanding, the post-Easter Church retains these same elements at the center of its life: The *ekklēsia* of God is called forth in worship to bear witness to God's liberating grace which is disclosed in the new Exodus of Jesus Christ.

Robert W. Wall, "Community: New Testament," ed. David Noel Freedman, *The Anchor Yale Bible Dictionary* (New York: Doubleday, 1992), 1105–1106.