



# Driving Concerns

Themes that drive me

# Driving Concerns

- Four issues
  - Worship
  - Grace
  - Faith
  - Suffering

# *Worship*

Driving Concerns



# What is the purpose of the church gathering?

- Frequent answer: to *worship*.
- Churches have *worship* centers and *worship* leaders.
- What does it mean to “*worship?*”
- In what location does the Bible instruct us to *worship?*
- What do we do when we *worship?*

# Worship

- Definition

- “Worship is the reverential response of creation to the all-encompassing magnificence of God (Isa 6:1–6; Exod 15:11; Psa 148:1–14).”
- “The NT carries over many of the actions described as worship in the OT. The verb προσκυνέω (*proskyneō*) means to bow down as an act of worship, while κάμπτω (*kamptō*) signifies bending the knee or bowing in reverence to God. Other words for praising God include δοξάζω (*doxazō*), for the act of giving God glory, and εὐλογέω (*eulogeō*), for praising or blessing God.”
  - Esau McCaulley, “Worship,” ed. Douglas Mangum et al., *Lexham Theological Wordbook*, Lexham Bible Reference Series (Bellingham, WA: Lexham Press, 2014).

# *Worship*

- Is worship what we gather for, according to the Bible?

# Worship

- προσκυνέω (*proskyneō*) occurs 60xx in NT
- κάμπτω (*kamptō*) occurs 4xx
- δοξάζω (*doxazō*) occurs 61xx
- εὐλογέω (*eulogeō*) occurs 41xx

# Worship

- *Proskuneo*
  - Occurs 61xx
  - But only 7xx from Acts to Jude (in the gospels 29xx, Revelation, 24xx)

# *Worship proskuneo*

- From Acts to Jude
  - Acts 7:43; 8:27; 10:25; **24:11 (!)**
  - 1 Corinthians **14:25 (!)**
  - Hebrews 1:6; 11:21

# Worship

- κάμπτω (*kamptō*) occurs 4xx
  - Rom. 11:4
  - Rom. 14:11
  - Eph. 3:14
  - Phil. 2:10

# Worship

- *δοξάζω* (*doxazō*) occurs 61xx
  - Acts to Jude, 22xx
    - Acts 3:13; 4:21; **11:18; 13:48; 21:20**
    - Rom. 1:21; 8:30; 11:13; 15:6, 9
    - 1 Cor. 6:20; 12:26
    - 2 Cor. 3:10; 9:13
    - Gal. 1:24
    - 2 Th. 3:1
    - Heb. 5:5
    - 1 Pet. 1:8; 2:12; **4:11**, 16

# Worship

- εὐλογέω (*eulogeō*) occurs 41xx
  - Acts to Revelation, 17xx
    - *Acts* 3:26
    - Rom. 12:14
    - 1 Cor. 4:12; **10:16**; 14:16
    - *Gal.* 3:9
    - *Eph.* 1:3
    - Heb. 6:14; 7:1, 6-7; 11:20-21
    - James 3:9
    - 1 Pet. 3:9

# Worship

- Sing (*ado, humneo, psallo*)
  - Rom. 15:9
  - **1 Cor. 14:15**
  - Eph. 5:19
  - *Heb. 2:12*
  - James 5:13

# Worship

- Pray (Acts to Jude, 41xx in NIV)
  - **1 Cor 4:13-15** !!!!!!!!!!!!!!!!!!!!!
- Terminology (used 124xx, but not always in prayer)
  - deomai δέομαι = 4, deesis δέησις = 1
  - proseuchomai προσεύχομαι = 18
  - aiteo αἰτέω = 1
  - erotao ἐρωτάω = 1
  - euchomai εὐχομαι = 4
  - proseuche προσευχή = 2

Then what is worship, and  
where do we do it?

*Worship*

# *Worship: what, how, and where?*

- The list of terms above ignores other vocabulary of worship from the Old Testament.
  - Leitourgeo and latreia, latreuo — to serve, do public service
  - Thysia (euodias) — pleasing sacrifice
  - Thysia aineseos — sacrifice of praise
  - Hierourgeo — act as a priest
  - Hierateuma — priesthood
  - Mnemosunon — memorial portion
  - Heorte — festival
  - Azymos — unleavened
  - Naos — temple

# *Worship: what, how, and where?*

- Basic Passage: John 4:24 — Worship in Spirit and in truth

# *Worship: what, how, and where?*

- Worship in Spirit

- “The worship of the community will be essentially different from the liturgy previously practised on Gerizim and in Jerusalem, because it will be conducted [in spirit and truth].” John F. McHugh, ICC, *John 1–4*, 286.
- “it must be ‘in spirit and truth’, *i.e.* essentially God-centred, made possible by the gift of the Holy Spirit, and in personal knowledge of and conformity to God’s Word-made-flesh, the one who is God’s ‘truth’, the faithful exposition and fulfillment of God and his saving purposes” D. A.

Carson, *John*, Pillar Commentary, 225.

- John 3:1-16

# *Worship: what, how, and where?*

- **Worship in truth**

- John 1:17 “It is a truthful and sure teaching, worthy of trust. Jesus possesses this truth in its fullness and reveals, transmits, and explicates it.” See also v. 18!

- Ceslas Spicq and James D. Ernest, *Theological Lexicon of the New Testament* (Peabody, MA: Hendrickson Publishers, 1994), 77.

- **Truth is the full revelation of God and His saving purpose.**

# *Worship: what, how, and where?*

- Worshiping in spirit and in truth, then,
  - is worshiping in complete dependence upon the new birth made possible by the full revelation of God in Jesus.

# *Worship: what, how, and where?*

- Aspects of such worship
  - We have become a priesthood with a full sacrificial ritual to carry out.
    - **1 Pet 2:4, 9**
      - you also, like **living stones**, are being built into a **spiritual house**
      - to be a **holy priesthood**, offering spiritual sacrifices acceptable to God through Jesus Christ.
    - **Heb 13:10-13**

# *Worship: what, how, and where?*

- Aspects of such worship
  - We have become a priesthood with a full sacrificial ritual to carry out.
  - But we are a priesthood, not priests!

# *Worship: what, how, and where?*

- Our Sacrificial Ritual

- 1 Pet 2:9
- Rom 12:1
- Phil 4:15-18
- Rom 15:16
- Phil 4:15-16, 18
- Heb 13:15-16

Then what are the purposes of  
our gathering?

*Worship: what and where?*

# The Gathering of the Assembly

- Ephesians 4:11-12
  - Gifts given to the Church
  - For the equipping of the saints
    - For the work of service
      - For building the Body of Christ
- Method, Eph 4:16

# The Gathering of the Assembly

- Function of the Body, Eph 4:16
  - From Him **the whole body**,
    - fitted and knit together by every supporting ligament,
  - **promotes the growth of the body**
    - for **building itself** up in love
      - by the proper working of each individual part.

# Grace

Driving Concerns



# Driving Concerns

- Four issues
  - Worship
  - Grace
  - Faith
  - Suffering

# *Grace*

- The Greek word *charis* occurs 155 times in the NT, in Luke and Acts, 32 times; in Paul's letters, 100 times!

# *Grace*

- In order to understand a word, sometimes you have to understand it's opposite. Here will look at legalism.

# *Grace*

- Legalism — characteristics
  - Deals with externals
  - With what is measurable
  - Asks close one can get to sin without falling into it

# *Grace*

- Two kinds of legalists: successful and unsuccessful
  - Successful
    - Redefine the rules (focus on things the legalist has no trouble with)
    - Gets others to buy into the list of rules
    - Aim: the opportunity to control other people
  - Unsuccessful
    - Has adopted the rules of the group
    - Has trouble fulfilling the requirements
    - Redefines: either the nature of God or the nature of forgiveness

# *Grace*

- Contrasted with flesh
  - Not "old nature"
  - Flesh
    - Gal 3:2-3
    - Rom 7:5-6
    - Rom 7:17

# *Grace*

- Flesh is “desire for law righteousness”
  - We were created with a desire to obey the commandments of God.
  - But in the fall (Gen 3), we became totally depraved.

# *Grace*

- Grace is necessary because of our total depravity.

# *Grace*, Because of Depravity

- Total?
- “Positively, *total* depravity means that the corruption has extended to all aspects of man’s nature, to his entire being; and total *depravity* means that because of that corruption there is nothing man can do to merit saving favor with God.”  
*Evangelical Dictionary of Theology*, by C. C. Ryrie, 337.

# Grace, Because of Depravity

- Total

- “This means that **the whole of human nature**, including **reason**, has been adversely affected by the fall. Humans in the natural state are unable to recognize and respond to divine truth.” Erickson, *Christian Theology.*, 282.
- “Total depravity means that **sin infects all of what a human is**, not merely the body or mind or emotions.” Erickson, 557.
- “In summary, *total* means that the corruption has extended to all aspects of man’s nature, to his entire being; and *depravity* means that, because of that corruption, there is nothing man can do to merit saving favor with God.” F. Leroy Forlines, *Classical Arminianism: A Theology of Salvation*, 17.

# Grace, Because of Depravity

- Depravity, as it works on the mind:
  - “(a) Sin **darkens the intellect** so that there is not that clear perception which characterizes the angelic intuition and which was possessed by the unfallen Adam.
  - (b) Sin **gives a bias to the will against the truth** so that **even when there is an accurate perception there is an endeavor to get rid of it**. Men know God to be holy, but do not like to retain this knowledge (Rom. 1:28).
  - (c) Sin weakens the power of intuition itself. Vice debilitates the spiritual and rational faculty by **strengthening the sensuous nature**.
  - (d) It is a **part of the punishment of sin that God withdraws for a time his common grace so that there is little or no intuitive perception of moral truth**. The human mind is left to sin: **God ‘gave up to uncleanness those who changed the truth of God into a lie’ (1:24) and ‘gave them over to a reprobate mind’ (1:28).**” Shedd, *Dogmatic Theology*, 87.

# *Grace*, Because of Depravity

- Total
  - conceived in sin, Psa 51:5
  - darkened in our minds, Eph 4:18
  - enemies in your minds because of your evil behavior Col, 1:21.
  - dead in your sins and in the uncircumcision of your flesh, Col 2:13.
  - hardened hearts, Eph 4:18
  - influenced and led astray to mute idols, 1 Co 12:2
  - gratifying the cravings of our flesh and following its desires and thoughts, Eph 2:3
  - by nature deserving of wrath, Eph 2:3
  - mind of the flesh cannot please God, Rom 8:7
  - foolish, disobedient, deceived, serving diverse lusts and pleasures, living in malice and envy, hateful, and hating one another, Titus 3:3

# *Grace*, Because of Depravity

- Total
  - There is no fear of God before their eyes, Rom 3:18

# Grace, Because of Depravity

- “The Bible teaches this concept of total depravity in many places. The Lord recognized good people (**Matt. 22:10**), yet he labeled his own disciples as evil men (**7:11**). The mind is affected (**Rom. 1:28; Eph. 4:18**), the conscience is unclean (**Heb. 9:14**), the heart is deceitful (**Jer. 17:9**), and by nature mankind is subject to wrath (**Eph. 2:3**). God sent the flood as a judgment on mankind’s depravity (**Gen. 6:5**). Depravity, according to the Lord, is in the inner being and is the root of evil actions (**Mark 7:20–23**). With a string of OT quotations Paul also shows it is deep-seated, universal, and total (**Rom. 3:9–18**).” *Evangelical Dictionary of Theology*, by C. C. Ryrie, 337.

# *Grace*, Because of Depravity

- “Well, if we’re as bad of as all that, then  
God help us!”

# *Grace*

- Definition?
  - A good one: **G**od's **R**iches **A**t **C**hrist's **E**xpense
  - A more careful definition comes from 2 Sam 9, David and Mephibosheth

# *Grace*

- Definition

The favor of God given to those who have forfeited all rights to His favor, based on the just penalty exacted against Christ.

# *Grace*

- Grace differs from mercy.
  - Mercy
    - Samples
      - Dt 19:13, 21 — Do not look on him with pity but purge from Israel the guilt of shedding innocent blood, and you will prosper.
      - 2 Sam 24:14 — David answered Gad, “I have great anxiety. Please, let us fall into the Lord’s hands because his mercies are great, but don’t let me fall into human hands.”

# *Grace* — Seven Fundamental Facts

1. *Grace is not Withheld Because of Demerit (Rom 3:10-24; 4:4-5)*
2. *Grace Cannot be Lessened Because of Demerit*
3. *Grace Cannot Incur a Debt*
4. *Grace is not Exercised in the Just Payment of a Debt*
5. *Grace is Never the Over-payment of a Debt*
6. *Grace does not Appear in the Immediate Divine Dealings with the Sins of the Unsaved (Rom 2:3-4)*
7. *Grace does not Appear in the Immediate Divine Dealings with the Sins of the Saved (Heb 12:4-11)*

Chafer, *Grace*, 4–16

# *Grace*

- Grace differs from mercy.
  - Mercy
    - Justice is not necessary for mercy. In fact, justice, given the examples, would preclude mercy.
  - Grace
    - God's saving grace assumes justice.
    - Rom 3:24 — they are justified freely by his grace through the redemption that is in Christ Jesus

# *Grace*

- What grace accomplishes
  - Enablement for service, Rom 1:5, and often in Paul's opening prayers (also 12: 6)
  - Justification, Rom 3:24
    - Accomplished by means of redemption
  - Reward, Rom 4:4
  - Fulfillment of the promises to Abraham's seed, Rom 4:16
  - Gift of righteousness, Rom 5:17
  - Breaks the rule of sin over its recipients, Rom 6:15
  - Preservation of a remnant in Israel, Rom 11:5

# Grace

- What grace accomplishes
  - Makes silk purses out of sow's ears, 1 Cor 15:10
  - Motivates generous giving among God's people, 1 Cor 16:3; 2 Cor 8–9 (10 times!)
  - Brings us God's riches through Jesus' voluntary self-impoverishment, 2 Cor 8:9
  - Enables patient endurance and strengthening in suffering, 2 Cor 12:9; 2 Tim 2:1
  - Brings righteousness (right relationship with God), Gal 2:21
  - Redemption, Eph 1:7 (charis appears 12xx in Ephesians)
  - Forgiveness of sins, Eph 1:7
  - Life (shared with Christ and each other), Eph 2:5

# Grace

- What grace accomplishes
  - The future revelation of God's wealth in us, Eph 2:7; 1 Pet 1:13
  - The glorification of Jesus' name in us, 2 Thess 1:12
  - Produces comfort and good hope, 2 Thess 2:16
  - Makes us recipients of God's plan, 1 Tim 1:9
  - Makes us heirs of the hope of eternal life, Titus 3:7
    - Eternal — the life of the Kingdom of God
  - Help that comes exactly when it is needed, Heb 4:16; Jas 4:6
  - Makes faith possible, Acts 18:27
  - Is able to build you up and give you an inheritance among those who are sanctified, Acts 20:32

# Faith

Driving Concerns



# Driving Concerns

- Four issues
  - Worship
  - Grace
  - Faith
  - Suffering

# Faith: Four Elements

- Knowledge
- Assent\*
- Love relationship
- Hope

# Knowledge for Faith

- Knowledge—John 20.31, “But these are written, ***that ye might believe that Jesus is the Christ, the Son of God;*** and that believing ye might have life through his name.”
  - Of God’s Person
  - Of God’s Plan

# Assent to Knowledge

- Assent
  - accepting what you know, as true
- Matthew 21.32, “For John came unto you in the way of righteousness, ***and ye believed him not;*** but the publicans and the harlots believed him....”

# Assent to Knowledge

- Assent
  - “Assent with certainty, is full assent founded firmly upon a solid ground of accepted testimony.”
    - Richard A. Muller, *Dictionary of Latin and Greek Theological Terms: Drawn Principally from Protestant Scholastic Theology* (Grand Rapids, MI: Baker Academic: A Division of Baker Publishing Group, 2017), 42–43.
  - “I would like to learn just one thing from you: Did you receive the Spirit by the works of the law, or by believing what you heard?” Gal 3:2.

# Assent to Knowledge

- Assent
  - For he has set a day when he will judge the world with justice by the man he has appointed. He has given **proof** [*pistis*] of this to everyone by raising him from the dead.”
- Ac 17:31.

# Love Relationship

- Love Relationship

- 1 Pet. 1:5, 8, You are being guarded by God's power through faith for a salvation that is ready to be revealed in the last time....  
Though you *have not seen* him, **you love him**; though *not seeing him now*, **you believe in him**, and you rejoice with inexpressible and glorious joy,...

# Hope

- “Hope is looking forward with confidence to a future good.
  - Seung Al Yang, “Hope,” *The New Interpreter’s Dictionary of the Bible*, 2:886.
- A horse is a vain hope for deliverance; despite all its great strength it cannot save. But the eyes of the LORD are on those who fear him, on those whose hope is in his unfailing love, to deliver them from death and keep them alive in famine. We wait in hope for the LORD; he is our help and our shield.

Psalm 33:17-21

# Hope

Why do you complain, Jacob? Why do you say, Israel,

“My way is hidden from the Lord; my cause is disregarded by my God”?

Do you not know? Have you not heard?

The Lord is the everlasting God, the Creator of the ends of the earth.

He will not grow tired or weary, and his understanding no one can fathom.

He gives strength to the weary and increases the power of the weak.

Even youths grow tired and weary, and young men stumble and fall;

But those who hope in the Lord will renew their strength.

They will soar on wings like eagles; they will run and not grow weary,  
they will walk and not be faint.

- Is 40:27–31.

# Driving Concerns

- Four issues
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# Suffering — First Peter

Driving Concerns

# Suffering

- “Suffering is then a topic of considerable treatment in the biblical narrative and manifests itself in various ways. Most generally, suffering is the result of the loss of something significant to the experience of being human. Suffering can be physical: The loss of possessions (Job 1:10–21), illness (Job 2:4–7), violence done by enemies (Lam 2:10–12), and various plagues (Exod 11:1) are all examples of physical suffering (2 Cor 11:27). Suffering can also be psychological: The mental anguish of the anticipation of violence (Matt 26:37–38; Luke 22:44), impending death (Psa 88:3–5; Jer 8:18), exclusion from community (Lev 13:45–46; Psa 88:8); care for community (2 Cor 11:28); or the grief experienced after loss (Pss 13:2; 31:10; Matt 16:10) are types of psychological suffering. Suffering can also be experienced spiritually: The anguish of the perceived loss of favor with God is a significant theme in the Psalms (Pss 22:1; 25:2; 38:21) and plays a significant role in the Passion Narratives (Mark 15:34; Luke 22:42–45). The role of spiritual war, which reverses spiritual oppression, is also an important theme in the NT (Matt 12:28; Eph 6:12).”
  - Craig Allen Hill, “Suffering,” ed. Douglas Mangum et al., *Lexham Theological Wordbook*, Lexham Bible Reference Series (Bellingham, WA: Lexham Press, 2014).

# Suffering

- “Suffering is seen often as directly and retributively tied to sin (Deut 28; Rom 1:18–32). This retribution can be the result of natural consequences or divine agency. The presumed agency of God as a source of suffering produces some tension in the biblical accounts (Job 5:18). Theodicy is the attempt to explain the goodness of God in light of the presence of suffering and evil in the world. Some of this tension is reduced with the introduction of third party agents (the serpent [Gen 3:1], Satan [Job 1:6–12], and demonic spirits [Matt 8:16; 12:22; Mark 7:29; Rev 12:9, 13]) who perpetrate suffering upon God’s people. At other points suffering is portrayed as God’s disciplinary exercise producing positive results (Gen 50:20; Heb 12:11).”
  - Craig Allen Hill, “Suffering,” ed. Douglas Mangum et al., *Lexham Theological Wordbook*, Lexham Bible Reference Series (Bellingham, WA: Lexham Press, 2014).

# Suffering

- “God’s people experience unique suffering throughout the Bible. For example, the imprecatory (Psa 137) and lament psalms (Pss 22; 69; 88) reflect the tension of unjust suffering at the hands of enemies and in the presence of God. Jesus himself notes that he would suffer (Mark 8:31) and give his life for many (Mark 10:45). The full significance of Jesus’ suffering and death is developed by later NT writers. First Peter perhaps makes the most use of the language of suffering and atonement (1 Pet 2:21), while the author of Hebrews makes it clear that Jesus has come to identify with humans in their weakness and suffering (Heb 2:17–18; 4:15; 11:36–38). The NT also teaches that followers of Jesus are subject to suffering for their faith (Rom 8:18; 1 Pet 5:9).”
  - Craig Allen Hill, “Suffering,” ed. Douglas Mangum et al., *Lexham Theological Wordbook*, Lexham Bible Reference Series (Bellingham, WA: Lexham Press, 2014).

- Ge 3:1–24; 5:1–32; 12:10–20; 14:1–17; 15:1–16:16; 20:1–18; 27:30–40; 29:31–30:24; 31:22–42; 40:1–23; 45:1–28; Ex 1:1–22; 2:11–3:22; 4:18–5:21; 15:22–17:7; Le 26:14–46; Nu 5:11–31; 14:26–38; 20:14–21; 24:15–25; Dt 4:15–40; 16:1–8; 26:1–15; 28:15–68; 32:19–38; Jos 10:16–27; Jdg 2:11–23; 3:7–30; 4:1–24; 6:1–10; 10:6–18; 1 Sa 5:1–12; 2 Sa 12:1–23; 15:13–37; 18:33–19:8; 1 Ki 8:22–53; 2 Ki 14:23–29; 25:1–21; 1 Ch 21:1–30; 2 Ch 16:11–14; 21:1–20; 28:5–8; 32:24–26; 33:10–17; Ne 9:22–38; Job 1:13–3:26; 5:1–7:21; 13:20–14:22; 16:1–22; 19:1–6; 23:1–24:25; 30:1–31; 33:1–33; Ps 9:1–20; 22:1–31; 25:1–22; 34:1–22; 38:1–22; 42:1–11; 44:1–26; 55:1–23; 57:1–11; 66:1–20; 69:1–36; 71:1–24; 77:1–20; 79:1–13; 80:1–19; 86:1–17; 88:1–18; 94:1–23; 102:1–28; 106:24–107:22; 109:1–31; 116:1–19; 119:49–56, 65–80, 89–96, 105–112, 129–144, 153–160; 129:1–8; Pr 1:20–33; 10:15; 14:1; 15:15; 17:17; 20:30; 23:29–35; Ec 3:16–4:3; 7:1–8:1; Is 1:2–20; 8:11–22; 13:1–22; 15:1–9; 17:1–14; 21:1–10; 23:1–24:23; 26:1–19; 30:18–26; 43:1–21; 48:1–11; 49:1–13; 50:1–11; 51:17–23; 52:13–53:12; 63:7–65:16; Je 2:14–25; 4:5–6:30; 7:28–8:3; 10:17–25; 15:10–18; 22:11–23; 30:1–24; 48:12–33; 50:21–46; La 1:1–3:21, 43–5:22; Eze 5:1–17; 7:1–27; 23:22–35; 24:15–27; 26:1–21; 30:1–19; Da 10:10–11:4; 12:1–13; Ho 2:2–13; 5:1–15; 7:11–16; Joe 1:2–2:11; Am 1:3–2:3, 6–16; 3:9–4:5; 8:1–14; Mic 4:6–5:1; Na 3:1–19; Hab 1:12–2:1, 5–3:16; Zep 1:2–18; Zec 9:1–8; 13:7–14:15; Mal 3:1–7

- Logos Bible Software, Factbook

# Suffering in the NT

- Mt 2:16–18; 4:1–4; 5:1–12; 8:5–13; 12:22–30; 15:21–28; 16:21–23; 17:1–21; 20:17–28; 24:4–26; 25:31–46; 26:36–46, 57–68; 27:26–34, 45–50;
- Mk 5:25–34; 8:27–9:13; 10:32–45; 13:5–23; 14:17–21, 32–65; 15:1–41;
- Lk 4:1–13; 9:18–22; 10:29–37; 13:1–9, 22–30; 15:11–32; 16:19–31; 17:20–37; 18:31–34; 19:28–44; 20:9–18; 21:8–24; 22:14–18, 21–23, 39–53, 63–65; 23:8–12, 26–49; 24:13–32, 44–48;
- Jn 9:1–12; 11:28–37; 15:18–25; 16:16–33; 18:1–23, 39–19:37; 21:15–23;
- Ac 1:1–3; 3:11–26; 5:33–42; 9:10–19; 14:21–28; 17:1–4; 20:17–38; 26:19–23;
- Ro 5:1–5; 8:12–39;
- 1 Co 12:12–31;
- 2 Co 1:3–11, 15–2:11; 4:7–18; 6:1–10; 7:2–12; 8:1–7; 11:22–33; 12:7–10;
- Ga 3:1–9; 4:8–20; 6:16–18;
- Eph 3:8–13; Php 1:19–30; 3:1–11; 4:10–20;
- Col 1:24–29;
- 1 Th 1:2–2:16; 3:1–10;
- 2 Th 1:3–12; 2 Ti 1:8–12; 2:1–13; 3:10–4:5;
- Heb 2:5–18; 5:5–11; 9:23–28; 10:26–39; 11:23–12:11; 13:7–17;
- Jas 1:2–8, 12–18; 5:1–18;
- 1 Pe 1:3–12; 2:18–25; 3:13–4:6, 12–19; 5:5–11;
- Jud 5–11;
- Re 1:9–20; 2:8–11, 18–29; 6:3–11; 7:9–17; 9:1–12; 16:10–11; 18:1–8; 20:7–10; 21:1–8

# Suffering — First Peter

- The letter has 106 verses; 50 deal more directly with suffering.
  - 1 Pe 1:3–12; 2:18–25; 3:13–4:6, 12–19; 5:5–11

# Suffering — First Peter

- “‘Running through the whole letter, sometimes overtly expressed but never far below the surface’ is the awareness that the readers of 1 Peter were threatened by trials and suffering for their faith. There are no indications that the persecutions yet involved imprisonment or martyrdom, but the Christians were certainly suffering general hostility and resentment, false accusations and suspicion, personal animosity and harassment, verbal abuse, and sporadic physical beatings because of their allegiance to Christ.”
  - Buist Fanning, “A Theology of Peter and Jude,” in *A Biblical Theology of the New Testament*, electronic ed. (Chicago: Moody Press, 1994), 451.

# Suffering — First Peter

- “Peter’s response to the readers’ situation was to encourage and instruct them with Christ’s example of suffering and glory in order to strengthen their faith in God’s providence and ultimate victory. In some of the most distinctive and best known passages in the epistle, Peter mingled references to Christ’s suffering with exhortations to the readers about their own difficulties.”

- Buist Fanning, 451.

# Suffering — First Peter

- 1 Pe 1:3-12
  - Jesus' sufferings
    - V. 11: They inquired into what time or what circumstances the Spirit of Christ within them was indicating when He testified in advance to the messianic sufferings and the glories that would follow.
  - Christians' sufferings

# Suffering — First Peter

- 1 Pe 1:3-12
  - Christians' sufferings
    - Vv. 5-9: You are being protected by God's power through faith for a salvation that is ready to be revealed in the last time. <sup>6</sup>You rejoice in this, though now for a short time you have had to struggle in various trials <sup>7</sup>so that the genuineness of your faith —more valuable than gold, which perishes though refined by fire — may result in praise, glory, and honor at the revelation of Jesus Christ. <sup>8</sup>You love Him, though you have not seen Him. And though not seeing Him now, you believe in Him and rejoice with inexpressible and glorious joy, <sup>9</sup>because you are receiving the goal of your faith, the salvation of your souls.
    - *Therefore — V. 13!*

# Suffering — First Peter

- 1 Pe 2:1-17
  - Vv. 1-10: Understand your status: “a chosen race, a royal priesthood, a holy nation, a people for His possession”
  - Vv. 11-12: strangers and aliens
  - Vv. 13-17: God’s slaves

# Suffering — First Peter

- 1 Pe 2:18-25
  - Live out your identity
    - Vv. 18-20: Not merely when life is easy; even in the face of unjust suffering
  - Christ's sufferings, our model — Vv. 21-25

# Suffering — First Peter

- 1 Pe 3:13–4:6
  - 3:13-17 — how to suffer
  - 3:18-22 — Christ's pattern of suffering and exaltation
  - 4:1-6 — following His pattern
  - 4:7-11 — serving in light of the end of this age and the dawning of Christ's glory

# Suffering — First Peter

- 1 Pe 4:12–5:7
  - Sharing in Messiah's sufferings, enduring God's judgment

# Suffering — First Peter

- 1 Pe 5:8-11
  - The hope: what follows suffering

# Driving Concerns

- Four issues
  - Worship
  - Grace
  - Faith
  - Suffering



# A parting prayer

- Now may the God of peace, who through the blood of the eternal covenant brought back from the dead our Lord Jesus, that great Shepherd of the sheep, equip you with everything good for doing his will, and may he work in us what is pleasing to him, through Jesus Christ, to whom be glory for ever and ever. Amen.

• Heb 13:20–21.