

The 'Good' of Suffering

(The Good Suffering)

1st Pet. 2:19-25

A Paper Presented To First Baptist Church Bible Conference

Royal City, Wa

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By

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INTRODUCTION

I. PASCHŌ IS A GENERAL TERM USED IN THE NEW TESTAMENT FOR ALL TYPES OF SUFFERING.

A. *Pascō* is used in Scripture of an adverse experience.

1. ***"The basic meaning of the verb in use from Homer onwards is that of experiencing something which stems from outside of myself but which affects me either for the good or ill."*** -- Dictionary of New Testament Theology
2. ***"Basically of what happens to a person, experience; undergo something; in a good sense experience; predominantly in a bad sense."*** -- Freiberg lexicon
3. Context of Scripture: ***When used in a bad sense it means to undergo a difficult experience that challenges one to maintain his/her spiritual bearings.***

B. *Pascō* is used as a verb approximately 42 times in the New Testament; It is used in the epistle of 1st Peter 17 times in varying forms.

C. The word "suffering" is a general term used in the Authorized Version to list the various types of offenses levied against a person.

1. *Pascō* is used with the word *polus* to note various types of suffering. Matt. 16:21; Mk. 8:31; 9:12; Lk. 9:22
2. It is used with the neuter pronoun *panta* to emphasize all things. 1st Co. 9:12; 2 Tim. 1:12

II. THERE ARE VARIOUS TERMS USED IN THE NEW TESTAMENT FOR SUFFERING.

A. Persecution is seen as the object of suffering. Gal. 6:12

1. *Diokō* is the word used for persecution and notes ***"to make to run or flee, put to flight, drive away; to run swiftly in order to catch a person or thing, to run after; to press on: figuratively of one who in a***

race runs swiftly to reach the goal; to pursue (in a hostile manner); in any way whatever to harass, trouble, molest one. -- Joseph Thayer

2. God has allowed persecution into the life of believers since the inception of the Church.
 - a) Old Testament saints endured persecution. Cf. Acts 7:52
 - b) The apostle Paul was a main culprit in persecuting the early church. Cf. Acts 22:4; 26:11; 1st Co. 15:9; Gal. 1:13
 - c) The “cross of Christ” is the object of the persecution of the Church. Gal. 6:12
 - d) Believers are not forsaken in persecutions. 2 Co. 4:12

B. Afflictions are seen as an object of suffering. 1st Thess. 3:4

1. The Greek word *thlipsis* is the word that often translates afflictions and are seen as pressures.
 - a) Afflictions are defined as ***“to press (as grapes), press hard upon a compressed way; narrow straitened, contracted; metaphorically to trouble, afflict, distress.”*** -- Joseph Thayer
 - b) Context of Scripture -- ***pressures brought upon one due to adverse circumstances brought to bear on an individual or group.*** Cf. 2 Co. 7:4; 2 Thess. 3:4
2. Afflictions have affected believers throughout the dispensations.
 - a) Thlipsis is used to note the trouble Joseph was delivered out of. Acts 7:10
 - b) Old Testament saints experienced. Heb. 11:37
 - c) The second half of the Tribulation Period is described as containing great afflictions. Matt. 24:21,29
 - d) The Church faces afflictions. Cf. John 16:33; 2 Co. 4:17
3. Believers are assured of afflictions while in the world. John 16:33
4. Scripture records a purpose behind afflictions.
 - a) They produce patience. Rom. 5:3 cf. 2 Thess. 1:4
 - b) They can serve as a theater for spirit beings. Heb. 10:33
 - c) They can test the believer for the purpose of approving. 2 Co. 8:2

C. Reproach (*oneidizō*) is seen as an object of suffering. Matt. 5:11; 1st Tim. 4:10; 1st Pet. 4:14

1. Reproach can be defined as “to defame, that is, rail at, chide, taunt: - cast in teeth, (suffer) reproach, revile, upbraid.” -- Strong’s lexicon
2. Reproaches are illustrated in Scripture of the act of speaking against one due to unbelief. Cf. Mk. 15:32 (of the two thieves that spoke against the Lord)

D. Trouble (*kakopatheō*) is seen as an object of suffering -- to undergo hardship: ***“be afflicted, endure afflictions (hardness), suffer trouble”*** -- Strong’s lexicon. 2nd Tim. 2:3, 9; 4:5; Ja. 5:13

E. Spitefully entreated (*hubrizō*) Lk.18:32

1. "Spitefully entreated" is *hubrizō* - "**to be insolent, to behave insolently, wantonly, outrageously; to act insolently and shamefully towards one, to treat shamefully; of one who injures another by speaking evil of him.**" -- Joseph Thayer
 2. The word is used of the Lord and the apostle Paul.
 - a) The Lord prophesied that he would be spitefully entreated. Lk. 18:32
 - b) The apostle Paul was treated this way in Phillipi. 1st Thess. 2:2 cf. Acts
- F. Mocked (*empaizō*) -- is used to "**to play with, trifle with to delude, deceive.**" -- Joseph Thayer Lk. 18:32; cf. Lk. 23:36
- G. "Spit upon" -- (*emptuō*) Lk. 18:32 cf. Matt. 26:67
- H. "Contention" (*agōn*)-- is used in the masculine accusative singular several times in the New Testament of **a fight or an agonizing contest that impedes a goal at hand.** 1st Thess. 2:2 cf. Heb. 12:1
- I. Distress (*anagkē*) -- "**necessity, imposed either by the circumstances, or by law of duty regarding to one's advantage, custom, argument calamity, distress, straits.**" -- Joseph Thayer
1. Distress is used of a compulsion to do something or for something. Cf. Gal. 6:14 (of a compulsion to be circumcised)
 2. Distressed is used of those things necessary to sustain life. 2 Co. 6:4; 12:10; 1st Thess.3:7
- J. Tormented (*kakoucheō*) -- **to torment.** Heb. 13:3;11:37
- K. Trials (*peirazōs*) -- adverse circumstances brought into the life of the believer for the purpose of trying the faith of the believer.
1. The term is used of the plight of Old Testament saints. Heb. 11:36; 2 Pet. 2:9
 2. It is used with "fire" related terms to emphasize the intensity of the trial. Cf. 1st Pet. 1:6; 4:12

III. THERE ARE SEVERAL WORDS USED BY THE APOSTLE PETER TO EMPHASIZE THE GOOD WORKS OF THE BELIEVER.

A. Kalos

1. Kalos is used in Scripture often to describe that which has a beautiful outward appearance; that which is beneficial.
 - a) Kalos is contrasted with kakos evil. Heb. 5:14
 - b) Kalos is used with sight words to note kalos as something that can be seen from the outward appearance.
 - (1) Matt. 5:16 (see)
 - (2) 1st Pet. 2:12 (behold)

- (3) John 10:32 (displayed)
 - 2. *Kalos* is used 141 times in various forms in the New Testament.
- B. *Agathos* is used in Scripture to emphasize the inward motivation that causes a work to be done.
 - 1. *Agathos* is used in composition with several words.
 - a) It is used in composition with *ergon*.
 - (1) Encouraged of the rich. 1st Tim. 6:18
 - (2) God did to the Gentiles. Acts 14:17
 - b) It is used in composition with *poieō*.
 - (1) Was expected of those in the nation Israel. Lk. 6:35
 - (2) Is contrasted with doing evil. Lk. 6:9
 - (3) One can be partial to those who do good to them. Lk, 6:33
 - 2. There are benefits to those who do good.
 - a) You put to silence the talk of foolish men. 1st Pet. 2:15
 - b) It brings about happiness. 1st Pet. 2:20
 - c) Doing so causes women to be children of Sara. 1st Pet. 3:6
 - d) It is the sign of one who is out from God. 3rd John 1:11
 - e) Governors praise. 1st Pet. 2:14
 - f) It is better to suffer for doing good. 1st Pet. 3:17
 - g) It is necessary to guard soul in doing. 1st Pet. 4:19

IV. THE USE OF *AGATHOS* WITH THE VERB *POIEŌ* IS THE FOCUS OF THE BELIEVER'S DOING GOOD.

- A. *Agathos* is used in composition with *poieō* 13 times in the New Testament, six times in 1st Peter.
 - 1. The Lord emphasized doing good to Israel in his gospel to the poor. Lk. 6:35 (pres. Act. imper.)
 - a) Doing good is illustrated in aiding those in need.
 - (1) The Lord was seen as doing good in his healing of the man with the withered hand. Lk. 6:9
 - (2) It is seen in giving to those who ask. Lk. 6:30-33
 - b) The participle form is used to note God's goodness in activity. Acts 14:17
 - (1) His doing good was a witness. Acts 14:17
 - (2) Doing good provided "fruitful seasons"
 - (3) The response to doing good was filling the hearts of men with food and gladness.
 - 2. Doing good is highlighted with obedience. 1st Pet. 2:14
 - 3. Doing good is a centerpiece of the life of believers in this dispensation. Cf. 1st Pet. 2:15,20; 3:6

CONCLUSION

The 'Good' of Suffering

(The Way of Suffering for Doing Good)

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I. THE BELIEVER'S VIEW OF THIS LIFE IS ESSENTIAL TO SUFFERING FOR DOING GOOD.

A. Peter appealed to the believers as "pilgrims and strangers". Vs.11

1. The apostle beseeches believers as he would "*pilgrims*".
 - a) A "*pilgrim*" is a person who for a period of time lives in a place which is not his normal residence. ill. Lk. 24:18; Acts 13:17
 - b) The believer is to see the world as if he is a pilgrim.
2. The apostle beseeches believers as he would "*strangers*" -- a foreign resident, among any people, in any country. Acts 2:10; 17:21

B. Abstinence from "fleshly lust" essential to success in suffering. Vs. 11

1. "Fleshly lusts" are the cravings derived from the fallen nature of man.
 - a) The word translated "fleshly" is sarkikos -- **pertaining to or deriving from the the flesh -- the carnal nature; sin nature.** Cf. Rom. 7:14; 1st Co. 3:1,3
 - b) "Lusts" is the Greek word *epithumia* -- **cravings; strong desires.**
 - (1) It is used in Scripture in a positive manner. 1st Thess. 2:17 (of seeing believers); Phil. 1:23 (of being home with the Lord)
 - (2) It is used in Scripture in a negative sense. Eph. 2:3 (the habit of life of the unsaved governed by cravings of the flesh); Rom. 6:12 (a reigning sin nature incites obedience)
2. "Fleshly lusts" war against the soul inhibiting the believer's conversation. Vs. 11
 - a) The word for "war" is *strateuomai* -- to conduct a military campaign -- an active battle. Cf. 2 Tim. 2:4 (of a man waring); Ja. 4:1 (pleasures waring in the members)
 - b) The soul is the seat of the believer's emotions and a place weak to advances from the sin nature. Rev. 18:14 (the soul craves things pertaining to the world system)
3. Peter warns believers to "abstain" -- *apechō* -- **hold back from** fleshly lust. Vs. 11 cf. Acts 15:20 (of the admonition to the Gentiles to abstain from certain things); 1st Thess. 4:3 9 (from fornication)

- C. Abstaining from “fleshly lusts” affects the believer’s habit of life.
1. The word “*conversation*” is commonly translated in the King James version to mean *one’s routine habit by which others identify them*. Ja. 3:13; Heb.13:7; Gal. 1:13; Eph.4:22
 2. The focus of the believer’s manner of life is that which is “*among the Gentiles*”, a term used in Scripture of life among the unbelievers. 1st Co. 5:1; 1 Thess. 4:5
 3. The manner of the believer’s conversation is to be “*good*”.
 4. The word for good is “*kalos*” which means to have an outward *appearance that is good*. cf. Matt. 5:16
- D. Peter outlines the purpose for why believers should be concerned about their manner of life before the Gentiles. 1 Pet. 2:12b
1. The word “*that*” emphasizes the purposes behind Peter’s admonition.
 - a) “*Whereas*” can better be translated *while or in that*.
 - b) “*Speaking evil*” of someone means *expressing hostility in speaking (evil) against, slander, revile*. ill. 1 Pet. 3:16 (*in this instance, the unbelievers spoke against those believers as if they had done evil*)
 2. The way Peter encouraged those believers to counter the evil speaking was through their good works.
 - a) Peter wrote that the believers could have an impact “*by*” (*out from*) their good works (*The good works of the believers are the source of impacting the Gentiles*) ill. Ja. 2:18
 - b) The Gentiles would be able to “*behold*” (*one who has personally seen an event and thus has personal knowledge and can be expected to attest to the occurrence of such an event - ‘eyewitness, personal witness*) the believer’s good works. Cf. 1 Pet. 3:2; 2 Pet. 1:16
 3. Peter assured that the good works of the believer would have an effect on the unbeliever.
 - a) The word for “*glorify*” is *to cause the dignity and worth of some person or thing to become manifest and acknowledged*. --Joseph Thayer ill. Matt. 5:16
 - b) God in this context is God the Father.
 - c) “*Visitation*” is normally used in Scripture of *oversight, either by God or men*. ill. 1 Pet. 5:2; 1 Tim. 3:2; Lk. 19:44
 - d) “*A day*” looks at a particular period of time when God visits them (*possibly the second coming or could be the time of their salvation*)
- E. The implications of the believer’s “*conversation*” on the unsaved is such that Peter urges believers to act properly towards the unsaved. Vs.14
1. The word “*therefore*” connects the next statement to the line of reasoning he has just finished concerning the impact believer’s can have on the unsaved.

2. Believers should “*submit*” (*to bring something under the firm control of*) “for the Lord’s sake”. ill. 1 Co. 15:28
 3. Believers should submit to every ordinance (*that in which authority is entrusted to human beings ordinance, ordering, authority*)
 - a) Kings as a supreme ruler
 - b) Governors The ones sent by a Governor to execute “*punishment*” (*to give justice to someone who has been wronged*) for the evildoer. The ones sent by a Governor to execute praise for the one doing good.
- F. It is God’s will for the believer to submit to all government institutions so by doing good the believer will “*put to silence*” the ignorance of foolish men. Vs.15
1. It is God’s will for the believer to submit to all government institutions so by doing good to “*Put to silence*” means to (*cause one to be speechless*) talk. ill. Matt. 22:34
 2. The good works of believer will “*put to silence*” the *senseless* (*a mind unable to reflectively think on things in a way that its able to comprehend*) mind of the unsaved. ill. Eph. 5:17
 3. The good works of believers will “*put to silence*” the *ignorance* (*absence of knowledge about God*) of the unsaved. 1 Tim. 1:13
- G. Several things are in view of the believer’s doing good. Vs.16
1. The believer lives as free but not using his freedom as a “*veil*” (*literally covering; figuratively, of a cover-up for evil, pretext, excuse – Friberg Lexicon*) for evil.
 2. The believer serves God as a slave (a state of being completely controlled by someone or something - 'subservient to – Joseph Thayer). ill Gal. 5:1
 3. The believer shows “honor” to all men.
 4. Believers love the brethren.
 5. Believers are to *fear* displeasing God.
 - a) Believers do not fear punishment from God. Rom. 8:15; 1 John 4:18
 - b) Believer are admonished throughout the New Testament to fear displeasing God.
 - (1) Believers are to fear not entering into Christ’s rest. Heb. 4:1
 - (2) Believers are to fear not doing the will of God. Phil. 2:12
 - (3) Believers perfect holiness out of a fear of God. 2 Co. 7:1
 - (4) Believers submit to one another out of fear of God. Eph. 5:21
 - (5) Displeasing God is not in the believer’s best interest. Heb. 10:28-31
 6. Believers “*honors*” (as ascribing worth to someone *honor, revere, respect*) the king. Rom. 13:7

- H. Peter urges submission by *house slaves* to their “*masters*” also has an impact on unbelievers. Vs.18
1. Peter identifies the role of believers in this capacity as “*servants*” (οἰκέται --a more restricted term than δοῦλος, designating a house-servant, one holding closer relations to the family than other slaves).
 2. The word for *submission* used in this context is ὑποτασσόμενοι (pres. passive part.)
 - a) The servants submit to their “*masters*” (δεσπότης -- one who holds complete power or authority over another). Rev. 6:10; Tit. 2:9-10; 1Tim. 6:1 The servants submit in (all quality) of fear.
 - (1) A fear of displeasing.
 - (2) A fear of punishment
 - b) The servant submits to the “*good*” masters.
 - c) The servant submits to the “*gentle*” (*gracious*) masters.
 - d) The servant submits to the “*froward*” (*crooked*) masters. ill. Phil. 2:15
- I. Grace is manifested in the believer’s proper response in submission. Vs.19
1. “*Thankworthy*” is better translated “*this thing is grace*”.
 - a) The believer “*endures*” (*one who holds complete power or authority over another to continue to bear up despite difficulty and suffering –to endure, to bear up, to demonstrate endurance, to put up with – Lowu-Nida*) grief. ill. 2 Tim. 3:11
 - b) The believer endures grief by suffering unrighteously.
 - c) Conscience toward God is the basis for the believer’s enduring grief unrighteously. God. ill. Rom. 13:5
 2. Suffering for wrongdoing does not profit the believer. Vs.20
 - a) Bearing up under “*buffeting*” (*denoting painful attacks from illness or adverse circumstances buffet, afflict, cause difficulty --ill. 1 Co. 4:11; Mk. 14:65*) for sinning does not produce “*glory*” (kle,oj -- a good reputation as an index of status - honor, fame, good reputation).
 - b) Bearing up under “*buffeting*” for “*doing good*” is a thing of grace alongside of God.
 - (1) To “*buffet*” someone is *to strike or beat with the fist, either once or repeatedly* --- Louw Nida ill. Matt. 26:67)
 - (2) Doing good is to do that which makes for happiness. Acts 14:17; 1 Pet. 3:6; 3 John 11
- J. Peter reminded the recipients of his letter that believers were **called for the purpose of suffering for “doing good”**. Vs.21a
1. The believer’s election to participate in God’s plan and purposes is a key theme in his 1st epistle. 1 Pet. 3:9; 1:15; 2:9; 5:10
 2. Suffering was a reason the recipients of Peter’s letter were called. 1 Pet. 1:1-2

II. THE SUFFERING OF CHRIST A TEMPLATE FOR THE BELIEVER'S SUFFERING.

A. Christ set the example for believers suffering for doing good. 21b-23

1. Christ suffered on behalf of believers. 1Co. 15:4
2. Christ left (*to leave behind something for someone to use*—Friberg Lexicon) believers an example.
 - a) An “example” is ὑπογράμμον (*a writing-copy, including all the letters of the alphabet, given to beginners as an aid in learning to draw them*— Joseph Thayer)
 - b) The purpose of Christ leaving an example is that believers might follow in His “steps” (*to behave in the same manner as someone else - 'to imitate, to do as others do*). ill. 2 Co. 12:18; Rom. 4:12

B. Christ left several characteristics for believers to follow in suffering.

1. He didn't commit sin at any point in time. John 8:46
2. Guile (to deceive by using trickery and falsehood -- Louw-- Nida) wasn't found in His mouth.
 - a) Guile is used by some in the Church. 1 Thess. 2:3; 2Co. 4:2
 - b) Guile is a characteristic of Satan. Acts 13:10
3. He didn't “revile” (*speak against someone*) back when He was reviled.
 - a) Reviling is illustrated by the apostle Paul with the high priest. cf Acts 23:3-4; Matt. 27:12-14
 - b) Believers are urged not to partake in reviling when reviled. 1 Pet. 3:9
 - (1) Those characterized, as revilers shall not inherit the Kingdom of God. 1 Co. 6:10
 - (2) Believers are not to associate with those characterized as reviler. 1 Co. 5:11
4. He didn't “threaten” (*to declare that one will cause harm to someone, particularly if certain conditions are not met* – Louw-- Nida) when suffering. Cf. Acts 4:21,29
5. He “committed” (*of authoritative commitment of something to someone entrust, commit, give or hand over, deliver of a self sacrificial love gives up, yield up, risk (one's life); as a legal technical term for passing someone along in the judicial process hand over, turn over, deliver up*. Acts 15:26; Matt. 11:27; 15:1; 25:20 Himself to the one judging righteously.
6. Christ bore the sins of believers as a result of His suffering. Vs.24-25
 - a) He bore the believer's sin in (by) His body upon the “tree”.
 - b) The purpose of His work was so that believers being dead to sins should live to righteousness. Is. 53:4,12
 - (1) The term “dead” means *to cease, with a complete and abrupt change 'to cease, to stop*.
 - (2) Because of Christ's work, believers have the potential to “live” (*pass life, of the manner of living and acting; of*

morals or character -- Joseph Thayer) through Him. 1
Thess. 5:10; 1 John 4:9

- (3) Believers are “healed” by His “*stripes*”.
- (4) Believers have turned from going astray to the shepard and overseer of their soul.

CONCLUSION

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(The Effects of Suffering for Doing Good)

2nd Co. 1:8

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INTRODUCTION

I. BELIEVERS CAN BE MADE TO FEAR DUE TO THE PROSPECT OF SUFFERING.

Rev. 2:10

A. The believers at Smyrna were warned against fearing the things they were about to suffer.

1. John uses the adjective *māden* to emphasize to the believers in Smyrna to not be anxious for not one thing. Cf. Phil. 2:3
2. The use of the imperative with *māden* prohibits activity that is taking place. Phi. 4:6

B. Fear is a common response seen in Scripture to those who suffer for doing good.

Vs. 10

1. There is the potential of those doing good to fear the authorities. Rev. 13:3
2. Fear should be held out for those who do evil. Rev 13:4

II. THE APOSTLE PAUL GIVES INSIGHT INTO HIS THINKING WHEN HE SUFFERED.

A. The apostle Paul gives insight into the afflictions that he incurred at Asia. 2 Co. 1:8

1. The use of the personal pronoun in the genitive is used to note pressures specifically personalized for the apostle. Cf. 2 Co. 4:17
2. The afflictions that the apostle faced in Asia is chronicled in Acts chapters 19 upon Paul's second apostolic journey.
 - a) He was prohibited from going into Asia on an earlier occasion Acts 16:6
 - b) He found himself in the middle of a riot in Ephesus. Acts 19:21-41
3. The apostle described the effect of the afflictions. Vs. 8
 - a) "Pressed" is *bareō* which is used in Scripture of something that is weighted down. Cf. Matt. 26:43 (of eyes being weighted down); Lk. 9:32 (of being heavy in sleep); 2 Co. 5:4 (used spiritually of being in this body)

- (1) Paul was pressed “*kat huperbolē*” -- according to a standard of measurement that went beyond normal.
 - (2) Paul was pressed “*huper dunamin*” -- **above power, ability**. Cf. 2 Co. 8:3
 - b) “Despaired” --*exaporeomai* -- “**to be utterly at a loss, destitute of measures or resources, to renounce all hope, be in despair.**” -- Strong’s lexicon cf. 2 Co. 4:8
- B. The apostle Paul gives insight into his suffering in Macedonia. 2 Co. 7:5
- 1. The occurrence happened upon his entry into Macedonia. Acts 16:9-16
 - 2. Two common occurrences in the apostle’s trouble:
 - a) Lie is told. Acts 16:20-12; 19:26-27; 17:5-7
 - b) Chaos ensues. Acts 16:22-24; 19:28-30; 17:8-10
 - 3. The trouble in Macedonia caused the apostle’s soul to have no “relief”. Vs. 5
 - a) “Rest” is the Greek word *anesis* -- is used in Scripture of **liberty, relaxation**. Cf. Acts 24:23;
 - b) The place of unrest was in the realm of Paul’s spirit. Cf. 2 Co. 2:13; 2 Thess. 1:7
- C. The apostle was concerned about the Thessalonians response to his afflictions.
- 1. The apostle Paul warned the Thessalonians concerning the afflictions that he faced in Thessalonica. 1st Thess. 3:1-2
 - 2. The apostle was concerned that the persecution would cause them to be “moved” from their position. Vs. 3
 - a) Moved is the verb *saino* -- “**The sense of “moved” or troubled or disheartened is from *siainesthai* the reading of F G and found in the papyri.**” -- A.T. Robertson Word Pictures
 - b) The apostle noted that he was “appointed” to such afflictions. 1st Thess. 3:3 (*keimai* -- **to be appointed or set for a purpose** -- cf. Phil. 1:17)
- D. The apostle’s suffering in Ephesus led Timothy to succumb to cowardice and shame.
- 1. Cowardice is expressed by the noun *delia* which is used 2 Tim. 1:7 cf. Acts 15:38
 - a) Delia is translated fear in most translations. John 14:27 (of the Lord to the disciples as he was preparing to leave)
 - b) Delia is included in the group who would have their part in the Lake of Fire). Rev. 21:8
 - 2. The word “ashamed” is *epaischunomai*
 - a) It is used in the aorist passive subjunctive in vs. 8
 - b) It is used in the aorist passive indicative in vs. 16 with reference to Onesiphorous.

CONCLUSION

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(The Reasons for Suffering)

1st Pet. 2:19-23

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- I. BELIEVERS ARE CALLED TO SUFFER. 1st Pet. 2:21; Phil. 1:29
 - A. "Called" is the word *kaleō* which is used in the aorist passive indicative of the call to initial salvation.
 - 1. Believers were called into liberty. Gal. 5:13
 - 2. Believers are urged to walk worthy of the vocation in which they were called. Eph. 4:1
 - 3. Believers were called to let the peace of Christ umpire over heart. Col. 3:15
 - 4. Believers were called for the purpose of suffering. 1st Pet. 2:21
 - B. Believers were called to suffer because Christ suffered for us. 1st Pet. 2:21
 - 1. Christ suffered as a substitute for us.
 - 2. Christ's suffering left an example for the believer.
 - 3. The purpose of leaving an example is that the believer might follow in his steps.
- II. CONSCIENCE TOWARDS GOD.
 - A. The believer's attitude in suffering is based upon conscience concerning God.
vs. 20
 - 1. Conscience is a function of knowledge versus behavior. Cf. Rom. 2:15
 - 2. The use of *dia* with *sunedios* in the accusative emphasizes the motivation for activity (because of). Cf. Rom. 13:5 (the reason for subjection to authorities); 1st Co. 10:25 (the reason to ask no questions about origin of food)
 - B. Conscience towards God is a motivator for enduring grief, suffering unrighteously. Vs. 21 cf. Tit. 2:10 (used of that which is borne by inherent good) cf. 1 Pet. 3:16
- III. SUFFERING IS THE DESIROUS WILL OF GOD FOR BELIEVERS. 1st Pet. 2:15
 - A. There are several things that are identified in Scripture as the desirous will of God.

1. Believers are to do out from the heart. Eph. 6:6
 2. Sanctification is the desirous will of God for believers. 1st Thess. 4:3
 3. Giving thanks is the desirous will of God for believers. 1st Thess. 5:18
- B. By doing good, the desirous will of God, believers will muzzle the ignorance of foolish men. Vs.15
1. "Put to silence" is the Greek word *phimoō* (pres. Act. ind.) which is used in Scripture of to put a muzzle on. Cf. Matt. 22:12 (used of causing one to be speechless); Lk. 4:35 (of a demon told to be quiet); 1st Co. 9:9 (of muzzling an ox)
 2. The thing that is put to silence is the "ignorance" -- *aphron* is the Greek word *phroneō* with the alpha privative noting **those lacking the ability to reflectively think**. Cf. Eph. 5:17 (translated unwise); 2 Co. 12:11 (results in engaging in folly)
 3. "Ignorant" men is *ginōskō* with the alpha privative -- **to be without knowledge**. Cf. Heb. 5:2 (verb form)

IV. GOD CAN BE GLORIFIED IN THE MIDST OF THE SUFFERING.

- A. Those observing the believer's routine manner of life can potentially glorify God. 1st Pet. 2:12
- B. The suffering believer can glorify God in the midst of suffering. 1st Pet. 4:16

V. SUFFERING TOGETHER WITH OTHER BELIEVERS IS PROOF OF FUTURE CO-GLORIFICATION. Rom. 8:17; 2 Tim. 2:12

- A. The use of the *sūn* preposition with *pascho* occurs several times in the New Testament.
1. It is translated compassion or sympathy in the aorist. Cf. Heb. 4:15; 10:34
 2. The noun form is translated sympathy once. 1st Pet. 38
- B. Believers can suffer together in the body.
1. Believers can identify with members who suffer in the body. 1st Co. 10:26
 2. Suffering together with Christ is proof of future glorification together with him. Rom. 8:17

CONCLUSION