



The Scrolls

Helping **CENTRAL BIBLE CHURCH** Families Belong, Become and Go Beyond V26 N4 January 28, 2024

HIGHER UP

"Salvation Joy"

1 Peter 1:6-9

THIS WEEK'S CORE COMPETENCY

Joy

I have inner contentment and purpose in spite of my circumstances.

"I have told you this so that my joy may be in you and that your joy may be complete."

John 15:11



Suffering
grief—what
good is it?

Happiness and joy have much in common. Both are positive emotions; both are welcomed emotions. Happy, joyous occasions are usually the ones captured in the pictures we put on prominent display in our homes and carry with us — pictures of people who fill us with happiness and bring us joy, pictures of weddings, of children and grandchildren, pictures of graduation ceremonies, of anniversary celebrations, of retirement parties, and pictures of family *get-togethers* and family *go* togethers. However, happiness and joy are not the same; they are not synonymous. Still, the difference between them is difficult to put into words. Perhaps the Scottish expression, "Better felt than telt" applies here. We sense there is a difference between them but find it hard to put that difference into words.

1 Peter 1:6 indicates that joy and grief can be experienced *simultaneously*. Peter writes: "In all this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials." Whereas I suspect that happiness and grief cannot; the one, grief, precludes the other, happiness. Put differently, joy seems to be immune to negative circumstances in a way that happiness is not — happiness being more subject to temporal circumstances. Good news makes a person happy and joyful; bad news robs that one of their happiness but not necessarily of their joy. The apostle Peter doesn't expect his readers to be happy about their suffering, but he does commend them for being joyful in the midst of it. Consider, as well, Paul's commendation of the Thessalonians: "You became imitators of us and of the Lord, for you welcomed the message in the midst of severe suffering with the joy given by the Holy Spirit" (1Th 1:6). Consider, too, the writer to the Hebrews' commendation of his readers:

"You suffered along with those in prison and

joyfully accepted the confiscation of your property, because you knew that you yourselves had better and lasting possessions" (10:34).

Perhaps it's joy's inoculation with hope that makes it immune to the dire vicissitudes of life. In Romans 12:12, Paul tells his readers to "be joyful in hope," suggesting that hope makes joy possible. Hope raises believers above the circumstances of life, making their joy impervious to whatever comes their way. And in the context of 1 Peter 1:3-9, it certainly appears that it is the hope of an inheritance consisting in the fulness of salvation to be revealed when Jesus comes that enables believers to experience grief and joy simultaneously.

No one should live a miserable life, devoid of joy and hope, and no one has to. Both are found in a saving relationship to Jesus Christ. Joy is a fruit of the Spirit who indwells every Christ follower. Paul writes: "But the fruit of the Spirit is love, joy, peace, forbearance, kindness, goodness, faithfulness, gentleness and self-control. Against such things there is no law" (Gal 5:22-23). And justification through faith in Jesus Christ entails hope. Again Paul writes: "At one time we too were foolish, disobedient, deceived and enslaved by all kinds of passions and pleasures. We lived in malice and envy, being hated and hating one another. 4 But when the kindness and love of God our Savior appeared, 5 he saved us, not because of righteous things we had done, but because of his mercy. He saved us through the washing of rebirth and renewal by the Holy Spirit, 6 whom he poured out on us generously through Jesus Christ our Savior, 7 so that, having been justified by his grace, we might become heirs having the hope of eternal life" (Tit 3:3-7) — in which "we boast" (Ro 5:2).



EXAMINE GOD'S WORD

Read 1 Peter 1:6-9

6 In all this you greatly rejoice, though now for a little while you may have had to suffer grief in all kinds of trials. 7 These have come so that the proven genuineness of your faith – of greater worth than gold, which perishes even though refined by fire – may result in praise, glory and honor when Jesus Christ is revealed. 8 Though you have not seen him, you love him; and even though you do not see him now, you believe in him and are filled with an inexpressible and glorious joy, 9 for you are receiving the end result of your faith, the salvation of your souls.

Read in other translations

6 In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, 7 so that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ; 8 and though you have not seen Him, you love Him, and though you do not see Him now, but believe in Him, you greatly rejoice with joy inexpressible and full of glory, 9 obtaining as the outcome of your faith the salvation of your souls. (NASB 1995)

6 This brings you great joy, although you may have to suffer for a short time in various trials. 7 Such trials show the proven character of your faith, which is much more valuable than gold – gold that is tested by fire, even though it is passing away – and will bring praise and glory and honor when Jesus Christ is revealed. 8 You have not seen him, but you love him. You do not see him now but you believe in him, and so you rejoice with an indescribable and glorious joy, 9 because you are attaining the goal of your faith – the salvation of your souls. (NET)

After reading the text, practice your Observation skills by noting the following:

- Circle “all this” in v. 6.
- Circle “rejoice” in v. 6.
- Bracket “may have had” in v. 6.
- Circle “suffer grief” in v. 6.
- Bracket “all kinds of trials” in v. 6.
- Box “so that” indicating purpose in v. 7.
- Underline “praise,” “glory,” and “honor” in v. 7.
- Circle “now” in v. 8.
- Circle “joy” v. 8.
- Circle “souls” in v. 8.

What one word would you use to describe the **TONE** of this passage? (i.e., stern, joyful, cautious, etc.)

What word or idea stands out to you in this passage?

What one thing do you not understand in this passage?

Try to summarize the **THEME** of this passage in one word. If you were going to describe these verses, you might say, “This text is about _____.”



DIG DEEPER

Answer the questions to help you apply the passage and prepare for discussion

1. Peter writes, “In all this.” To what does “all this” refer?
2. Peter’s readers “greatly rejoice” (v. 6a) and they “suffer grief” (v. 6b). Describe the *temporal* relationship of the two.
3. Peter’s readers “suffer grief.” List what he says about their experience (v. 6b).
4. They suffer “all kinds of *trials*.” To what is he referring?
5. Summarize the *purpose* served by the kaleidoscope of *trials* believers face.
6. Explain Peter’s *comparison* of genuine faith to pure gold.
7. *Who* is destined to receive “praise, glory and honor” when Jesus is revealed?
8. To Peter’s words in verse 8, we can all say “Amen.” But what’s his point?
9. What does Peter mean by “souls”? Are our bodies not saved as well? Explain.
10. **Discussion:** Peter’s *doxology* continues. Talk about *why* believing in Jesus fills you with “inexpressible and glorious joy.”

Commentary On The Text

In 1 Peter 1:6, the apostle continues his opening *doxology* (expressed in one long run-on sentence beginning in verse 3 and ending in verse 12), citing the “new birth,” which brings a “living hope” and an “inheritance,” as that for which his readers praise God. What’s more, he explains that this inheritance, as well as its heirs, are kept secure by the omnipotent power of God until the coming of salvation in all its fullness “in the last time” (vv. 4b-5), that is, when Jesus Christ is revealed (v. 7). The doxology moves on from its initial expression of praise (vv. 3-5) to a digression on joy in spite of suffering (vv. 6-7), and on love and joy in receiving salvation (vv. 7-9), before concluding with a digression on the prophets’ inquiry into the sufferings of the Messiah and the glories that would follow (vv. 10-12).

Here is what Peter writes regarding joy in spite of suffering (vv. 6-7): “All this,” a reference to his initial expression of praise in verses 3-5, “brings you great joy” (NET). The *one* Greek word translated “great joy” and “greatly rejoice” (NIV, NASB 1995) in verse 6 signifies a deep spiritual joy, the result of something God has done. One commentator explains: “Peter will employ *agalliasthai* again in 1:8 (‘inexpressible and glorious joy’) and in 4:13 (‘overjoyed’ at the revelation of Christ’s glory at his second coming). The rejoicing, as expressed by the verb in the NT, is always *a jubilant and thankful exultation for some divine action*” (Norman Hillyer, *1 and 2 Peter, Jude*, NIBC, 33, italics added). And although his readers *have had to* suffer grief, the persecution they have had to go through has not diminished their joy. They experience joy and suffering simultaneously. To clarify, all of his readers have not had to suffer grief, nor have those who have, had to face it continuously. Nevertheless, Peter explains that suffering from time to time is *necessary* because it is *purposeful*. Another commentator writes: “Peter says therefore that Christians will experience grief only as it is necessary in the light of God’s great and infinitely wise purposes for them” (Wayne Grudem, *1 Peter*, TNTC, 62). According to verse 7, God uses “all kinds of trials,” a reference to persecution rather than to life’s normal problems, to refine faith and prove it’s genuine, noting that refined faith is more precious than refined gold, because the metal perishes regardless of its purity, while faith, which receives the praise, glory and honor of God when Jesus

Christ is revealed, endures. “Whereas gold perishes when it is refined by fire, their faith will endure the fire of persecution and will be proved genuine at the last day. Like James in James 1:3, Peter sees in suffering a situation from which the believers can learn and grow” (Scot McKnight, *The NIV Application Commentary: 1 Peter*, 72).

Here is what he writes regarding love and joy in receiving salvation (vv. 7-9). Mention of Christ’s *future* return prompts Peter to comment on his readers’ *present* relationship to him. He says two things about that relationship. *First*, he says that they love him, and second, he says that they believe in him—literally “believe *into* him.” “The verb translated ‘believe’ (*pisteuō*) means here to ‘trust’ or to ‘rest one’s confidence in’ or to ‘depend upon’.” It is followed by a preposition (*eis*) which prior to the New Testament was apparently never used with this verb and which carries the surprising nuance of ‘into’, almost as if this personal faith were going ‘into’ the Lord Jesus Christ and resting or remaining there. The combination of verb and preposition implies strong personal involvement in the act of believing, and carries a sense of resting oneself in Christ” (Grudem, 65-66).

They love him no doubt for the same reason that all those who believe love him—because their Good Shepherd loved them first and laid down his life for them (Jn 10:11). And they believe in him no doubt for the same reason that all those who believe in him do—because they believe what John said about him: “Whoever believes in the Son has eternal life, but whoever rejects the Son will not see life, for God’s wrath remains on them” (Jn 3:36); and what Jesus said about himself: “For my Father’s will is that everyone who looks to the Son and believes in him shall have eternal life, and I will raise them up at the last day” (Jn 6:40). They both love and believe in by faith and not by sight, having never seen him. They are numbered among those about whom Jesus said: “Blessed are those who have not seen and yet have believed” (Jn 20:29). As a result of their love and faith in Jesus, they “are filled with an inexpressible and glorious joy,” because they are progressively obtaining “the salvation of their souls”—not the salvation of their immaterial parts only but of their whole beings—resulting from their faith.

Word Studies/Notes

v. 6 *all this* Some interpreters take “this” to refer to “the last time” (v. 5) or to “salvation” (v. 5). However, it “is best understood to refer to the entire future hope discussed in verses 3 to 5” (Wayne Grudem, *1 Peter*, TNTC, 60). “In this likely refers to the truths mentioned in verses 3-5” (Roger M. Raymer, “1 Peter,” in *The Bible Knowledge Commentary: New Testament*, 841).

v. 6 *rejoice* Cf. “This brings you great joy” (NET). The verb may be *indicative* (“In this you greatly rejoice”) or *imperative* (“Be glad about this” [GNT]), but it’s unlikely that Peter would be commanding his readers to rejoice when the blessings mentioned in verses 3-5 naturally lead to rejoicing. “Rejoice represents a verb (*agalliaō*) which is not used by secular Greek writers, and which always in the New Testament signifies a deep spiritual joy, a rejoicing in God or in what he has done” (Grudem, 60-61).

v. 6 *may have had* Cf. “even though now for a little while, *if necessary* [in God’s sight], you have been distressed” (NASB 1995); “though now for a little while, *if need be*, you have been grieved” (NKJV); “though now for a little *you must* suffer affliction” (J. Ramsey Michaels, *Word Biblical Commentary*, vol 49, *1 Peter*, 23). The *if* clause is *conditional* but grammatically indicates what is in fact the case. God’s purpose for Peter’s readers (v. 7) makes suffering grief from time to time necessary. One commentator expresses Peter’s thought this way: “In this hope of the future you are continually rejoicing, although during this life for a little time, *if God deems it necessary*, you are grieved in various trials. Peter thus shows simultaneous grief and joy to be normal in the Christian life” (Grudem, 63).

v. 6 *suffer grief* Cf. “have to suffer” (NET); “have been grieved” (ESV). The Greek word “[*lupēthentes*]” refers not so much to grief, as when a person grieves for a lost friend, but to the actual pain or suffering of persecution (cf. again Origen’s comment on this text in *Exhortation to Martyrdom* 39, where he notes the use of the word [*lupē*] for physical pain in Gen 3:16)” (Michaels, 29).

v. 6 *all kinds* I.e., “a kaleidoscope of trials.” “The expression **all kinds**, referring to trials facing believers, here translates the Greek *poikilois*, which literally means ‘many colored.’ Peter uses the word again in 4:10 to describe God’s grace. The only two occurrences of the Greek word in this letter nicely balance. Christians may have to face all kinds of troubles. But in whatever ‘color’ troubles appear, God’s grace will always ‘match’ them and prove perfectly sufficient” (Hillyer, 33).

v. 6 *of trials* “The meaning of [*peirasmoi*]—i.e., as ordeals, or experiences of testing, not ‘temptations’ in the sense of inducements to sin (cf. BGD,

640.1)—will be immediately explained by the lengthy purpose clause that comprises v 7” . . . The readers themselves could fill in the specifics, and Peter leaves it to them to do so (although he does venture to introduce hypothetical examples of *denunciation* or *slander* in 2:12 and 3:16)” (Michaels, 29, italics added). “Peter is thinking in terms of the broadest category of the pagans’ attitude toward Christian rather than of specific actions” (Edwin A. Blum, “1 Peter,” in *The Expositor’s Bible Commentary*, vol. 12, 221). “These various trials . . . seem to refer to persecution rather than life’s normal problems” (Raymer, 841).

v. 7 *so that* Indicates *purpose*. “In verse 7 Peter gives a fuller explanation of the divine purposes behind the grief which Christians now experience” (Grudem, 63).

v. 7 *praise, glory, honor* “Each term ([*epainos*], [*doxa*], [*timē*]) can be used either for that which human beings offer to God or for that which God confers on them . . . Yet the priority is clear. Peter has in mind *explicitly* the praise, glory, and honor that God bestows on his servants, and only implicitly the praise, glory, and honor that is his in the act of giving” (Michaels, 31). “It is the believers themselves who will receive praise, glory and honor (Rom. 2:7, 10; 1 Cor. 4:5), for such will be the expression of his ‘well done, good and faithful servant’ (Matt. 25:21)” (Hillyer, 34).

v. 8 *now* “‘Now’ here and in verse 6 indicates this present life or this present age before the Lord returns, during which we do not see Christ with our physical eyes. None the less, what Peter says of his readers is also true of all Christians during this age: we believe in him whom we do not see” (Grudem, 65).

v. 8 *joy* Cf. “you rejoice [*agalliasthe*] with an indescribable [*aneklalēto*] and glorious [*dedoxasmenē*] joy” (NET). “Whereas in verse 6 Peter used the word [*agalliasthe*] alone, here he strengthens the word by adding *with unutterable and exalted joy* . . . The word translated *unutterable* occurs only here in the New Testament, and describes a joy so profound as to be beyond the power of words to express . . . This joy is also *exalted*. This word (*doxazō*) is the verb which corresponds to the noun ‘glory’ (*doxa*) . . . The sense of this word *exalted* (a perfect passive participle) could be given more fully by paraphrasing, ‘joy that has been infused with heavenly glory and that still possesses the radiance of that glory’” (Grudem, 66).

v. 8 *souls* “The ‘soul’ is used in the Semitic biblical sense of ‘self’ or ‘person’” (Blum, 221).



APPLY THE TEXT

CENTRAL MESSAGE OF THE TEXT

Rejoice because God is using all kinds of trials to refine your faith and because you are now progressively receiving the end result of your love and faith in Jesus.

CENTRAL MESSAGE FOR YOUR LIFE

(Rewrite the Central Message above to personally apply to your own life)



3 LIVING QUESTIONS

The “Living Questions” are simple questions we may ask of any text in order to apply the Bible to our life. Answer the questions below as personally as you can.

1. What does this passage teach me about God?
2. What does this passage teach me about myself?
3. What does this passage lead me to do?



FAMILY TALK

We begin our parenting journey when our darling little babies land in our arms and we're ridiculously overwhelmed with love. These little nuggets grow and continue to delight us with their ability to become little humans so quickly. Then somewhere along the preschool years, they begin to pick up habits or tendencies that are a healthy dose of annoying, like saying "poop" at literally everything or imitating the most irritating PBS character in the history of the world, Caillou. We find ourselves less than delighted with our kids, and honestly, this stage couldn't pass quickly enough. We think if we can just get over this little hump our world will be right again and we can take hold of the original joy of parenting. But, just about the time they stop saying "poop" at everything, they pick up another little nuance, say snorting like a donkey or spitting water at the dinner table for a laugh. It's difficult, but rather than being frustrated, try to see Jesus in your child and find joy in the silly little things that get under your skin. Remember that God picked you to parent this child. Handling the irritating things your kids do as preschoolers is simply a trial run and practice for handling the hard teen years when the irritating things your kids do look much more like slamming doors, hanging out with a sketchy friend group or an attitude bigger than the state of Texas. Don't wait to get through the "stage" to find the joy of parenting; see them through the eyes of the Savior, love them deeply and pray for joy today.

What Does The Bible Say?

Read 1 Peter 1:6-9

1. Verse 6 says, "In all this you greatly rejoice..." What is "all this" referring to?
2. Why do we suffer grief and trials? (v. 7)
3. What does having a relationship with Jesus fill you with?

What Do You Think?

When does salvation start? Do you have to wait to experience the joy of salvation?

What Do You Do?

We can find joy in hard times only by focusing on Jesus. Using a microscope or magnifying glass, investigate some things around the house to discover the beauty of God's creation.

CORE COMPETENCY: Joy

I am happy on the inside no matter what's happening on the outside. .

MEMORY VERSE: Ephesians 2:10

"For we are God's handiwork, created in Christ Jesus to good works, which God prepared in advance for us to do."

KidPIX COUPON

Earn 1 KidPIX Token by completing the CENTRALKids Bible Study on this page and another token by memorizing and reciting the memory verse for this week.

Questions: kids@wearecentral.org

- ☐ I completed my Bible Study
- ☐ I memorized this week's verse
- ☐ I brought my Bible to church
- ☐ I brought a friend



CHILD'S NAME

GRADE

PARENT SIGNATURE

OUR CORE COMPETENCIES

CENTRAL BELIEFS

Authority of the Bible (2 Timothy 3:16-17)
I believe the Bible is the Word of God and has the right to command my belief and action.

Church (Ephesians 4:15-16)

I believe the church is God's primary way to accomplish His purposes on earth today.

Eternity (John 14:1-4)

I believe there is a heaven and a hell and that Jesus Christ is returning to judge the earth and to establish His eternal kingdom.

The Holy Spirit (Romans 8:9)

I believe the Holy Spirit convicts, calls, converts and changes me as a child of God.

Humanity (John 3:16)

I believe all people are loved by God and need Jesus Christ as their Savior.

Identity in Christ (John 1:12)

I believe I am significant because of my position as a child of God.

Jesus Christ (Hebrews 1:1-4)

I believe Jesus Christ is the Son of God who became man, died for sinners and rose from the dead.

Life Purpose (Acts 20:24)

I believe I am a steward of God's resources and have been redeemed to participate in His Kingdom purposes for His glory.

Personal God (Psalm 121:1-2)

I believe God is involved in and cares about my daily life.

Salvation by Grace (Ephesians 2:8-9)

I believe a person comes into a right relationship with God by His grace, through faith in Jesus Christ.



CENTRAL VIRTUES

Love (1 John 4:10-12)

I sacrificially and unconditionally love and forgive others.

Joy (John 15:11)

I have inner contentment and purpose in spite of my circumstances.

Peace (Philippians 4:6-7)

I am free from anxiety because things are right between God, myself and others.

Patience (Proverbs 14:29)

I take a long time to overheat and endure patiently under the unavoidable pressures of life.

Kindness/Goodness (1 Thessalonians 5:15)

I choose to do the right things in my relationships with others

Faithfulness (Proverbs 3:3-4)

I have established a good name with God and with others based on my long-term loyalty to those relationships.

Gentleness (Philippians 4:5)

I am thoughtful, considerate and calm in dealing with others.

Self-Control (Titus 2:11-13)

I have the power, through Christ, to control myself.

Grace (Colossians 3:13)

I demonstrate forgiveness, mercy and generosity to others, even when they have offended me.

Hope (1 Peter 1:3-5)

I have a growing anticipation of God's promises and my secure eternity with Him.

Humility (Philippians 2:3-4)

I choose to esteem others above myself.



CENTRAL PRACTICES

Bible Study (Hebrews 4:12)

I study the Bible to know God, the truth, and to find direction for my daily life.

Biblical Community (Acts 2:44-47)

I fellowship with other Christians to accomplish God's purposes in my life, others' lives, and in the world.

Compassion (Psalm 82:3-4)

I seek to serve the last, the least and the lost in my community.

Disciple-Making (2 Timothy 2:2)

I multiply godly beliefs, virtues and practices in others to encourage their spiritual growth in Christ.

Evangelism (Acts 1:8)

I share Jesus with others through personal proclamation and demonstration of the gospel.

Generosity (2 Corinthians 9:6-11)

I gladly give my resources to fulfill God's purposes.

Prayer (Psalm 66:16-20)

I pray to God to know Him, to lay my request before Him and to find direction for my daily life.

Single-Mindedness (Matthew 6:33)

I focus on God and His priorities for my life.

Spiritual Gifts (Romans 12:4-6)

I know and use my spiritual gifts to accomplish God's purposes.

Worship (Psalm 95:1-7)

I worship God for who He is and what He has done for me.

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BIBLE CHURCH**

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