



Sermon Title: Finding Purpose in the Chaos.

Scripture: 1 Peter 1.3-16 (LSB)

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The Problem:

There is a war for the hearts and minds of people.

A war that is being waged on three fronts

1. The Church
2. The Family
3. The Civil Arena
 - a. Government
 - b. Schools
 - c. Marketplace

Ephesians 6:12 (LSB)

12 For our struggle is not against flesh and blood, but against the rulers, against the authorities, against the world forces of this darkness, against the spiritual [forces] of wickedness in the heavenly [places].

Context of 1 Peter

1 Peter 1:3-5 LSB

3 Blessed be the God and Father of our Lord Jesus Christ, who according to His great mercy has caused us to be born again to a living hope through the resurrection of Jesus Christ from the dead, 4 to [obtain] an inheritance incorruptible and undefiled and unfading, having been kept in heaven for you, 5 who are protected by the power of God through faith for a salvation ready to be revealed in the last time.

The _____ of our Salvation is found in Jesus Christ alone.

1 Peter 1:6-9 LSB

6 In this you greatly rejoice, even though now for a little while, if necessary, you have been grieved 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 rejoice with joy inexpressible and full of glory, 9 receiving as the outcome of your faith the salvation of your souls.

The _____ found in our Salvation.

1 Peter 1:10-12 LSB

10 Concerning this salvation, the prophets, who prophesied of the grace that [would come] to you, made careful searches and inquiries, 11 inquiring to know what [time] or what kind of time the Spirit of Christ within them was indicating as He was predicting the sufferings of Christ and the glories to follow. 12 It was revealed to them that they were not serving themselves, but you, in these things which now have been declared to you through those who proclaimed the gospel to you by the Holy Spirit sent from heaven--things into which angels long to look.

1 Peter 1:13-16 LSB

13 Therefore, having girded your minds for action, being sober [in spirit], fix your hope completely on the grace to be brought to you at the revelation of Jesus Christ. 14 As obedient children, not being conformed to the former lusts [which were yours] in your ignorance, 15 but like the Holy One who called you, be holy yourselves also in all [your] conduct; 16 because it is written, "YOU SHALL BE HOLY, FOR I AM HOLY."

_____ **requires work.**

Application:

There is a war for the hearts and minds of people.

How do we prepare ourselves for this battle?

- 1. A commitment to _____.**
 - a. We should be in the Word / studying.
 - b. A commitment to being in Worship together.
 - c. A commitment to one another – engage relationally & serve.
 - d. A commitment to prayer.
 - e. Actively repenting.
 - f. Sharing our story. How can we share our faith?
 - g. Sacrificial Generosity.

- 2. Be _____.**
 - a. Where has the world's beliefs and culture impacted you.
 - i. Personally
 - ii. Your family

iii. Your faith

3. Live with _____.

- a. Follow the teachings of Jesus.
- b. Focus on building God's kingdom not our own.
- c. Build relationships with the lost for the purpose of sharing your faith.

Life Group Questions:

1. Share a favorite summer memory. (family vacation, camp, etc.) Do you have a favorite summer treat?

Read 1 Peter Chapter 1.3-16 (prior to life group): When you read through the scripture take note of anything interesting, unique, or questions that come to mind when reading. Take some time and dig in deeper in the following areas.

2. Look at other passages of scripture and define “Joy” Biblically. What is it and what is it that cause believers to have it or not to have it?
3. 1 Peter calls us to be holy. Define holiness and describe how we are to live holy? What happens that can cause us to not live as holy? If we live holy, how will this impact our lives and relationships? (i.e. family, neighbors, coworkers)

Holiness as Separation and/or Moral Purity

Based largely on historical tradition and Baudissin's work "Der Begriff der Heiligkeit im AT," traditional scholarship viewed the Hebrew term "holy" (שָׁדֵךְ, qdsh) as derived from the term meaning "to cut" or "to separate" (qd) and thus assigned it the meaning "separateness" (e.g., Rücker, *Die Begründungen der Weisungen Jahwes im Pentateuch*, 79). This usage appears as early as the medieval period, when the medieval Jewish commentator Rashi suggested that the command to be holy as God is holy in Lev 19:2 means "to separate." In the early 20th century, Durkheim argued that "the holy" meant "set apart and forbidden" (see Durkheim, *Elementary Forms*, 47). In the mid-20th century, Eichrodt also argued that holiness was separation from something, such as sin or impurities (Eichrodt, *Theology of the Old Testament*, 1:270). More recently, Hartley and Hoffmeier (referring to Egyptian religion) have maintained that "separation" is the primary definition of "holiness" or the sacred (see Hartley, *Leviticus*, lix; Hoffmeier, "Sacred" in the *Vocabulary of Ancient Egypt*).

Those who ascribe to the traditional view of holiness as separation often equate holiness with a kind of ethical and moral purity. Alexander describes God's holiness as "the moral perfection and purity of God's nature" (Alexander, *From Paradise to the Promised Land*, 244). Similarly, Neusner advocates that "holy" (שָׁדֵךְ, qdsh) and "pure" (טָהוֹר, thr) should be treated as synonyms (Neusner, *The Idea of Purity*, 18). Smith's 19th century study of primitive religions may have contributed to this trend, as he concluded that the concept of "holiness" evolved from societal taboos that may have later provided the conceptual synonymy between "purity" and "holiness" (Smith, *Religion of the Semites*, 153–54; on the linkage of power, taboo, and holiness, see Miller, *Religion of Ancient Israel*, 132–34). Other anthropological sources contributed to this view by equating holiness with an absence of pollution. Douglas argues that early religions show the basic category of holiness as involving the opposite of pollution. She thus suggests that holiness began as "separateness" and then evolved into the idea of perfection (Douglas, *Purity and Danger*, 50). Conceptually, most anthropologists came to equate holiness with purity (for a survey and critique of Douglas's anthropological models of holiness and purity, see Houston, *Purity and Monotheism*, 68–123).

Scholars such as Jensen, Gentry, Lasine, and Propp have challenged the traditional view that the biblical terms "holy" and "holiness" indicate

“separation” or “to set apart.” Such scholars believe the accuracy of the proposed etymology behind “holy” (שׁדק, qdsh), upon which the traditional view is based, remains uncertain. Jensen contends that the etymological view of “separation” is now obsolete and should be abandoned entirely (Jensen, *Graded Holiness*, 48n4; see also Gentry, “No One Holy,” 17–38; Lasine, “Everything Belongs to Me,” 31–62; Propp, *Exodus 19–40*). This reflects modern scholarship’s hesitancy to determine a term’s meaning by its etymology; instead, many modern scholars rely on context to determine meaning (see Silva, *Biblical Words*, 35–51).

Cazelles and Costelcade used a philological-contextual method, in which they examined the context of every occurrence of “holy” (שׁדק, qdsh) in the Bible, and determined that “separation” is not the primary focus of holiness (Cazelles and Costelcade, “Sacré,” 1393–1415). Costelcade also notes that the textual data from the ancient Near East (surveyed above) casts further doubt on equating “holiness” with “separation” or “moral purity” (so Costelcade, *Aux origines du sacré biblique*). Wilson has warned that the Western religious tendency to view “purity” and “holiness” as synonymous should not be transferred naively to the ancient world, including the Bible (Wilson, “Holiness” and “Purity,” 1–4). Although Miller has demonstrated that the concepts of holiness and purity are closely related, he argues that the two should not be equated (Miller, *Religion of Ancient Israel*, 131–32, 149–55).

Joy (הֵנְחָא, *simchah*; χαρά, *chara*). Closely related to gladness and happiness, although joy is more a state of being than an emotion; a result of choice. One of the fruits of the spirit (Gal 5:22–23). Having joy is part of the experience of being a Christian.

Biblical Relevance

In the Old Testament, joy is closely related to victory over one’s enemies. For example, in 1 Sam 18:6 when David returned from killing the Philistine, he was met with joy and dancing. It is also associated with religious acts and feasts, including sacrifices in Psa 27:6 and the Feast of Unleavened Bread (2 Chr 30; Ezra 6).

“Joy” also occurs frequently in songs of praise, most frequently in the book of Psalms (1 Chr 16; Pss 20; 33; 47). The prophets speak of joy, both its

being taken away on account of exile (Ezek 24:25; Joel 1:12) and of the joy that will return when the people are restored (Isa 35:10; Jer 31:13). In the New Testament, “joy” is still used for victory, as shown by the disciples returning with joy since even the evil spirits listened to them (Luke 10:17). However, the victory focuses more on salvation (Luke 15:7)—the presence of Christ, the bridegroom, gives reason for joy (John 3:29). In the New Testament letters, joy is a desired attribute of Christians. Paul expressed frequently the joy he had regarding the salvation of those he was writing to and prayed that they might be full of joy.

Etymology

A significant number of words in the Bible have been translated as “joy.” The most common are:

The Hebrew *שמחה* (*simchah*)—meaning “joy,” “mirth,” or “gladness” along with the closely related verbal adjective *שמעך* (*sameach*).

The Greek *χαρά* (*chara*)—meaning “joy” or “gladness” and the closely related verbal form, *χαίρω* (*chairō*), meaning “to rejoice or be glad.”

Other words commonly used for “joy” are:

Hebrew *חֵדְוָה* (*chedwah*), meaning “joy” and “gladness”; its verbal form, *חָדַדְהוּ* (*chadah*).

Hebrew *רִנָּה* (*rinnah*), translated as “ringing cry of supplication or joy or praise”; the closely related Hebrew verb, *רָנַן* (*ranan*), translated as “giving a ring out or shout out for joy” (except in the hithpolel).

Hebrew verb, *גִּיל* (*gil*), meaning “rejoicing” or “exceedingly glad” in the noun form and “to rejoice, be glad” when used as a noun (*גִּילָה*, *gilah*, in the less frequently found feminine variation).

Hebrew *שִׂשׂוֹן* (*sason*), meaning “gladness”, “joy” or “exultation”; the closely related verbal form, *שִׂשׂוּ* (*sus*), “to exult or display joy.”

Greek *ἀγαλλίασις* (*agalliasis*), meaning “extreme joy” and the closely related verbal form, *ἀγαλλιάω* (*agalliaō*), meaning “to rejoice”.

Greek *εὐφραίνω* (*euphrainō*), meaning “to gladden or be joyful”; the less common noun form *εὐφροσύνη* (*euphrosynē*), meaning “joy” or “gladness.”

Development

Emotions in the Old Testament were generally connected to various body parts—the heart could have emotions and thoughts, while the gut or liver were also of importance for emotions. Smith explains, “Israelites associated emotions with the internal organs where the emotions were perceived to be felt physically” (Smith, “Israelite Emotion,” 431). While anger is often associated with a burning of the nostrils, the heart is the center for joy. However, joy does not remain in the heart, but is part of a movement towards appropriate action, explaining the relevance of joy in religious activities (Smith, “Israelite Emotion,” 435–36).

In the New Testament, Paul emphasized the place that joy was to have in the lives of Christians. Although he used the general form of Greek letters at the time, he adapted them to suit his needs—in particular, he used joy as an important element, especially in the beginning and ending of his letters. White argues that whereas ancient Greek letters had an element in the greeting where the writer would elaborate on their relationship with the recipient, Paul adapted the form of the letter to include a “joy expression” (White, “Introductory Formula,” 95–97).

Cultural Relevance

Joy is one of the fruits of the Spirit; it is expected of Christians because it is the natural result of having received salvation. The joy comes on account of what Christ has done, irrelevant of whatever other circumstances are happening in one’s life.