

The Significance of Suffering in Purifying the Faith of Believers Based on 1 Peter 1:6-7

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ABSTRACT

Suffering is a feeling or a phase in which a person or group of people feels pain, difficulties and problems. In the history of Christianity, there have been many times when Christians have been persecuted by various parties, be it from the government or the surrounding environment. History record that in 64 AD massive persecution was aimed at Christians led by Emperor Nero. However, it is not only history that, in fact, in today's modern era, Christianity still receives persecution, suffering or pressure from various parties. In this study the authors used a descriptive method which is a method to provide an overview of the state of an object in the present but based on existing facts then provide analysis and interpretation. This research aims to provide an understanding that in every problem, suffering and persecution is not to weaken the Christian faith, because true Christianity that can stand the test under any circumstances. So it can be concluded that suffering brings purity of faith in God and at the same time makes us more in a relationship with God.

Keywords: suffering, purity of faith, grace

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I. INTRODUCTION

Suffering is a difficult situation or a sad situation that must be experienced.¹ Made Nopen in his writing entitled "The Meaning of Christ's Suffering in 1 Peter 2:18-21" states that suffering is part of human life because humans have fallen into sin and must carry the cross.² Suffering becomes something that cannot be released or can be said to be inherent in the life of Christians. Paul himself saw that suffering

is something that leads to fellowship with Christ.³ Suffering must be a part of the believer's life and it is even a substantial thing to be ready to suffer for Christ.⁴ For believers, suffering is not something that makes them feel sick or miserable, but when experiencing suffering, there is the hand of God working to guide and strengthen

¹ Dendy Sugono, *Kamus Bahasa Indonesia* (Jakarta: Pusat Bahasa, 2008), 849.

² Made Nopen Supriadi, "MAKNA PENDERITAAN KRISTUS DALAM 1 PETRUS 2:18-21," *Manna Rafflesia* 5 (2019): 1.

³ F. panjaitan, "Spiritualitas Mistik Sebagai Jalan Kesadaran: Tawaran Untuk Membangun Teologi Mistik Protestan," *Studia Philosophica et Theologica* 1, no. 5 (2005): 99–117, <https://doi.org/10.35312/spet.v5il.124>.

⁴ T.U. Ismoyo, "Penderitaan Sebagai Penyelamatan Studi Komperasi Antara Penderitaan Yesus Kristus Dengan Penderitaan Imam Husayn.," *Journal Of Theology* 1, no. 1 (n.d.): 39–50.

believers.⁵ Suffering for Christ is not something to be ashamed of but it is an honor.⁶

Hidayat stated that the perspective on suffering cannot be explained narrowly, because suffering is a mystery so that humans cannot describe why God gave it.⁷ E. Gunawan thinks that suffering is part of human life. Suffering is a consequence that exists in human life. Suffering cannot be understood as a trial from God. Suffering is the consequence of misusing free will for personal gain.⁸ Efraim Sinaga argues that suffering can be experienced by anyone. Many people try to avoid suffering, persecution because it physically hurts. But suffering is actually a consequence of faith.⁹ Suffering is terrible and it is quite sad when we see persecution or suffering continue to occur. In Indonesia itself, suffering is also

experienced by believers as evidenced by the closure of churches, in Jakarta, Bogor, Tangerang, Bekasi, Bandung West Java, Ciledug, Banten and even worse, the burning of churches. On December 24, 2000 there were bombings of Santa Ana Catholic Church, HKBP Jatiwaringin, Jakarta and Christ Alfa Omega Church in Semarang in July 2001.¹⁰ This is proof that Christianity is still suffering or persecution for the sake of Christ.

In understanding suffering, what needs to be known is that suffering and faith have a bilateral nature, suffering is part of the concept of Christian faith, and suffering itself is a grace from God that must be accepted and enjoyed by believers.¹¹ As believers, we should be able to understand the meaning of suffering correctly and objectively in order to understand that suffering is also something that must be faced by everyone.¹² In the course of the history of Christianity, there was a time when believers had to live in Advercy quotient. Advercy quotientis a time when a

⁵ Paul Trip David, "Suffering, Crossway, an Publishing of Good News Publisher," *Wheacon Illinois USA* 1 (n.d.): 22.

⁶ Jibrael Banggu, "Karunia Menderita Suatu Analisa Eksegetikal Terhadap Filipi 1:29," *Aleheia: Jurnal Teologi Dan Pendidikan Kristen* 1, no. 1 (2020), <https://doi.org/https://doi.org/10.55851/aleheia.v1i1.13>.

⁷ Elvin Atmaja Hidayat, "Iman Di Tengah Penderitaan: Suatu Inspirasi Teologis-Biblis Kristiani.," *Melintas An International of Philosophy and Religion* 32, no. 1 (2016): 285–308, <https://journal.unpar.ac.id/index.php/melintas/article/view/2695>.

⁸ E. Gunawan, "Meneropong Makna Penderitaan Manusia Menurut Konsep Teodise C.Lewis," *Veritas: Lux Mea (Jurnal Teologi Dan Pendidikan Kristen)* 16, no. 1 (2017): 17–32.

⁹ Efraim Sinaga, "Kesukaran Hidup Menurut Teologi Lukas Dan Aplikasinya Bagi Hidup Orang Kristen Pada Masa Kini," *TEOKRISTI: JURNAL TEOLOGI KONTEKSTUAL DAN PELAYANAN KRISTIANI* 1, no. 1 (Mei 2021): 53–65, <https://doi.org/10.38189/jtk.v1i1.120>.

¹⁰ Jeffry Ocavianus Nussy, "Pandangan Rasul Paulus Terhadap Penganiayaan Yang Dialami Orang Kristen," *Jurnal Teologi Kontekstual Dan Pelayanan Misi TEOKRITIS* 1 (Mei 2021), <http://journal.sttberitahidup.ac.id/index.php/jtk>.

¹¹ Djone Georges Nicolas, "ANOMALI PENDERITAAN ORANG PERCAYA: SUATU ANALISIS MAKNA PENDERITAAN BERDASARKAN FILIPI 1:27-29," *Jurnal Synax Transformation* 2 (March 2021), <https://doi.org/10.46799/jst.v2i3.246>.

¹² K. Sefanus and M.S. Marbun, "Memaknai Kisah Ayub Sebagai Refleksi Iman Dalam Menghadapi Penderitaan," *LOGIA: Jurnal Teologi Pentakosta* 1, no. 1 (2019): 23–41.

person can endure suffering because of their belief in the truth.¹³

Quite a lot of people feel that God is very unfair for letting believers experience persecution.¹⁴ Logically this becomes a problem in theory because God is declared guilty for the suffering experienced by believers because it is considered that God is irresponsible.¹⁵

II. METHODS

The term methodology comes from the root words *methodos* and *logos* which means a way or process that is down to overcome something and *logos* explains about science. So it can be understood that methodology is the science used to discuss or solve a problem.¹⁶ The method used in this scientific work is a descriptive method which is a method to provide a description of the state of an object at the present time but based on existing facts then provide

analysis and interpretation.¹⁷ This research also involves a logical history of every event that has taken place. The purpose of this historical research is to reconstruct events that have occurred systematically through data collection so that the facts obtained provide conclusions.¹⁸

III. DISCUSSION AND RESULTS

The results of the discussion of this scientific work will be explained based on the presentation starting from suffering based on the Bible, the background of 1 Peter 1:6-7, Theodice, suffering in God's authority, rejoice in sorrow, purified faith, honor from Jesus Christ, suffering as God's grace, and the Martyrdom of Christ.

Suffering According to the Bible

The term violence in Old Testament scriptures uses the word *Khamas* and in other versions (KJV and NIV) uses the term violence. In the Old Testament this term describes physical or psychological violence. It is generally closely related to sin. Genesis 16:5 explicitly describes humiliation.¹⁹ Violence inflicts suffering on its object, both mentally and physically and in many aspects of their lives. Suffering

¹³ Wahyu Wijiati, "Peran Pemahaman Teologi Penderitaan Rasul Paulus Terhadap Adversity Quotient," *DUNAMOS: Jurnal Teologi Dan Pendidikan Agama Kristen 2* (February 2022): 1–14, <https://jurnal.sthappfamily.ac.id/index.php/jtpkd/index>.

¹⁴ F. Rumbi, "Babak Akhir Penderitaan Dosa Dan Teodice Dalam Epilog Kitab Ayub 42:7-17," *Veritas: Lux Mea (Jurnal Teologi Dan Pendidikan Kristen)* 1, no. 2 (n.d.): 53–64.

¹⁵ Sudianto Manullang, "Providensi Allah Di Balik Penderitaan Dalam Pengalaman Ayub," *Stulos: Jurnal Teologi* 17 (2020).

¹⁶ Luthfiyah Muh and Fitrah, *Metodologi Penelitian: Penelitian Kualitatif, Tindakan Kelas Dan Tindakan Kasus* (Jawa Barat: CV Jejak, 2017), 26.

¹⁷ Nuria Reny Hariyati, *Metodologi Penelitian Karya Ilmiah* (Kota BAru Driyorejo: IKAPI, 2020), 6.

¹⁸ Nuria Reny Hariyati, 10.

¹⁹ R. Laird Harris, *Theological Wordbook of the Ol Testament*, vol. 1 (Chicago: Moody Press, 1980), 297.

describes how a person receives the impact of violence and feels uncomfortable.²⁰

In describing suffering in the Bible there are 2 terms namely ka,ab and tsa,aq. Both terms describe physical and psychological suffering. The term Ka'ab in Genesis 34:25 gives an explanation of suffering which means pain, injury and suffering.²¹ While the term tsa,aq can mean crying, shouting for help and calling out. This cry for help is due to being under great pressure.²² In some cases it describes the cry of suffering (Gen 22:23, 1 Kgs 20:39, Kgs 2:18).

Background of 1 Peter 1:6-7

The letter of 1 Peter was addressed to the believers in the regions of Pontus, Galatia, Cappadocia, Asia Minor and Bithynia.²³ At that time there was persecution against the believers and this letter was given to give strength to the Jewish Christians so that they could strengthen their hearts in the face of persecution.²⁴ Persecution can make some people leave Christ, especially those who

are newly converted and then experience persecution will feel that Christianity does not bring good or fortune.²⁵ The suffering during the reign of Nero in 64 AD was reported on top of the Quirinal hill playing the lira and singing, while the city of Rome burned for 6 days at the bottom of the hill. Nero blamed the Christians for the fire. This led to persecution such as being smeared with wax, hung on poles, burned as torches to light up Nero's garden, and fed to hungry lions.²⁶

Based on this explanation, it can be concluded that the letter of 1 Peter is intended to give hope to believers who at that time they experienced suffering so that they would gain strength. The believers in the book of 1 Peter are people who have trusted Christ as Lord and Savior. They believed that in this life the grace of God cannot be replaced by anything, not even death. Peter guides or invites those who believe to follow the life lived by the Lord Jesus in the face of suffering.²⁷ The author himself gives a definition of suffering as a phase of sadness felt by everyone due to inner pressure, which can have an impact on

²⁰ Dendi Sugono, *Kamus Besar Bahasa Indonesia* (Jakarta: Pusat Departemen Pendidikan Bahasa Nasional, 2008), 344.

²¹ Jhon N. Oswalt, *Theological Wordbook of The Old Testament*, vol. 1 (Chicago: Moody Press, 1991), 425.

²² Jhon E. Hartley, *Theological Wordbook of The Old Testament*, vol. II (Chicago: Moody Press, 1991), 772.

²³ Peggy A Hengkesa-Aipassa, *Materi Seri Khotbah Minggu & Penelahaan Alkitab Rabu* (Jakarta: SGDK, 2022), 56.

²⁴ J. Baxter Sidlow, *Menggali Isi Alkitab 1 : Kejadian-Ester* (Jakarta: Yayasan Komunikasi Bina Kasih, 2001), 221.

²⁵ Derek J. Tidball, *Teologi Pengembalaan* (Malang: Gandum Mas, 2020), 133.

²⁶ Jonar Situmorang, *Sejarah Gereja Umum* (Yogyakarta: ANDI, 2014), 1.

²⁷ Warseto Freddy Sihombing, "Penderitaan Orang Percaya Dalam Surat 1 Petrus," *Jurnal Teologi Dan Pendidikan Agama Kristen KERUGMA*. 1, no. 2 (Oktober 2019): 141–42, <http://www.sttimedan.ac.id/e-journal/index.php/kerugma>.

the persecution experienced as written by the apostle Peter to the immigrant church.²⁸

Theodice

This term arises because there are some assumptions about suffering, which state that everything that makes humans receive bad things, suffering, persecution is not from God.²⁹ A rational/logical thought to reject this assumption, Theodice emerged. The phrase Theodice from the root word Theos means God and dike, which explains about judging or a judicial decision so that the meaning of Theodice is God who judges. Theodice is a concept constructed from philosophy in order to provide answers to every problem and suffering against the existence of the good God.

Suffering in the Authority of God

In the life of a believer, God has absolute rights both in suffering and in joy.³⁰ The suffering that believers experience is to fulfill God's will and everything is already in God's decree. God in His authority can use suffering to fulfill His purpose and this is called secondary causes. Secondary causes can take any form and sometimes go

²⁸ Made Nopen Supriadi, "MAKNA PENDERITAAN KRISTUS DALAM 1 PETRUS 2:18-21."

²⁹ Elvin Atmaja Hidayat, "Iman Di Tengah Penderitaan: Suatu Inspirasi Teologis-Biblis Kristiani."

³⁰ Paulus Daun, "SEPUTAR MASALAH KEDAULATAN ALLAH DAN TANGGUNG JAWAB MANUSIA," *Jurnal Amanat Agung* 4, no. 1 (June 1, 2008): 34.

against human logic.³¹ In every struggle or problem, true Christians will never be disappointed that God is present with all His wisdom, wisdom, and omnipotence.³² The suffering experienced by believers is also God's process to educate them to become mature individuals in faith.³³

Rejoice in Sorrow

Rejoicing in joy is a normal thing to do, but in this case Peter gives advice for believers to be able to rejoice in sorrow. In 1 Peter 1:6 explains that we must rejoice in the salvation that is in Christ even though we must mourn over the many trials experienced. Rejoicing and mourning is a statement that is done simultaneously. The term sorrow here in Greek uses the word *lupeo* which means a very stressful emotional and mental pressure, this word is also the same as the pressure Jesus experienced while praying in the garden of Gethsemane. So Peter wants to state that believers should rejoice even in suffering.³⁴

³¹ Jessica Novia Layantara, "DETERMINISME, MASALAH KEJAHATAN DAN PENYEBAB SEKUNDER MENURUT JOHN CALVIN," *Jurnal Amanat Agung* 11, no. 2 (Desember 2015): 316.

³² Marsi Bombongan Rantesalu, "DOKTRIN KERAJAAN SERIBU TAHUN BERDASARKAN KITAB WAHYU," *Predica Verbum: Jurnal Teologi Dan Misi* 1, no. 2 (Oktober 2019), <https://osf.io/cpvjr>.

³³ H. Sitorus, "Refleksi Teologis Kitab Yeremia Tentang Pesan Sang Nabi Bagi Orang-Orang Buangan. BIA," *BIA': Jurnal Teologi Dan Pendidikan Kristen Kontekstual* 1, no. 2 (2018): 267–80.

³⁴ Timothy Keller, *Walking With God Through Pain & Suffering Berjalan Bersama Allah*

Believers should rejoice or be glad despite the sorrow of suffering for the sake of faith. The persecution or suffering experienced by the Lord Jesus Christ was for the salvation of believers, so this should be the basis of understanding for believers in the midst of persecution/suffering that they have received salvation from the Lord Jesus Christ. Persecution/suffering occurs because of the preaching of the gospel of Christ, this is a responsibility of believers and even in persecution/suffering the gospel must still be preached with joy.³⁵ Rejoicing in times of suffering portrays a hope in the eternal future. The key words are tribulation, perseverance, endurance and finally hope. Trials give results in the form of perseverance, perseverance itself gives an attitude of endurance and the main result of it all is hope. When a believer is in a phase of persecution or suffering but still gives hope for the future, the Holy Spirit will still lead the believer to rejoice. The love that God has given to believers for being justified, as well as its outward reach, characterizes true Christians.³⁶

Melalui Kesulitan Penderitaan (Jawa timur: Perkantas, 2013), 292.

³⁵ Sabda Budiman 7. Yosina Pada Fanmabi, And Harming, “‘Tinjauan Injil Yohanes 15:18-21 Tentang Penganiayaan Dan Respon Orang Percaya Terhadap Penganiayaan,” *Jurnal Borneo Humaniora* 3, No.2, Agustus 2020, 77.

³⁶ Everett F. Harrison, *Tafsiran Alkitab Wycliffe* (Malang: Gandum Mas, 2013), 695.

Purified Faith

The phrase faith universally describes a stronger persuasion or truth. Faith is also often used to describe the belief that the testimony of another person is true, a belief based solely on the good that is already believed to exist in that person. Faith such as bringing self-confidence, trusting a friend, this is a faith that is only intellectual in nature.³⁷ In understanding the concept of true faith, it must incorporate a logical mind (ratio) and then must also pay attention to the relationship between His people and God. The willingness of believers to be guided by the Holy Spirit in order to gain eternal life. When there is an intimate relationship between the people and God, the character of the person will be the character or pattern of his life prioritizing God. So faith is not only believing, but in substance it must see how the people's relationship with God.³⁸

Faith is an attitude of heart and obedience to the word of God in any circumstances. Able to face problems both from fellow Christians and from outside the Christian faith, and in the face of persecution still rely on God. The fact in the

³⁷ Ismahyudi and Bobi Kurnia Putrawan, “Justification by Faith Paul: A Biblical Theological Approach,” *International Journal of Social Research and Review* 5, no. 5 (April 30, 2022): 60–66, <https://doi.org/10.47814/ijssr.v5i5.330>.

³⁸ Alexander Eduard Thodorus de Walick and Peni Hestiningrum, “The Rationality of Faith: The Study of Abraham’s Faith in Hebrews 11:17-19,” *MAHABBAH: Jurnal of Religion and Education* 2, no. 2 (February 15, 2021): 17–19, <https://doi.org/1047135/mahabbah.v2i1.19>.

life of Christians is that they claim to be believers, but when hit by problems, many actually leave God. Human faith can be destroyed when there is a phase of severe problems, especially facing persecution, so they blame God.³⁹ Things like this often happen in the lives of believers because they hold on to their own faith, forgetting that faith in God is the only way.⁴⁰

Suffering is actually an opportunity for believers to purify their faith and be strengthened to face the challenges in this world. The teaching and preaching of God's words related to the end times are enough to contribute to the growth of believers' faith and their enthusiasm to serve God.⁴¹ True Christian faith is a believer who is willing to stand firm. Standing firm illustrates loyalty to Christ. A believer's faith must remain steadfast even in times of suffering, but it must become stronger and this is a concept of faith more than winning.⁴² A person who declares that he believes can be seen through his obedience to God's will. Believing is a response to be able to maintain faith and surrender his life to God

³⁹ Johana Garrison and Doug Brendel, *Belenggu Kekusutan* (Malang: Gandum Mas, 1981), 13.

⁴⁰ J.L. Packer, *Rencana Allah Bagi Manusia* (Surabaya: Momentum, 2004), 236.

⁴¹ Darmadi D, "Memahami Teologi Yohanes Tentang Akhir Zaman," *KALUTEROS: Jurnal Teologi Dan Pendidikan Kristen*, 1 (n.d.): 21–33.

⁴² Kristanto, K and Panggua, G.M, "Hidup Dan Mati: Study Eksegetis Mengenai Maksud Perkataan Paulus Berdasarkan Filipi 1:21 Serta Implikasinya Bagi Orang Percaya Masa Kini," *Kinna Jurnal Teologi* 1 (2018): 1–17, <https://doi.org/10.0302/kinna.v3i1.1053>.

and not abandon his faith.⁴³ A life full of meaning is received by those who have believed in placing the foundation or purpose of their life direction in God's authority. His life is no longer undermined, disturbed, hindered by Satan and every fleshly desire within him.⁴⁴

A firm and sturdy faith does not come by itself, it comes because of perseverance.⁴⁵ Suffering has a positive impact on the growth of the faith of believers, the weakness experienced when feeling suffering is to give awareness that dependence on God is very important.⁴⁶ Through faith believers can rejoice in the midst of suffering, and this is called purity of faith. It is not enough for a person to be a believer but it is required to live a disciplined faith in order to be able to mature in Christ. Being a Christian means being a spiritually disciplined person (to be a spiritual man), being a spiritual man does

⁴³ Elkana Chrisna Wijaya, "“Analisis Kata Murtad Dalam Kitab Ibrani 6:4-6,” *DUNAMIS: Jurnal Teologi Dan Pendidikan Kristiani* 1 (April 30, 2017): 4–6, <https://doi.org/10.30648/dun.v1i2.113>.

⁴⁴ Sonny Zaluchu, "Respon Test of Leadership Menurut Teori Frank Damazio Pada Mahasiswa Pasca Sarjana Jurusan Kepemimpinan Kristen STT Harvest Semarang," *Jurnal Jaffray* 16, no. 2 (2018): 145, https://ojs.sttjafaray.ac.id/index.php//JJV71/article/view/289/pdf_173.

⁴⁵ Ani Teguh Purwanto, "Pengaruh Pengajaran Iman Dan Penderitaan Menurut Filipi 1:29 Terhadap Pertumbuhan Iman Jemaat Bethany Kristus Sabda Benjeng," *Journal KERUSSO* 5, no. 1 (March 17, 2020): 14–19, <https://doi.org/10.33856/kerusso.v5i1.121>.

⁴⁶ David, *Suffering (Penderitaan) Injil Menjadi Harapan Ketika Kehidupan Menjadi Sulit Untuk Dimengerti* (Jawa timur: Literatur Perkantas, 2018), 29.

not mean being a carnal man. So suffering enables the believer's faith to be purified, disciplined and grow into a spiritually mature person.⁴⁷ The Lord Jesus Himself opposed the understanding that suffering is solely due to sin.⁴⁸ Without testing faith will not experience growth (stagnant faith), the test of faith will provide concrete evidence before God.⁴⁹

Honor from Jesus Christ

Suffering for the sake of Christ should not be regarded as a curse but rather an important means of direct honor from Christ.⁵⁰ This world (people who do not accept Christ as Lord and Savior will still oppose the principles of His kingdom. Every true Christian should have the awareness that while following Christ is ready to experience suffering, the suffering that believers experience is because they are different from this world. Jesus as a great teacher experienced suffering so it is no

surprise that His disciples and followers experienced suffering too.⁵¹

When Jesus experienced suffering we can see that He set an important example for believers, Jesus did not retaliate but responded to suffering with gentleness. The persecution experienced by believers actually makes us have participation in Christ's suffering.⁵² Believers must see persecution/suffering as a curse or something that is always bad, but must be able to respond to it by seeing how Jesus dealt with it, by praying, giving thanks, and relying more and more on the Lord Jesus.⁵³ Suffering for Christ's sake and even dying for Christ's sake (martyrdom) provides a proof of the direct impact of the honor of Christ where everyone who endures the suffering shows the quality of his faith in God.⁵⁴

Everyone who wants to preach the cross must also carry the cross. Every believer must experience such things as

⁴⁷ Hendi Hendi and Syelin Umur, "Strategi Pelayanan Pastoral Bagi Kaum Awam Menurut Bapa Gereja Gregorius Agung," *FIDEI: Jurnal Teologi Sistematika Dan Praktika*, 3, no. 1 (2020): 37–61.

⁴⁸ Elvin Atmaja Hidayat, "Iman Di Tengah Penderitaan: Suatu Inspirasi Teologis-Biblis Kristiani."

⁴⁹ Adam Dodds, "The Abrahamic Faiths? Continuity and Discontinuity in Christian and Islamic Doctrine," *Journal of Evangelical Quarterly* 81, no. 3 (2009): 54–230, <http://www.paternosterperiodicals.co.uk/evangelical-quarterly>.

⁵⁰ Banggu, J, "Karunia Menderita, Suatu Analisa Eksegetikal Terhadap Filipi 1:29," *Alethia: Jurnal Teologi Dan Pendidikan Kristen*, I (2020): 29, <https://doi.org/10.55851/aletheia.v1i1.13>.

⁵¹ Joseph Christ Santo, ""Makna Ragi Dalam Ajaran Tuhan Yesus Tentang Kewaspadaan," *FIDEI: Jurnal Teologi Sistematika Dan Praktika*, 1, no. 1 (June 23, 2018): 68–91, <http://www.stt-tawangmangu.ac.id/e-journal.php/fidei/aricle/view/4>.

⁵² W.F. Sihombing, "Penderitaan Orang Percaya Dalam Surat 1 Petrus," *KERUGMA: Jurnal Teologi Dan Pendidikan Agama Kristen* 1, no. 2 (n.d.): 142–51.

⁵³ Sabda Budiman, "Tinjauan Injil Yohanes 15:18-21 Tentang Penganiayaan Dan Respon Orang Percaya Terhadap Penganiayaan," *JURNAL BORNEO HUMANIORA*, agustus 2020, http://jurnal.borneo.ac.id/index.php/borneo_humaniora e-ISSN 2599-3305.

⁵⁴ Patrick M. Clark and Annie Hounsokou, "The Spirituality of Martyrdom Catholic," *University Of America Press*, November 2022, <https://doi.org/https://doi.org/10.2307/j.ctt1d8hbdw>.

enduring hunger, walking long distances, being beaten, insulted by many people but of course the suffering experienced will not be in vain.⁵⁵ When believers are ready to suffer for Christ, this is a significant teaching in the Christian faith.⁵⁶ God does not leave believers alone in undergoing a period of persecution in this form of God's solidarity, people in all phases get strength and hope from God.⁵⁷ Belief in every promise of God makes us rejoice even though we do not see the direct signs of God's protection.⁵⁸

Suffering as God's Grace

The epistle of 1 Peter describes how the suffering experienced by believers is the grace of God. It is a risk for everyone who wants to hold fast to Christ as the only way of truth, where humans must be able to carry their cross as an act of settling sins between individuals by living life according to God's will. Suffering is interpreted as happiness, happiness on this side explains

about participation to feel half of the way of suffering that Christ has done for the salvation of believers. Participation indicates that the believer's life is far from their sins and dedicates themselves in order to enjoy the glory of God.⁵⁹

Christians who are true believers should accept suffering as a grace not as a curse, because true Christians are called not only to believe but also to experience suffering as this can be a testimony of Christian faith.⁶⁰ Grace in the form of "Charis" or in English using the terms gift and grace which means as a gift and grace. In this case, it explains that the suffering experienced by believers is actually a benefit and can also be understood as a pleasure. Believers love suffering because it is through suffering that the miraculous hand of God is able to do all things and nothing is impossible. God gives His gifts to believers in Greek known as ekhariste, which means gifted. The phrase ekhariste means a gift, a grant, and does not require a reward and it can be understood that suffering is a gift from God that is worthy of thanksgiving. In times of suffering God has a special purpose for His

⁵⁵ V.C Pfitzner, *Kesatuan Dalam Kepelbagaian* (Jakarta: BPK Gunung Mulia, 2006), 69.

⁵⁶ Sonny Zaluchu, "Penderitaan Kristus Sebagai Wujud Solidaritas Allah Kepada Manusia," *DUNAMIS: Jurnal Penelitian Teologi Dan Pendidikan Kristiani* 2, no. 1 (2017): 61, <https://doi.org/10.30648/dun.v2i1.129>.

⁵⁷ Haris Evan Siahaan, "Mengajarkan Nasionalisme Lewat Momentum Perayaan Paskah: Refleksi Kritis Keluaran 12:1-51," *DUNAMIS: Jurnal Teologi Dan Pendidikan Kristiani* 1, no. 2 (2017): 1-51.

⁵⁸ QUAERENS: *Jurnal of Theology and Christianity Studies* 2, "God Who Saw Me: Faith and Dehumanization of Exegesis Studies Genesis 16" 4, no. 1 (2022): 16, <https://doi.org/https://doi.org/10.46362/quarensv4il.104>.

⁵⁹ Samuel Sulistiyo, Kornelius Siagian, and Hockey Salim, "Kajian Teologis Mengenai Perspektif Penderitaan Yang Dimaknai Sebagai Suatu Kebahagiaan Ditinjau Dari 1 Petrus 4:1-19," *Jurnal Teologi Wesley Jurnal Ilmiah Teologi Wesley* 1 (2023): 1-19.

⁶⁰ Tri Prapto Suwito, "Penderitaan Dalam Konteks Penginjilan," *Phronesis Jurnal Teologi Dan Misi* 4, no. 1 (n.d.): 88-99, <https://doi.org/https://doi.org/10.4757/phr.v4i1.139>.

people to bestow a glorious and hopeful future.⁶¹

Martyrs of Christ

Martyrdom in English uses the word martyr which describes someone who bears witness. It is universally applied to people who give their lives even to the point of death to defend the faith. A martyr makes a significant contribution by directly experiencing and being able to demonstrate the quality of faith.⁶² The quality of faith of martyrs is like Peter who had integrity. The integrity of a believer is expressed in his daily life, how he establishes good relationships, is responsible for his form of faith.⁶³ Peter himself experienced death by martyrdom, but uniquely he gave a letter full of comfort to his readers. Peter stated that the suffering he experienced was a form of God's grace. When believers follow God, they are ready to take part in suffering which is grace. People who have given their lives in totality are able to give their lives for the glory of God, martyrs are ready to experience persecution to account for their

faith.⁶⁴ Martyrdom teaches us that living faithfully to God prioritizes living for God rather than one's own desires.⁶⁵ A useful life is a life that makes Christ the foundation of its life. A follower of Christ is one who dedicates his life to Christ.⁶⁶

IV. CONCLUSION

In life, every human being definitely does not want to experience suffering, but the fact is that humans cannot avoid suffering. Suffering makes many people leave God, feel that God does not help me, God is unfair, but this is the pattern of people understanding faith rationally. True Christians actually feel God's help in suffering, problems, and the pressures of life. The suffering or persecution experienced by believers gives eternal fruit. Believers in undergoing or viewing suffering must realize that God is Most Just (Theodice), suffering occurs on God's authority (Absolute Rights) so that when believers are under pressure it is very necessary to realize that God has absolute authority in this life.

True Christians when under pressure are very different from people who do not know God. True Christians when in

⁶¹ K. Sefanus and M.S. Marbun, "Memaknai Kisah Ayub Sebagai Refleksi Iman Dalam Menghadapi Penderitaan."

⁶² Tri Hartono and Erni M. C. Efruan, "Model Kemartiran Dalam Penginjilan Rasul Paulus Berdasarkan Kisah Para Rasul Terhadap Kelompok Kabar Baik Di Malang," *Missio Ecclesiae* 10, no. 1 (2021): 1–18, <https://doi.org/10.52157/me.v1oi1.124>.

⁶³ Toni Salurante, "Tanggung Jawab Menjalankan Protokol Kesehatan Ditengah Pandemi Covid-19 Ditinjau Dari Perspektif Etika Kristen," *VISIO DEI: JURNAL TEOLOGI KRISTEN* 3, no. 1 (2021), <https://doi.org/10.35909/visiodei.v3i1.198>.

⁶⁴ Tri Prapto Suwito, "Penderitaan Dalam Konteks Penginjilan."

⁶⁵ Elvin Atmaja Hidayat, "Iman Di Tengah Penderitaan: Suatu Inspirasi Teologis-Biblis Kristiani."

⁶⁶ Irmaya Langi Mentodo, "Hidup Yang Bermakna: Suatu Refleksi Teologis Etis Kesetiaan Terhadap Kemartiran Para Rasul," *MIKTAB: Jurnal Teologi Dan Pelayanan Kristiani* 2, no. 2 (Desember 2022): 187–200.

suffering actually rejoice this is because when facing pressure then God's help enables them to continue to rejoice, because true Christians understand true hope, and eternal life. Suffering makes the faith of true Christians purified even more precious than gold, this indicates that suffering, pressure, problems actually lead to a process of endurance, purity, sincerity.

When true Christians face suffering, they will receive honor, glory not from man but from God. When believers understand this they will see that the suffering they experience is not something frightening but rather it is considered as God's grace. When they understand the meaning of suffering and through suffering their faith is purified this is the reason why many Christians when persecuted do not deny their faith even to death (Martyrdom).

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