

# Dissonance and Harmony

20 - 1 Peter: A New World and A New Way  
Church on the Park | Sunday, 17 Feb 2013

**Text:** 1 Peter 5:10-14

**Intro:** In his first letter, Peter describes the Christian life as a journey, pilgrimage and battle. This journey is not just for ourselves, but for God and to win people to him. Peter makes it clear that we will suffer, but also we can possess unspeakable and glorious joy. Today is our last message on 1 Peter, and we will discover that God never leaves us in weaknesses and suffering, but strengthens us through it.

“After you have **suffered** for a **little while**, the God of **all grace**, who called you to His **eternal glory** in Christ, will Himself **perfect, confirm, strengthen and establish you**. To Him *be* dominion forever and ever. Amen.” (1 Pet. 5:10, NASB)

**1) Suffering is never the end note. Instead, it’s a passing dissonance that will be resolved by him who has all power.** (1 Pet. 5:10)

- In music you have **dissonance** and **harmony**, tension and resolution. (Technically, consonance and dissonance.) The tension (especially used in jazz) keeps you hanging on to hear the resolution. If it’s all dissonance, it’s bad music. (black & white notes)
- Our Lord is like the **chief conductor**. He doesn’t leave us in disorder and dissonance. Instead, he **restores** and renews us in all our pain.
- God **repairs** and **mends** us (Matt. 4:21)
- **Pilgrim’s Progress**. From the hill of difficulty through the lions to the **Palace Beautiful**, a place of **relief** and **security** (pg. 49ff). He slept in the chamber of Peace with a window toward the rising-sun. The next day they showed all the rarities of the place and later equipped him with armour.
- When you have a heavenly perspective, suffering is only **a little while**. But when you are going through it, it seems like forever. (2 Cor. 4:17)
- When you are going through the shadow of death and the hill of difficulty always keep the end in mind—keep before your eyes the **eternal glory** God has called us to.

**2) When we are suffering we can be confident that God will strengthen and restore us.** (1 Pet. 5:10)

- “Weeping may linger for the night, **but joy comes with the morning.**” (Psa. 30:5, NRSV)
- God **repairs** and **mends** us (Matt. 4:21). *Katartizo* (the first restoration word)
- **God’s purpose** in our sufferings is to make us **stronger** and build a stronger foundation in our lives.
- God is not wanting to destroy us, but renew us.

- All **throughout history** God has been restoring his children no matter what they go through.
  - After Joseph suffered God restored him
  - After Moses suffered God restored him
  - After David suffered God restored him
  - \*After **Job** suffered God restored him (Job 1-3, 42)
  - After Jesus suffered God restored him (\*The **Cross & Resurrection**)
  - **Peter's example** (\*Luke 22:31-32)
    - Peter's example, God restores us so that we can restore others.
    - God strengthens us so much that we can then strengthen others.
  - In other words, as they humbled themselves under God's mighty hand, God lifted them up in due time.
- He strengthens us on the **inside**, making us more firm in our faith, attitude, love and hope. He makes our foundations firm, immovable by people, things or situations.

### 3) Our God is the God of all grace. And this grace is not a wimpy pussycat, but a roaring lion. (1 Pet. 5:10)

- In this passage, God is described as the God of all grace. That means he has **grace for anything and everything you will go through**. Grace means God's **empowering favour**. It means that God is able to redeem you in whatever situation you're in and make the story of your life beautiful no matter what cards are dealt to you. (Rick Warren. 5 Cards. Circumstances, Chemistry, Connections, Consciousness, Choice)
- Jesus is not raising pussycats, but lions. He's not wanting wish-washy **jelly fish**, but fiery **marlins**. (Marlins have a spike/sword on their head, and can be over five meters long).
- **Paul associates grace with power**, not just forgiveness (2 Cor. 12:7-10).
- Our Father doesn't do **half a job**, leaving us half finished (Phil. 1:9)
- Remember, God's the one at work in your life, you don't have to save or establish yourself. You merely have to stand firm in his grace.

**Conclusion:** Suffering is only for a little while, it's never the final note. In our weakness God is at work to strengthen and restore us. And our Father never does half a job—he brings our formation to completion. Suffering is like the purifying fire that makes the gold in our lives sparkle. It makes us more like Jesus.

#### END NOTES

In [music](#), a **consonance** (Latin *con-*, "with" + *sonare*, "to sound") is a [harmony](#), [chord](#), or [interval](#) considered stable (at rest), as opposed to a **dissonance** (Latin *dis-*, "apart" + *sonare*, "to sound"), which is considered to be unstable (or temporary, transitional). In more general usage, a *consonance* is a combination of notes that sound pleasant to most people when played at the same time; *dissonance* is a combination of notes that sound harsh or unpleasant to most people.

"A stable tone combination is a consonance; consonances are points of arrival, rest, and resolution."—Roger Kamien (2008), p.41[9]

"An unstable tone combination is a dissonance; its tension demands an onward motion to a stable chord. Thus dissonant chords are 'active'; traditionally they have been considered harsh and have expressed pain, grief, and conflict."—Roger Kamien (2008), p.41[9]

**καταρτίζω *katartízō***; fut. *katartísō*, from *katá* (2596), with, and *artízō* (n.f.), to adjust, fit, finish, from *ártios* (739), fit, complete. The fundamental meaning is to put a thing in its appropriate condition, to establish, set up, equip, arrange, prepare, mend. Also from *artízō* (n.f.): *exartízō* (1822), to accomplish.

(I) To refit, repair, mend that which is broken such as the nets (Matt. 4:21; Mark 1:19). Metaphorically, of a person in error, to restore, set right (Gal. 6:1). By implication and in the proper force of *katá* (2596), meaning to make a perfect fit, suitable, such as one should be, deficient in no part. Of persons (Luke 6:40; 1 Cor. 1:10; 2 Cor. 13:11; Heb. 13:21; 1 Pet. 5:10); of things, e.g., to fill out, supply (1 Thess. 3:10).

(II) Generally to prepare, set in order, constitute, only in the pass. and mid. (Rom. 9:22) where the perf. must be taken with the mid. sense in that the vessels of wrath, or the unsaved, fitted themselves unto destruction. They were not fitted for destruction by God. See Matt. 21:16 from Ps. 8:2. In Heb. 10:5, "a body hast thou prepared me," as a sacrifice, see Ps. 40:7. In Heb. 11:3, the ages were created and set in order (cf. Sept.: Ps. 74:16; 89:37).

**Deriv.:** *katártisis* (2676), the act of completion, making fit; *katartismós* (2677), complete furnishing, fitting; *prokatartízō* (4294), to perfect or make fit beforehand, make right, equip beforehand.

**Syn.:** *sunistáō* (4921), to constitute; *suníēmi* (4920), to put together; *suntássō* (4929), to arrange jointly; *sundéō* (4887), to bind with; *déō* (1210), to bind; *sunarmologéō* (4883), to fit or frame together; *harmózō* (718), to adapt, fit, join together; *exartízō* (1822), to accomplish, equip fully.

**Ant.:** *chōrízō* (5563), to put asunder, separate; *dialúō* (1262), to dissolve utterly; *lúō* (3089), to loose; *apotássō* (657), to renounce or disown; *aporríptō* (641), to reject.<sup>1</sup>

**στηρίζω *stērízō***; fut. *steríxō*, from *hístemi* (2476), to stand. To set fast, to fix firmly, trans.:

(I) In the perf. pass., *estériktoi* (Luke 16:26, meaning is set fast, established permanently, stands fixed; Sept. Gen. 28:12).

(II) Trans. (Luke 9:51, "he steadfastly set his face to go").

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<sup>1</sup> Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

(III) Of persons, to make steadfast in mind, confirm, strengthen (Luke 22:32; Rom. 1:11; 16:25; 1 Thess. 3:2, 13; 2 Thess. 2:17; 3:3; James 5:8; 1 Pet. 5:10 ([TR] in the aor. opt., but in later editions *stērixai* [fut. indic. 3d person sing]); 2 Pet. 1:12; Rev. 3:2).

**Deriv.:** *astērikτος* (793), unsettled, unstable; *epistērizō* (1991), to strengthen; *stērigmós* (4740), stability.

**Syn.:** *stereóō* (4732), to make firm; *bebaióō* (950), to confirm; *krataiόō* (2901) and *dunamόō* (1412), to strengthen; *endunamόō* (1743), to make strong; *exischύō* (1840), to have full strength; *sthenόō* (4599), to make strong.<sup>2</sup>

**στηρίζω<sup>a</sup>; ἐπιστηρίζω; στερεόω<sup>b</sup>:** to cause someone to become stronger in the sense of more firm and unchanging in attitude or belief—‘to strengthen, to make more firm.’

στηρίζω<sup>a</sup>: σύ ποτε ἐπιστρέψας στήρισον τοὺς ἀδελφούς σου ‘when you turn back, you must strengthen your brothers’ or ‘... your fellow disciples’ Lk 22:32.

ἐπιστηρίζω: ἐπιστηρίζοντες τὰς ψυχὰς τῶν μαθητῶν ‘they strengthened the believers’ Ac 14:22.

στερεόω<sup>b</sup>: αἱ μὲν οὖν ἐκκλησίαι ἐστερεοῦντο τῇ πίστει ‘so the churches were strengthened in the faith’ Ac 16:5.<sup>3</sup>

**σθενόω:** to cause someone to be or to become more able or capable, with the implication of a contrast with weakness—‘to make more able, to strengthen.’ ἀὐτὸς καταρτίσει, στηρίξει, σθενώσει ‘he will restore, strengthen, and make (you) stronger’ 1 Pe 5:10. The terms στηρίζω (see 74.19) and σθενόω in 1 Pe 5:10 are very similar in meaning and serve primarily to intensify the meaning of making persons more able to engage in or to undergo certain experiences.<sup>4</sup>

**θεμελιόω *themeliόō*;** fut. *themeliόsō*, from the adj. *themélios* (2310), foundational, fundamental. To found, to lay the foundation of anything. Used trans. (Matt. 7:25; Luke 6:48; Heb. 1:10 quoted from Ps. 102:25; Sept.: Josh. 6:26). Metaphorically, to ground, establish, confirm (Eph. 3:17; Col. 1:23; 1 Pet. 5:10).

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<sup>2</sup> Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

<sup>3</sup> Louw, J. P., & Nida, E. A. (1996). *Vol. 1: Greek-English lexicon of the New Testament: Based on semantic domains* (electronic ed. of the 2nd edition.) (677). New York: United Bible Societies.

<sup>4</sup> Louw, J. P., & Nida, E. A. (1996). *Vol. 1: Greek-English lexicon of the New Testament: Based on semantic domains* (electronic ed. of the 2nd edition.) (675). New York: United Bible Societies.

**Syn.:** *edaphízō* (1474), to lay even with the ground.<sup>5</sup>

**θεμελιόω**<sup>b</sup>: to provide a firm basis for belief or practice—‘to provide a basis for, to provide a foundation for, to cause to be steadfast in.’ ἔι γε ἐπιμένετε τῇ πίστει τεθεμελιωμένοι ‘if, indeed, you remain well-founded in the faith’ Col 1:23.<sup>6</sup>

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<sup>5</sup> Zodhiates, S. (2000). *The complete word study dictionary: New Testament* (electronic ed.). Chattanooga, TN: AMG Publishers.

<sup>6</sup> Louw, J. P., & Nida, E. A. (1996). *Vol. 1: Greek-English lexicon of the New Testament: Based on semantic domains* (electronic ed. of the 2nd edition.) (377). New York: United Bible Societies.