

ACTS CHAPTER 5

TROUBLE IN THE CHURCH

Acts 5:1-11 "A man called Ananias, together with his wife Sapphira, sold a bit of ground he had, and surreptitiously kept back part of the price, and his wife knew about it. He brought some part of the price and laid it at the feet of the apostles. Peter said to him, 'Ananias, why has Satan filled your heart so that you have deceived the Holy Spirit and kept back part of the price of your ground? While it remained yours did it not remain your own, and after it had been sold was it not entirely at your disposal? Why did you put this business into your heart? It is not to men you have lied but to God.' As Ananias listened to these words, he collapsed and breathed his life out. Great awe came upon all who heard it. The young men rose and bound him up and carried him out and buried him. "After an interval of about three hours his wife came in and she was not aware of what had happened. Peter said to her, 'Tell me, did you sell the piece of ground for so much?' 'Yes,' she said, 'for so much.' Peter said to her, 'Why is it that you agreed to tempt the Spirit of the Lord? Look now, the feet of those who have buried your husband are at the door and they will carry you out.' Immediately she collapsed at his feet and breathed her life out. When the young men came in they found her dead and they carried her out and buried her beside her husband. And great awe came upon the whole Church and upon all who heard these things."

2 things about the early Church,

- the expectancy of God's power and action in their minds and
- the extraordinary respect in which they held apostles.

It was in that atmosphere that the rebuke of Peter acted as it did.

Even in the early Church there were very imperfect Christians; but the Bible refuses to present an idealised picture of anything.

Even in its greatest days the Church was a mixture of good and bad.

Sin, all sin, is sin against God.

- (i) Failure (missing the mark) in diligence is sin against God.
- (ii) Failure to use our talents is sin against God.
- (iii) Failure in truth is sin against God.

When we sin, it is sin against the guidance of the Spirit in our hearts.

Ananias and Sapphira's lie

1) Now a man named Ananias, together with his wife Sapphira, also sold a piece of property. 2) With his wife's full knowledge he kept back part of the money for himself, but brought the rest and put it at the apostles' feet.

"But" - note that this is connected to the verses before.

The Church has never been harmed from without; perpetually harmed and hindered by perils from within.

"It is more blessed to give than to receive" - Jesus' words in Acts 20:35.

"I am the Truth."

Whenever Jesus came upon an adulteress, or murderer, His response was always compassion and forgiveness, with one exception.

There is one sin that he invariably used the harshest words against: the sin of hypocrisy.

(Cf. *Mt 23:13-31; Jn 8:18-19, 41-44, 56-58*).

God hates a lie.

With Ananias and Sapphira, it appears that their sin was not withholding part of the money but lying about it.

Seeing the great generosity of Barnabas, and how well he was respected, they jealously decided they wanted some of the same.

Selling a possession of land themselves, they gave only a portion to the church, while implying that they had sacrificially given it all to the church.

"kept back" = *nosphizomai*, = "to misappropriate"; the same word was used of Achan's theft, its only other use in the New Testament means to steal (Titus 2:10).

Notice that both husband and wife were in on the deception.

It is implied that they had vowed to give the whole proceeds of the sale to God, but then changed their mind and handed over only part.

Once the love of money takes possession of a person, there is no evil that he cannot or will not do.

Question: Who is in the greatest danger of 'loving money', he who has much of it or he who has little of it?

Peter confronts Ananias

3) Then Peter said, "Ananias, how is it that Satan has so filled your heart that you have lied to the Holy Spirit and have kept for yourself some of the money you received for the land? 4) Didn't it belong to you before it was sold? And after it was sold, wasn't the money at your disposal? What made you think of doing such a thing? You have not lied to men but to God."

5) When Ananias heard this, he fell down and died. And great fear seized all who heard what had happened. 6) Then the young men came forward, wrapped up his body, and carried him out and buried him.

Peter was probably just as surprised as everyone else.

Peter just confronted Ananias with the issue and the guy died!

The error was not the gift amount
not the sale of the land.
not in giving it to the Church.

The error was saying one thing while doing another = hypocrisy.

There may be something deeper = verse 3 says that "Satan had filled thine heart to lie.

God gave Peter supernatural insight into what Ananias had done;

this spiritual gift, called the word of knowledge, is mentioned in 1 Corinthians 12:8.

Ananias looking for status and respect was expecting praise for his spectacular gift, but was rebuked instead.

Peter did not accuse Ananias of lying to the church, or to the apostles, but to the Holy Spirit Himself.

The land and its value belonged to Ananias alone;
he was completely free to do with it what he wanted.

His crime was not withholding the money,
but in deceptively implying that he was giving it all.

His sin was greed (in keeping the money);

but his greater sin was pride, in wanting everyone to consider him so spiritual that he "gave it all."

It wasn't that Ananias' gift wasn't big enough, but that the sacrifice of the wicked is an abomination to the Lord (*Proverbs 15:8*).

Their sin, as all sin is unnecessary:

While it remained, was it not your own?
And after it was sold, was it not in your own control?

Ananias was free to use the money for whatever he wanted - except as a deceptive means to inflate his own spiritual pride.

Satan can influence the life of a believer, even a spirit-filled believer. But he can't sin for you. Sin is always a choice you make.

Notice: The death of Ananias was completely the act of God."

Peter was probably more surprised than anyone when Ananias fell down dead!

God struck Ananias dead for his offense; seems harsh?

GOD HATES SIN !!!

The greater wonder is that God delays, withholding His righteous judgment in other cases

Ananias received exactly what he deserved;

Ananias probably died of a heart attack.

He lived in a time, and among a people, who really believed there was a God in heaven that we must all answer to.

It frightened him to have his sin exposed, and to know he was accountable before God for it.

Today many just yawn or debate if confronted with sin!

God is God

He is pure, righteous and holy.
His justice will fall on all sin...

Why don't we see God judge the same way now?

Then the church was like a young tree, A shoot without limbs or branches. To permit corruption then would have killed the tree down to its roots.

Today, the church has many "branches". Even if the entire body of Christ in the United States were to become corrupt through scandal or sin, there is plenty of strength in other parts of the "tree".

God's administration of the Church today is not what it was, or we would have many dead men and women at the end of some services."

The shock of being exposed was too much for Ananias;

for many "Christians" in compromise, their greatest fear is being found out.

We presume much when we assume that there is always time to repent, time to get right with God, time to get honest with Him.

Any such time given by God is an undeserved gift that He owes no one;

we should never assume it will be there.

God's purpose was accomplished in the church at large:

So great fear came upon all those who heard these things (one of the great understatements of the Bible)

Most 'pledge' drives – including Faith Promise – draw promises of great sums from the church. Financial planners automatically assume that they will only receive 70%-80% of the funds actually pledged.

What does that say about us versus Ananias and Sapphira ??

Sapphira is confronted by Peter

7) About three hours later his wife came in, not knowing what had happened. 8) Peter asked her, "Tell me, is this the price you and Ananias got for the land?"

"Yes," she said, "that is the price."

9) Peter said to her, "How could you agree to test the Spirit of the Lord? Look! The feet of the men who buried your husband are at the door, and they will carry you out also."

10) At that moment she fell down at his feet and died. Then the young men came in and, finding her dead, carried her out and buried her beside her husband. 11) Great fear seized the whole church and all who heard about these events.

Sapphira was a knowing and willing participant in the sin,

Married couples in the Lord have a responsibility to keep each other from sin and to refuse to participate in sin together,

God will hold each accountable.

The concept of submission does not extend to submitting unto sin.

Verse 11] first appearance of the word. "Church" in Acts

The Greek word has both a Gentile and a Jewish background.

Gentile useage denotes a citizen-assembly of a Greek city . . .

Jewish usage denotes the community of believers in Jesus.

In the Septuagint (Greek OT) it is one of the words used to denote the people of Israel in their religious character as Yahweh's 'assembly.'"

THE ATTRACTION OF CHRISTIANITY

Acts 5:12-16 *"Many signs and wonders were done among the people through the hands of the apostles; and they were all together in Solomon's colonnade. Of the others no one dared to meddle with them. But the people held them in the highest esteem; nay more, crowds of men and women believed in the Lord and attached themselves to them. The result was that they brought the sick to the streets and laid them on beds and pallets, so that, when Peter came, even his shadow might fall on some of them; and a crowd assembled from the cities round about Jerusalem carrying the sick and those who were troubled by unclean spirits; and all of them were healed."*

The Church met on Solomon's colonnade, one of the two great colonnades which surrounded the Temple area.

The early Christians were constant in their attendance at the House of God, desiring ever to know God better and to draw upon his strength for life and living.

The early Christians assembled where everyone could see them.

They knew what had happened to the apostles and what might well happen to them; but they were determined to show all men whose they were and where they stood.

The early Church was a supremely effective Church. Things happened.

The Church still exists to help make bad men good; Men will always throng to a Church where lives are changed.

It's not the relevance of the music, the program, the charisma of the leadership, or the technology in use – it is the relevance of changed lives

This passage closes with a reference to those troubled by unclean spirits.

The ancient people attributed all disease to the agency of such spirits.

Continuing power in the church - Power shown through miracles and unity

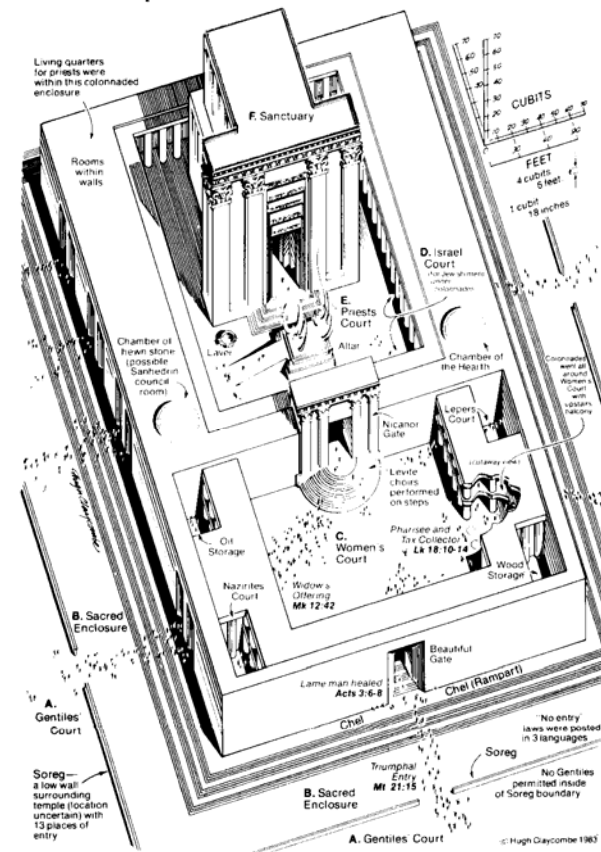
12) The apostles performed many miraculous signs and wonders among the people. And all the believers used to meet together in Solomon's Colonnade.

Apostle's were used in these miracles to valid them as God's messengers to His people.

Done in public places, in full view of people and enemies alike

The second temple was a massive compound, with extensive collonades and covered areas. The Church met in an area of the temple complex open to all – Solomon's porch.

Herod's Temple — 20 B.C.—A.D. 70



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The church's reputation and growth

13) No one else dared join them, even though they were highly regarded by the people. 14) Nevertheless, more and more men and women believed in the Lord and were added to their number.

"Join himself to them" - probably meaning to the apostles or it may mean no one tried what Ananias and Sapphira had tried

Verse 14 notes that more believed and were added to the believers.

The community of Christians had a great reputation for integrity, and everybody knew it was a serious thing to be a follower of Jesus.

An Ananias and Sapphira incident would cut down on casual commitment!

Even though people knew it was a serious thing to be a Christian, the Spirit of God kept moving with power and the Church kept growing.

Notice that new believers were added to: added to the Lord, not to a "church" or a person or even a movement, but to God Himself.

Miraculous expectation in the early church

15) As a result, people brought the sick into the streets and laid them on beds and mats so that at least Peter's shadow might fall on some of them as he passed by. 16) Crowds gathered also from the towns around Jerusalem, bringing their sick and those tormented by evil spirits, and all of them were healed.

People were so convinced of the reality and power of what the Christians believed, they thought they could be healed by merely being touched by Peter's shadow.

The text does not say people were healed by Peter's shadow;
it says people thought they might be.

Assuming people were healed, apparently, even the shadow of Peter became a point of contact where people would release faith in Jesus as healer;

People must have well understood what Peter was communicating in chapter 3: that Jesus heals, even if it is through His apostles.

It may sound crazy that one could be healed by the touch of a shadow;

We know one was healed by the touch of a garment, when the woman touched the hem of Jesus' garment (Luke 8:44).

There wasn't anything magical in the garment, but it was a way her faith was released.

"It may be significant that the verb episkiazo, which Luke chooses, meaning 'to overshadow', he has used twice in his Gospel of the overshadowing of God's presence."

"The idea that shadows had magical powers, both beneficent and malevolent, was current in the ancient world and explains the motivation of the people."

Luke, the reliable historian and a physician, would not accept stories of 'miraculous healing' without investigating them.

Don't miss the link the purity of the Church protected and preserved in the first part of the chapter and the power displayed here.

Also notice: We see a multitude gathers in from the surrounding cities to Jerusalem. People are coming from afar to the apostles, instead of the apostles going to them.

Joh 12:32 And I, if I be lifted up from the earth, will draw all men unto me.

Jesus was 'lifted up from the earth'

- He rose from the dead
- He ascended to the Father
- He is seated at the Father's right hand making intercession FOR US...

The Church was obedient

Church was Spirit filled.

- ⇒ Church was pure.
- ⇒ Church was powerful.

ARREST AND TRIAL ONCE AGAIN

Acts 5:17-32 "But the high priest and his party (the local sect of the Sadducees) were filled with envy, and they laid hands on the apostles and put them under public arrest. But through the night the angel of the Lord opened the doors of the prison and led them out and said, 'Go, stand in the Temple and tell the people all the words of this life.' When they heard this they came into the Temple very early and began to teach. When the high priest and those with him arrived, they summoned the Sanhedrin and all the council of the sons of Israel; and they despatched messengers to the prison that they should be brought. When the officers arrived they did not find them in the prison. When they returned, they brought news saying, 'We found the prison shut with all security, and the guards standing at the doors, but when we opened the doors we found no one inside.' When the superintendent of the Temple and the chief priests heard these words, they did not know what to make of them and could not understand what could have happened. But someone arrived and told them, 'Look now, the men you put in prison are standing in the Temple and teaching the people.' Then the superintendent of the Temple went away with his officers and fetched them, but he used no force, for they were afraid of the people in case they might be stoned. When they had fetched them they stood them amidst the Sanhedrin. The high priest questioned them, 'We laid the strongest injunctions on you not to teach in this name; and, look now, you have filled Jerusalem with your teaching and you are aiming at bringing on us guilt for the blood of this man.' Peter and the apostles answered, 'It is necessary to obey God rather than men. The God of our fathers raised up Jesus whom you got into your hands and hanged on a tree. God has exalted him as Prince and Saviour at his right hand, to give repentance to Israel and remission of sins, and we are witnesses of these things, as is the Holy Spirit, whom God gave to those who obey him.'"

The Sanhedrin had strictly ordered the Church (Peter and John) to abstain from teaching in the name of Jesus and they had publicly disregarded that injunction.

That to the Sanhedrin was a doubly serious matter.

These apostles were not only heretics, they were also potential disturbers of the peace.

Palestine was always an inflammable country; if this were not checked it might well result in some kind of popular rising; and that was the last thing the priests and Sadducees wanted, because then Rome would intervene.

The arrest and imprisonment of the apostles

17) Then the high priest and all his associates, who were members of the party of the Sadducees, were filled with jealousy. 18) They arrested the apostles and put them in the public jail.

It was not the total Sanhedrin that acted to re-arrest Peter and John, but the Sadducees which were the power group that controlled the Sanhedrin.

The healings were an embarrassment to them as they denied the supernatural.

Like Jesus before them, are persecuted **because of their good works.**

Their popularity with the people is a threat to those who have an interest in the status quo of religious and moral darkness.

Angelic intervention frees the apostles

19) But during the night an angel of the Lord opened the doors of the jail and brought them out. 20) "Go, stand in the temple courts," he said, "and tell the people the full message of this new life."

They are not only set free, they are set free for a purpose.

They are told to - Go, stand in the temple and speak to the people all the words of this life.

The pattern for our own lives.

We are set free so that we may proclaim all the words of this life, instead of being set free for our own pleasure and comfort.

Peter and John had become men of courage.

The command to go straight back and preach in the Temple following their release sounds almost incredible; almost reckless and certainly an act of brazen civil disobedience.

And yet they went.

They were men of principle.

Their ruling principle was that in all circumstances obedience to God must come first.

They never asked, "What's wrong with this?"

Is this course of action safe?

Is this breaking the law?

They always asked, "What's right about this?"

Is this what God wants me to do?

Will this please the Lord?

Will this bring Him glory ?

They had a clear idea of their commission, function and purpose.

They knew that they were witnesses for Christ.

A witness is one who speaks from first-hand knowledge.

He knows from personal experience that what he says is true.

The apostles are imprisoned by the Jewish rulers

"angelos" has two meanings.

It means an angel – a supernatural, spiritual being

it is also the normal word for a messenger of any sort.

It is possible that they only understood this was an angel in retrospect; angels often come in human appearance

(Luke 24:3-7; Hebrews 13:2).

The apostles begin preaching again, and are arrested again by the Jewish rulers

21) At daybreak they entered the temple courts, as they had been told, and began to teach the people.

22) When the high priest and his associates arrived, they called together the Sanhedrin--the full assembly of the elders of Israel--and sent to the jail for the apostles. But on arriving at the jail, the officers did not find them there. So they went back and reported, 23) "We found the jail securely locked, with the guards standing at the doors; but when we opened them, we found no one inside." 24) On hearing this report, the captain of the temple guard and the chief priests were puzzled, wondering what would come of this.

25) Then someone came and said, "Look! The men you put in jail are standing in the temple courts teaching the people." 26) At that, the captain went with his officers and brought the apostles. They did not use force, because they feared that the people would stone them.

27) Having brought the apostles, they made them appear before the Sanhedrin to be questioned by the high priest. 28) "We gave you strict orders not to teach in this name," he said. "Yet you have filled Jerusalem with your teaching and are determined to make us guilty of this man's blood."

It would have been tempting for them to think that since they were miraculously released, that God would keep them from being arrested again, but that wasn't the case.

This time the whole Sanhedrin gathers to sit in judgment. The council and the senate, the whole group.

The officials are amazed at the miracle of how these men could be preaching while their prison cell gate was still securely locked.

The hearts of the Jewish rulers are again exposed;

they fear the people, but not God.

Notice: The Sanhedrin gives us a progress report.

"You have filled Jerusalem with your teachings..."

"This Man": an obvious attempt to avoid saying the name "Jesus."

When the apostles are taken into custody again in verse 26, they knew God could release them again, if it pleased Him to do so.

Notice: The apostles do not appeal to popular opinion for protection against the Jewish rulers ("Are you going to let them take us away?!"); their trust is in God and God alone.

A carnal solution to their problem was available (start a petition, hold a rally, start a riot), but they did not use it.

The resolution of their case before the Jewish rulers

The testimony of the apostles before the Sanhedrin

29) Peter and the other apostles replied: "We must obey God rather than men! 30) The God of our fathers raised Jesus from the dead-- whom you had killed by hanging him on a tree. 31) God exalted him to his own right hand as Prince and Savior that he might give repentance and forgiveness of sins to Israel. 32) We are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey him."

"Being a witness" - does not mean that you win them over, but you just declare the word of God.

Peter never mentions Jesus Christ without blaming them for the crucifixion.

A testimony faithful to the foundation of the Christian faith: man's guilt, Jesus' death and resurrection, and our responsibility to respond.

A testimony of great boldness, in contrast to the Sanhedrin, who were more concerned about man's opinion than God's opinion.

A testimony reliable, because it is based on eyewitness testimony, which is also confirmed by God!

The apostles' response to the Sanhedrin is not a defense, nor is it a plea for mercy. It is a simple explanation of action.

We should obey rulers, but not when they contradict God:

Why does Peter refer to the cross as a tree?

He is drawing an association from Deuteronomy 21:22-23, where it says that a person who is hanged from a tree is cursed by God.

Peter is bringing attention to the magnitude of their rejection of Jesus, pointing out that they killed him in the worst way possible, both from a Roman (the cross) and a Jewish (the "tree" association) perspective.

"xylon" [tree] was used in antiquity and in the LXX variously for 'a tree,' 'wood' of any kind, 'a pole,' and various objects made of wood, including 'a gallows,' it is also used in the NT for the cross of Jesus."

AN UNEXPECTED ALLY

Acts 5:33-42 *"When they heard this they were torn with vexation and planned to destroy them. But a certain Pharisee called Gamaliel stood up in the Sanhedrin, a teacher of the law held in honour by all the people, and ordered that the men should be put out of the meeting for a short time. He said to them, 'Men of Israel, take heed to yourselves regarding these men and think what you are going to do with them. Before these days Theudas arose, saying that he was someone. Men to the number of about four hundred attached themselves to him. He was destroyed and all who were persuaded by him were dispersed and came to nothing. After him Judas the Galilaeen arose, in the days when the census was taken, and he persuaded the people to follow him. He too perished and all the people who were persuaded by him were scattered abroad. And in the present circumstances I say to you keep off these men and let them go, because if this purpose and this affair is of men it will come to nothing; but if it is of God you cannot stop them. So take care that you do not turn out to be men who are fighting against God.' They were persuaded by him. So they called in the apostles, and, when they had threatened them, they enjoined them not to speak in the name of Jesus and sent them away. So they went out from the presence of the Sanhedrin rejoicing because they were deemed worthy to suffer dishonour for the name. Every day in the Temple and from house to house they never stopped teaching and proclaiming the good news that Jesus was God's Anointed One."*

Gamaliel's advice to the Sanhedrin

33) *When they heard this, they were furious and wanted to put them to death. 34) But a Pharisee named Gamaliel, a teacher of the law, who was honored by all the people, stood up in the Sanhedrin and ordered that the men be put outside for a little while. 35) Then he addressed them: "Men of Israel, consider carefully what you intend to do to these men. 36) Some time ago Theudas appeared, claiming to be somebody, and about four hundred men rallied to him. He was killed, all his followers were dispersed, and it all came to nothing. 37) After him, Judas the Galilean appeared in the days of the census and led a band of people in revolt. He too was killed, and all his followers were scattered. 38) Therefore, in the present case I advise you: Leave these men alone! Let them go! For if their purpose or activity is of human origin, it will fail. 39) But if it is from God, you will not be able to stop these men; you will only find yourselves fighting against God."*

Furious: "Luke graphically describes them as 'being sawn asunder (in heart).

It was politically foolish for the Sadducees to go for the death penalty without support from the Pharisees.

There were never more than about six thousand of Pharisee's at any one time and the austerity of their lives made them highly respected.

Pharisee literally means "The Separated Ones," and they had separated themselves from ordinary life in order to devote themselves to the keeping of the law in its every small detail.

The Sadducees were the wealthy collaborationists, who were ever seeking to preserve their own prestige; but the Pharisees had no political ambitions.

Gamaliel was a Pharisee.

Gamaliel was the grandson of the esteemed Hillel, the founder of Israel's strongest school of religion.

Gamaliel was more than respected; he was loved.

He was a kindly man with a far wider tolerance than his fellows.

He was one of the very few Pharisees who did not regard Greek culture as sinful.

He was one of the very few to whom the title "Rabban" had been given.

The title Rabban ("our teacher"), was a step above the title Rab ("teacher") or Rabbi ("my teacher").

Men called him "The Beauty of the Law."

Gamaliel was Saul's (Paul's) teacher.

When the Sanhedrin seemed likely to resort to violent measures against the apostles Gamaliel intervened.

The Pharisees had a belief which combined fate and free-will.

They believed that all things were in the hand of God and yet that man was responsible for his actions.

"Everything is foreseen," they said, "yet freedom of choice is given."

Gamaliel's Council

Gamaliel's point was that they must have a care in case they were exercising their free-will to go against God.

He pleaded that if this matter was not of God, it would come to nothing anyway.

He quoted two examples.

Theudas.

In those days Palestine had a quick succession of fire-brand leaders who set themselves up as the deliverers of their country and sometimes even as the Messiah.

There was a Theudas some years later who led a band of people out to the Jordan with the promise that he could divide the waters and that they would walk over dryshod, and whose rising was swiftly dealt with. Theudas was a common name.

Judas (not Iscariot)

He had rebelled at the time of the census, taken by the governor Quirinius in A.D. 6 in order to arrange taxation.

Judas took up the position that God was the King of Israel; to him alone tribute was due, all other taxation was impious and to pay it was a blasphemy.

He attempted to raise a revolution but failed.

Gamaliel's point was that there were guys who would rise up and get a following; but if God is not behind it, it gets dispersed. It comes and goes, don't overreact.

Gamaliel was speaking for himself and not for God;

There are many movements that are considered successful in the sight of man, but are against God's truth.

Success is not the ultimate measure of truth.

The apostles are beaten, released, and they resume their preaching with joy

40) His speech persuaded them. They called the apostles in and had them flogged. Then they ordered them not to speak in the name of Jesus, and let them go.

The Sanhedrin listened to Gamaliel and once again, after threatening the apostles, they let them go.

Beaten can be also translated skinned;

the flogging they received stripped the skin off of their backs

people were known to die from it,

Whatever beating or shameful treatment was administered by the Sanhedrin, it did absolutely no good; the disciples didn't stop preaching for a moment.

41) The apostles left the Sanhedrin, rejoicing because they had been counted worthy of suffering disgrace for the Name. 42) Day after day, in the temple courts and from house to house, they never stopped teaching and proclaiming the good news that Jesus is the Christ.

Peter and John and the church went rejoicing in their tribulations.

They rejoiced in persecution for two reasons.

It was an opportunity to demonstrate their loyalty to Christ.

Jam 1:2-4 My brethren, count it all joy when ye fall into divers temptations; 3 Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

It was a real opportunity to share in the experience of Christ.

Rom 8:17 And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified together.

2Ti 2:12 If we suffer, we shall also reign with him: if we deny him, he also will deny us:

Those who shared in the cross-bearing would share in the crown-wearing.

They aren't rejoicing that they suffered, but that they were counted worthy to suffer shame for His name.