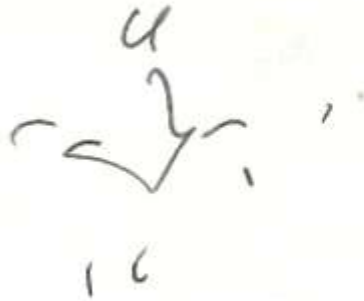


I Peter 1:7



SUBJECT: Precious  
Trial of Our Faith

I Peter. 2:7 "For you therefore that believe is the preciousness"

THE WORD "PRECIOUS" IN THE EPISTLES OF PETER.

I Peter 1:7, 19; 2:4, 6, 7

II " 1:1, 4.

Reading in the King James Version, Peter seems to be fond of this word for in the N.T. it is used but once by James and twice by Paul more in 1 Peter a Greek word which Peter in these two short epistles employ it seven times. It is the word of a beautiful and mighty meaning as the great apostle applies it. I had thought to continue in well-being, but all of a sudden I was thrown into the trial of our faith in Christ. It seems one of the trials that we must come out of my heart as I did light and glory. I declared, first of all, that I would stand firm and true to the end. I had planned to continue in one way more had I been lengthened into three. The first of the trilogy in Peter's first epistle.

I. THE TRIAL OF OUR FAITH IS PRECIOUS. I, 1:7

How unusual to write this to the sojourners in the city provinces who were being persecuted unto death by the Roman government. The mad and cruel Emperor Nero, in order to divert suspicion from himself for the ghastly burning of Rome, accused the sect of the X<sup>ns</sup> for setting fire to the city, and thereafter followed such an inhuman torture of the followers of Christ that the provinces took up the terrible example of the imperial city and rounded to death those who professed faith in Jesus. Peter and Paul, both, soon lost their lives in martyrdom, one by crucifixion, the other by beheading, after Nero set the example of compelling X<sup>ns</sup> to renounce their faith or to die. But before Peter was crucified, he wrote to these fellow-pilgrims in Asia Minor to rejoice even though their constancy and fidelity were tried by fire, for they were kept by the power of God unto salvation, and even the trial of their faith was precious.

Is it a true sentiment here that Peter describes, in avowing that the agony through which a believing soul goes in trial, is to be numbered among the precious things of life? Surely there is some misjudgment, for the precious experiences and memories and possessions of life belong

to the hours of our victories and triumphs. They connect themselves with the joys of possession, with the years of ease and luxury, with the conviction, <sup>of self-importance</sup> of self-importance. These are the precious things in life - the easy things, the soft things, the luxurious things; these are the precious experiences to be coveted, the days and years without trial or anguish or pain or loss or disappointment.

But no! Peter says it is the trial and the agony and the torture and the suffering of a hope against hope that is precious. It is the things that cost us most we hold most dear; it is for whom we suffer most we love most, and it is the faith we die for that is worth having, that is precious.

Is this not true in all human life? It is the sharing of common sorrow and disappointment that brings us and binds us together. <sup>to some things is not true</sup> It is so, with husbands, wives and child. As Jacob left Bethel to go toward the south, Rachel his wife travailed, and in the labor and pain of death gave birth unto a child, and just before she died, she called his name Benoni, child of my sorrow, and then at Bethlehem where the little baby was born, Jacob buried Rachel and set a pillar over her grave. Thereafter, dearest to Jacob's heart, was this little boy Benjamin, his youngest son. <sup>years passed</sup> Joseph became ruler in Egypt and a favorite in the land of Canaan, and he sent his children into Egypt for bread. Now the second time these brethren stand before Joseph, for in the sack of the youngest boy, in Benjamin's sack, is found the cup of Balaam's poisonous mixture. Joseph announces to the children of Jacob that the youngest boy, Benjamin, must stay with him to be his servant, and cannot return to his father. Pharaoh's <sup>son</sup> Judah draws near unto Egypt's ruler and makes the most eloquent and pathetic appeal in human history. ... Gen. 44 ... 45... The basis of the story is to be found in the preciousness of that child Benjamin? And why was he so dear and so loved? Because of the deepest sorrow that witnessed his birth; the cost of his bringing into the world; the preciousness of that memory and sacrifice. It is agony and pain and the sharing of loss and disappointment that binds a family together.

(2) It is so with the soul and his God. The trials of  
our faith, the agonies of human experience, bring us and bind  
us closer to him. When the Lord loveth the chaste with,  
and those whom he chasteneth his own children, love him the  
more and the more. Whom the Lord loveth, he doth permit to  
be sorely tried and tempted; for James says we are to count  
it all joy when we fall into divers temptations (1:2) and that  
blessed is the man that endureth temptation; for when he hath  
been approved, he shall receive the crown of life which the Lord  
promised to them that love him (1:12); and Peter here is our text  
declares that the trial of our faith is precious. Consider Job,  
holy patriarch, man of God. His afflictions were sore and grievous;  
his wife said, "Curse God and die." But through it all, Job clung  
to God: "He gave... took away... blessed..."; and last, brought low  
in spirit as in body: "repent I abhor myself, and repent in dust  
and ashes." He drew there; the trial brought Job to the very heart  
of God. Farther and farther away from his own righteousness and self-  
satisfaction and pride; clean and clean to the holiness of God, until he  
was "renewed" and "renewed" there by the hearing of the ear, but more  
in his spirit than there.

It doth work so in the experience of every true child of God.  
Trials and temptations and tribulations, sorrows and heartaches  
and losses, but bow our heads and our knees and falling  
prostrate before our heavenly Father, in thank and in repentance we  
reach out for his strength and his comfort and his help. In the  
face of some things we may be self-sufficient, but in the face of  
sorest adversity and deepest sorrow we are weak and hesitant  
and turn to find refuge in God.

Is it not therefore precious? the trial of our faith? Paul found  
it so in his great life of sacrifice and missionary labor. He had  
much to boast of. Phil 3: 5-6. No life under the law. II Cor. 11: 22-29  
his wet labor. I Cor. 12: 1-5 his revelations. But no. II Cor. 11: 30. I Cor.  
12: 7-10 his thorn is the flesh: "Therefore I take pleasure in infirmities,  
in reproaches, in necessities, in persecutions, in distresses for Christ's sake;  
for when I am weak, then am I strong." Oh, how near to  
God we can draw when calamity and persecution doth overtake us.  
They who suffer unto death and sell their lives for the gospel's sake  
dwell near the gates of heaven. I once read of a 12 missionary  
who one dark night fled away from carnal violence who

were searching to destroy his life. The missionary climbed up into the tallest tree; the natives came, with great torches lighting the woods. The missionary thought any moment they might see him and take him. "But," he said, "I was accepted. There in the top of that great tree a calm and a peace came over my soul. The Lord promised 'I will never leave thee nor forsake thee; and he ~~will~~ <sup>will</sup> be with me that night." And, "interviewed" the missionary, "I would go through that experience again and risk my life ~~again~~ if only I could draw as near to God over me as I felt near to him that night."

(4) It is the trial of our faith that shall be precious for heaven is to be rich in meaning and beautiful in experience and sweet to the soul, in accordance with the depth of our suffering and the greatness of our sacrifices. What is heaven like? There we live in the presence of our Lord and Redeemer, Jesus, he who suffered to the death, who drank to the dregs the cup of woe. To whom shall we be precious? and to whom will we be precious to him? He who also drank his cup of woe, who <sup>was</sup> also <sup>the</sup> baptized with his baptism, who had experienced the fellowship of his suffering, who like Paul filled up the measure of the sufferings of Christ. What of him, who never died, never sacrificed? never suffered for Christ? There can be but one answer: In the presence of a Saviour with the prints of nails in his hands and the side of the spearhead in his side, he who loved the least and suffered the least and sacrificed the least cannot enjoy the fellowship of a suffering Saviour as can the Scribe and the Pharisee and the hypocrite and the matryrs of the faith.

What is heaven like? It is described as a heaven where we want cry any more, where God shall wipe away all tears from our eyes, where there shall be no more sorrow, no more pain, no more night, no more separation. But what of him who has never cried, from whose torn and broken heart no tear were ever necessary? That God will wipe away our tears means nothing to him, for he had no tears to dry. What of him who never sorrowed, never grieved, never bid an earthly farewell in the separation from a loved one, never stood by a white casket and saw

Personal Test: I believe 2:7 to be the change that led to the persecution.  
 The word "persecute" in the Epistle of Peter. I: 12, 18; 2: 4, 5, 7; II: 11, 14. Only 3 times elsewhere in AV of NT.  
 To be one among, 2, 5, 11; but the word came into my heart; consequently a testimony.

THE TRIAL OF OUR FAITH IS PRECIOUS I:7

Introduction

1. We need to see with the 7 the persecuted in the 6 previous.
  - (1) Cornelius, burning of Rome
  - (2) Persecution under Nero
  - (3) Peter & Paul in Rome; but before Peter with the word
2. Is it a true sentiment Peter has described?
  - 1) Surely a misjudgment, for "precious" things in life - victory
    - gold, precious, glass, justice
    - law, but why? the right things
  - 2) But no! Peter says, agony of hope against hope, the precious.
    - cast meat, we hold, with dear
    - suffer for meat, love and
    - fall for precious faith

Common

This is true in all human and spiritual life. Common sense has two dangerous but loving together ideas: pleasant with man or object; but when the object is a person, common sense, with love and sympathy.

I. It is so in the home, with husband, wife, child. Jesus, sorrow, common use, with love and sympathy.

- (1) faith and husband: "Persecution, gradually"
- (2) It is so in the church of Christ.
  - The great church, suffering, tried by fire apparently defeated but leader, prophetic. slow & must go, need. 700 led by, it must be
  - (a) Missionary people celebrated defects, not virtues
  - (b) August & Luther Rev. kind us together.

II. It is so with the soul and his God. Great, agony, kind us close to them.

- (1) Heb. 12: 6-11. Jam. 1: 2, 12
- (2) In Job. The true thing. So 4 previous of every true child of God.
  - trials, losses bring us low, reach out for strength
  - before some thing self-sufficient; it is cowardly refuge
- (3) Paul found it so in his persecutions, compared life.
  - To Paul 1 Cor. 7: 5-6 and 4 the law
  - II Cor. 11: 22-29 his letters
  - 12: 1-8 his resolution
  - But no. II Cor. 11: 30; 12: 7-10. "Therefore I take pleasure in..."
- (4) How near to God we can draw when calamity, persecution overtakes us.
  - (1) Mourning in true

III. It is so with the reality of heaven.

- (1) What is heaven like? There is presence of God, suffering, joyous. Birds, stars. Who persecute him? Also joy, over, baptism, soul fellowship (suffering) but he who never suffered, suffered?
- (2) . . . . . No crying, but with every true, no pain, sorrow, separation, night but to see into new world, why that with every true?
  - new life, resurrection?
  - " sound - comfort?
  - " night - light
  - " thick, - room, life!
  - " language, - true of life?
  - " to see God, - stand in the presence?

Copyright / My fellow pilgrims, rejoice in trials, temptations. These trials with the 7 God, to heaven & home.

+ all that life meant lowered into the grave? To him  
heaven is not sweet, nor the resurrection day a gloom  
and sublime morning. What of him who ~~was~~ <sup>was</sup> ~~thirsted~~  
after the righteousness of God, when he stands by the  
brink of the shore of life? What of him who near  
surged after the knowledge of God, when he stands  
at death the tree of life? <sup>How large to be with God when he</sup>  
<sup>stands in the presence of God?</sup>

Oh, my fellow pilgrims, ye who sojourn in an earthly  
land that is not your home, ye who abide in earthly  
tabernacles that are not your immortality bodies:  
shall we not like Paul glory in our persecutions and  
necessities and distresses and sorrows, and like Peter,  
call ~~the~~ <sup>our</sup> persecutions and dear, the experiences that is trial  
of faith lead us closer to God and heaven and to  
one another!

It is so with the church of Christ. The great church is the church that has  
sacrificed, has suffered, has apparently been defeated, has been tried by fire.  
The church who has lost her leaders by death, been bereaved of her prophets by  
martyrdom. It has ever been that the blood of the martyrs is the seed of  
the church, and that church that ever produces no martyrs cannot live, it must  
die. I studied in history of a people (Swiss church) who were deeply conscious  
of a Messianic calling to the nations of the world, and they were a people who  
celebrated their defeats, not their victories. They held sacred and precious  
the burning of their pastors, the persecutions of their flocks, and their mightiest days  
in memory were the days of their deepest, sorest trials. Is the rest the  
true spirit of the real church of Christ? Our precious memories are the memories  
of our heroic sacrifices. A few years ago they gathered in the square of Vienna,  
Austria, a little handful of English people. 400 years ago, that day, their great  
leader, Huber, had been burned at the stake in that place. They had a circle  
of conversation and devotion to the cause he died for and the ~~to~~ he preached; then the  
little band went to the edge of the Danube river, and there threw a wreath of  
gloves into its deep, blue waters, for in that place Huber's wife, refusing to  
renounce the faith of her husband, was thrown bound into the stream and the waters  
of death closed over her head. These are the precious things, the trials of our faith;  
these are the things that bind us together. How many of you saw the  
pageant of Luther's hair at the 18th. Century in passing down the mouth? It was

interesting, and true to the spirit of our church, that it was entitled,  
not the victories of Luther King, but the frustrations of Luther King.  
He was frustrated in his home - he believed in prayer, soul-winning, and  
heartfelt religion; he was frustrated in his marriage, for his sweetheart would  
not go with him to the foreign fields. He was frustrated as a missionary in  
India, because he and Adoniram Judson turned Baptist and no one to support  
them here went around to sound the mission call to our people; he was  
frustrated in his own denominational work, for men began to accuse him  
of dishonesty; and he was frustrated in his high aims, ambitions, of life; for  
he did however, prayless, childless, without seeing a single dream of his life  
come true. But this man, the greatest American Baptist of the 19th century,  
is dear to us, because of his work and his faith. One could not  
see that pagant, or read his life, without loving our Baptist people more,  
and being bound closer together.



I Peter 1:7

### The Trial of Our Faith

<sup>1</sup> Succour - ~~Time of~~ ~~temptation~~ ~~trials~~ ~~trials~~ ~~trials~~  
Satan leads to see the road. 7 times see it,  
~~of Satan, as a trial, from the Holy Spirit, from the~~

- 1:7 - trials
- : 19 - blood, Christ
- 2:4, 6, 7 - Jesus Christ
- 3:1:1 - faith
- : 4 - promises.

But the first see, the road: trials more promote the full

- 1:6 trial of affliction - truly reflect it and good
- : 7 trial of temptation - good

*Generations of men. Previous failures suit, guide.  
Satan, Satan, Satan. Before, Satan, Satan, Satan, Satan.*  
How could the trial of our faith be precious?  
The word reflect it to be good, directed to  
The trial, as a sign, as a sign? a sign against the signs  
The trial, as a sign, as a sign? a sign against the signs  
The trial, as a sign, as a sign? a sign against the signs

I. It is true in human relationships  
as Jacob, Rachel, Benjamin, Egyptian judges, Genesis 44:5

II It is true with spiritual relationship

(a) Job. 42: 5, 6

(b) Paul  $\bar{\eta}$  in. 11: 21  $\bar{\eta}$  his labor  
12: 1  $\bar{\eta}$  his reward  
: 7 his throne is the flock  
: 9, 10

(c) Jerem 1: 2, 12  
How mean we draw to the very calamity, disaster, or trial we  
they who suffer with grief, not for his sake, but for his sake, shall mean it  
(d) Misshway is tree-top

III. It is true with heavenly relationship

Rev. 20: 1-4  
dust  
bones  
very  
plain

(a) 299<sup>th</sup> Sunday Sunday 4