

# Through the Valley

1 Peter 4:17-19

## Sermon Outline

### A. Christ Refines Us (vs. 17; Proverbs 11:31):

1. It is time for judgment – It is time, way back in the days of Peter, when the Lord was ready to make a decision on judging the church for guilt or innocence. This is the direct object of this verse.
2. “Household of God” - A reference that can also be seen in 1 Tim. 3:15 which relates to the church. The same in Ephesians 2:19. We are a family unto to God (Eph. 3:14), a nation upon to God (1 Peter 2:9-10).
3. God – God who is supreme and sovereign and possesses the full authority to judge the church. The churches in Revelations:
  - a) Lack of love (2:4) – The church of Ephesus.
  - b) False teaching and immorality (2:14-15) – The church of Pergamum.
  - c) False teaching and immorality (2:20) – The church of Thyatira.
  - d) Major pep rally but the church is asleep spiritually (3:2-3) – The church of Sardis.
  - e) Very rich church but they were not willing to serve God faithfully (3:15-18) – The church of Laodicea.
4. First – This judgement cannot take place in the world until it begins with the church.
  - a) We should also observe that the order of Malachi 3 is preserved here. When the Lord comes to His temple, He refines and purifies His people (3:1–4), but those who are unrepentant sinners will be destroyed (3:5).<sup>[1]</sup>
5. Outcome; Purpose – Judging the world is the purpose of all judgments. It just must begin with the church.
6. Outcome; Purpose – The subject of this verse is the Lord judging the world but the way to judge the world is first to judge the church. This is the ultimate goal because of the ungodliness of the world (Matthew 5:13-16 – salt of the earth; light of the world) but it cannot happen until the failure of the church is addressed:
  - a) *"Salt is good, but if it loses its saltiness, how can it be made salty again? It is fit neither for the soil nor for the manure pile; it is thrown out. "He who has ears to hear, let him hear." (Luke 14:34-35; NIV)*
  - b) *I am writing these things to you, hoping to come to you before long; but in case I am delayed, I write so that you will know how one ought to conduct himself in the household of God, which is the church of the living God, the pillar and support*

*of the truth. By common confession, great is the mystery of godliness:.... (1 Tim 3:14-16; NASU)*

7. Who do not obey the gospel; Keep – The judgment will be towards those who continuously refuse to believe the good news of the kingdom of God.
8. It is with difficulty – God is saying that the ungodly did not believe but it was extremely hard, took a lot of work, to get the righteous to accept the gospel of God.
9. Righteous – The righteous are those who are committed to live by the standards of God.
10. Righteous – The righteous are those who demonstrate their faith by their works and by their faithful obedience to God's Word.
11. Save – It is the hard work of God that led to the deliverance from the bondage of sin, through the ministry of the Holy Spirit (John 6:44), for those who are committed to live right and to accept the good news of the gospel.
12. What will become; appeared – It is nearly impossible to cause (Romans 3:9-11) a righteous person to accept the gospel message. This brings to light how lost a sinner is and why they are condemned (John 3:16-21).
13. Godless man – The purpose of explaining how hard it is to bring a righteous person to God is to expose the condemnation of a person who has no reverence for God. This is a person who has no fear of God, no reverence for God, who actively practices beliefs that are contrary to the standards of God and lives with no regard for anything religious.
14. Sinners – The sinner is the subject of this verse.
15. Sinners – The sinner is distinguished from the ungodly because it describes a person who habitually sins no matter what any believer may think of them (1 John 3:4-11).

## **B. Experiencing God (vs. 19):**

1. Therefore, those who suffer (refer by the verse 14-15) – Because the ungodly do not care about God and willfully practice evil like sinners habitually do the righteous can experience pain from evil that is done to them (Psalm 34:17-19).
2. Accordance – In accordance marks 'a point of time which is simultaneous to or overlaps with another point of time.' This means that the suffering of the righteous must be simultaneous to the will of God.
3. Will – The will of God is the direct object of the suffering (3:13-17).
4. Will – "The will of God is the transcript of God's perfection and is the perfect reflection of His holiness, justice, and goodness. The will of God is revealed in His Word."
5. Will – The suffering of the righteous must directly correlate with what pleases God and brings Him glory (Colossians 3:17).
6. Shall entrust their souls – Those who suffer for the will of God must remain steadfast totally relying on God's promises from the inside out.
7. Shall entrust their souls – Those who experience intense pain, distress, and torment

within depths of their inner being must remain steadfast fully dependent on the ability of God to rescue them.

8. To a faithful Creator, Entrust, commit the keeping of – Those suffering intensely deep inside of their being must deposit their inner pain into God's care who can develop anything He wants out of nothing. They can rest in Him because He has the power to restore anything they lost or create anything they need.
9. Doing what is right – Trust, reliance complete surrender to God is demonstrated when the righteous continually live their lives in reflection of God's standards.
  - a) In this one verse the teaching of the entire letter of 1 Peter could be summarized. Believers do not suffer accidentally or because of irresistible forces of blind fate. Rather, they suffer according to God's will. This should be enough for His followers to commit themselves to God. *Commit* means "to entrust yourself for safe keeping." Believers are in good hands, not with a human insurance agency, but with an all-loving and faithful God who has cared for us from the beginning. He asks us to commit ourselves to [our] faithful Creator.<sup>[2]</sup>

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<sup>[1]</sup> Schreiner, T. R. (2003). 1, 2 Peter, Jude (Vol. 37, p. 228). Nashville: Broadman & Holman Publishers.

<sup>[2]</sup> Walls, D., & Anders, M. (1999). I & II Peter, I, II & III John, Jude (Vol. 11, p. 77). Nashville, TN: Broadman & Holman Publishers.