

INTRODUCTION

1. Please take God's Word and turn with me to 1 Peter chapter one
2. In our last two times together, we learned that in light of suffering, the believer needs to remember his salvation by God and his eternal inheritance

3. And now we're going to see why believers can rejoice in their eternal inheritance regardless of the trouble in their lives

4. Peter says in verses 6-7:

6 In this you greatly rejoice, even though now for a little while, if necessary, you have been distressed by various trials, 7 so that the proof of your faith, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ.”

5. Peter began in verse 3 with praising God because believers are “chosen according to the foreknowledge of God the Father, by the sanctifying work of the Spirit, to obey Jesus Christ and be sprinkled with His blood” and because God has given every believer “an inheritance which is imperishable and undefiled and will not fade away, reserved in heaven for you.”
6. This “praise” In verse 3 is continued in verses 6-7 even though Peter talks about trials that bring sorrow

7. In verses 6-7 we hear words like “rejoice” (vv.6,8), “praise” (v.7), and “glory” (v.7,8)
8. This is one of those paradoxes of our faith
9. We can have joy in the midst of sorrows
10. William MacDonald says, “On the one hand, they can rejoice in the prospect of a kept inheritance for a kept people. On the other hand, they can find joy in the knowledge that the various trials are only for a little while, whereas the glory will be forever (see 2 Cor. 4:17).¹

¹ MacDonald, William. [Believer's Bible Commentary: Old and New Testaments](#). Ed. Arthur Farstad. Nashville: Thomas Nelson, 1995. Print.

11. So verses 6-7 present these two opposing emotions: one of joy and one of grief
12. As we were reminded last week by Alistair Begg, this is where what we know helps us with what we feel
13. There are days when you are down and you need to be pulled back up
14. And we tend to look for ways for that to happen
15. But joy is commanded and sorrow is not, except when we are told in Romans 12:15 to “weep with those who weep”

16. Having joy is something we have to consciously put on because it's not natural and it's not subject to our fallen nature
17. Sorrow is part of the fall
18. When Adam and Eve sinned in the Garden of Eden, the consequences were sorrow of heart, which is something they never before experienced
19. As believers, we are subject to this too
20. We grieve over death, disappointments, and unfulfilled expectations like others

21. But we have a joy that is “inexpressible and full of glory” (1 Pet.1:8)
22. So therefore we are commanded to rejoice
23. Philippians 4:4 says, “Rejoice (chairō, pres.act.imp.) in the Lord always; again I will say, rejoice! (chairō, pres.act.imp.)”
24. 1 Thessalonians 5:16 says, “Rejoice (chairō, pres.act.imp.) always (pantote, at all times).”
25. Peter said in 1 Peter 4:13, “but to the degree that you share the sufferings of Christ, keep on rejoicing (chairō, pres.act.imp.), so that

also at the revelation of His glory you may rejoice with exultation.”

26. Romans 12:12 says, “rejoicing (chairō, pres.act.imp. participle) in hope, persevering in tribulation, devoted to prayer.”

27. Jesus said in Matthew 5:12, “Rejoice (chairō, pres.act.imp.) and be glad, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you.”

28. The Psalmist summed it all up in Psalm 33:21 when he said, “For our heart rejoices in Him, Because we trust in His holy name.”
29. So as we look at verses 6-7, it’s no different here
30. First, Peter says...

LESSON

I. We Rejoice in Our Future Inheritance (v.6a)

“In this you greatly rejoice”

A. This Phrase Refers Back to Verses 3-5

B. Believers Rejoice in a Protected Eternal Inheritance

1. The word Peter uses for “rejoice” is not *chairō* but *agalliao*, which “is an intense, expressive term that means to be supremely and abundantly happy---a happiness that is not tentative nor based on circumstances or superficial feelings.”²

² MacArthur, John F., Jr. [1 Peter](#). Chicago: Moody Publishers, 2004. Print. MacArthur New Testament Commentary.

2. Jesus used it in Matthew 5:12 with the word *chairo* when He said, “Rejoice and be glad...”
3. This intensified the meaning
4. In the NT the word *agalliao* always refers to spiritual rather than temporal joy, and it usually has reference to a relationship with God³
5. It’s used that way in verses 1:8 and 4:13

³ Ibid., MacArthur.

6. This word “is used of joy that comes from the unchanging, eternal relationship with God.”⁴
7. Because Peter uses this word in the present tense, he is calling for a continual joy and happiness
8. So when you’re suffering you must remember your eternal inheritance as well as your eternal salvation by God
9. This will transcend any trial, whether personal or from others

⁴ MacArthur, John, Jr., ed. [The MacArthur Study Bible](#). electronic ed. Nashville, TN: Word Pub., 1997. Print.

10. One commentator says, “No matter what difficult circumstances and persecutions they face, the faithful greatly rejoice because of the future hope that derives from Christ’s resurrection (1:3; 1 Cor. 15:51–57; cf. Rom. 5:2; 12:12) and the present reality of the indwelling Spirit (1:2), securing a protected, eternal inheritance (cf. Heb. 10:32–36).⁵

⁵ MacArthur, John F., Jr. [1 Peter](#). Chicago: Moody Publishers, 2004. Print. MacArthur New Testament Commentary.

In the rest of verse 6 through to verse 9, Peter talks about that which attacks the believer's joy and says...

II. We Are Grieved by Various Trials (vv.6b-7)

“Even though now for a little while, if necessary, you have been distressed by various trials”

Peter gives 7 truths about trials in verses 6-9:

A. Trials are Temporary (v.6b)

“for a little while”

1. The AV has “for a season”

2. This is the Greek adjective oligos, which means, “little, few, short”
3. It’s used of “number quantity, and size”⁶ and seems to be used here in reference to time
4. We could say “brief”
5. It appears this way in Mark 6:31, Beginning at verse 30, Mark says, “The apostles gathered together with Jesus; and they reported to Him all that they had done and taught. 31 And He said

⁶ Vine, W. E., Merrill F. Unger, and William White Jr. [Vine's Complete Expository Dictionary of Old and New Testament Words](#) 1996 : 234. Print.

to them, “Come away by yourselves to a secluded place and rest a while.”

(For there were many people coming and going, and they did not even have time to eat.) 32 They went away in the boat to a secluded place by themselves.”

6. Peter uses it again in 1 Peter 5:10

when he says, “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.”

7. Praise God that trials don't last forever even though they may feel like they do

8. Everyone has trials

a) Jesus did - Luke 22:28 says, “You are those who have stood by Me in My trials.”

b) Paul did - 2 Corinthians 4:8-10

says, “8 we are afflicted in every way, but not crushed; perplexed, but not despairing; 9 persecuted,

but not forsaken; struck down, but not destroyed; 10 always carrying about in the body the dying of Jesus, so that the life of Jesus also may be manifested in our body.”

c) John did - Revelation 1:9 says, “I, John, your brother and fellow partaker in the tribulation and kingdom and perseverance which are in Jesus, was on the island called Patmos because of the word

of God and the testimony of
Jesus.”

- d) Peter did - Acts 4:1-3 says, “Acts
4:1-3 (NASB) 1 As they were
speaking to the people, the priests
and the captain of the temple
guard and the Sadducees came up
to them, 2 being greatly disturbed
because they were teaching the
people and proclaiming in Jesus
the resurrection from the dead. 3
And they laid hands on them and

put them in jail until the next day,
for it was already evening.”

e) Stephen did - Acts 7:52-60

f) Joseph did -

(1) Genesis 50:20 says, “As for you,
you meant evil against me, but
God meant it for good in order
to bring about this present
result, to preserve many
people alive.”

(2) Psalm 105:17-19 says, “(17) He
sent a man before them,

Joseph, who was sold as a slave. (18) They afflicted his feet with fetters, He himself was laid in irons; (19) Until the time that his word came to pass, The word of the LORD tested him.”

g) The early church did - Acts 8:1

h) The church at Smyrna did -

Revelation 2:9-10 says, “I know

your tribulation and your poverty

(but you are rich), and the

blasphemy by those who say they are Jews and are not, but are a synagogue of Satan. 10 Do not fear what you are about to suffer.

Behold, the devil is about to cast some of you into prison, so that you will be tested, and you will have tribulation for ten days. Be faithful until death, and I will give you the crown of life.”

- i) The church in Philadelphia did - Revelation 3:10 says, “Revelation

3:10 (NASB) Because you have kept the word of My perseverance, I also will keep you from the hour of testing, that hour which is about to come upon the whole world, to test those who dwell on the earth.”

B. Trials serve a purpose (v.6c)

“If necessary”

John Cumming said, “God comforts us by showing us the necessity of that trouble.

Do you ever think of this — that there is

NO CHANCE? Not a pang can pierce the
heart of His redeemed child, for which
there is not a needs-be!

Not an ache can gnaw the frame;

not a grief can pierce the heart;

not a shadow can darken the soul —

which is not permitted because there was
a needs-be!

It is comfort to know that no affliction is
random, that no bereavement is accident
— but that each is sent because it was a

medicine essential for our spiritual health and happiness. Thus God comforts us.

God comforts us in affliction, by revealing to us what is the source of trouble. We are told that not a trouble can befall us that has not been first in God's bosom; that not a tear can start in the eye that He has not first planned, and estimated, and weighed, and pronounced to be expedient for us.”⁷

⁷ <https://gracegems.org/2016/05/essential.html>

1. God uses trials to humble us -

2 Cor.12:7-10 says, “2 Corinthians

12:7-10 (NASB) 7 Because of the

surpassing greatness of the

revelations, for this reason, to keep

me from exalting myself, there was

given me a thorn in the flesh, a

messenger of Satan to torment

me—to keep me from exalting myself!

8 Concerning this I implored the Lord

three times that it might leave me. 9

And He has said to me, “My grace is

sufficient for you, for power is perfected in weakness.” Most gladly, therefore, I will rather boast about my weaknesses, so that the power of Christ may dwell in me. 10 Therefore I am well content with weaknesses, with insults, with distresses, with persecutions, with difficulties, for Christ’s sake; for when I am weak, then I am strong.”

2. God uses trials to wean us from worldly things and point us to heaven

- Acts 14:21-22 (NASB) 21 After they had preached the gospel to that city and had made many disciples, they returned to Lystra and to Iconium and to Antioch, 22 strengthening the souls of the disciples, encouraging them to continue in the faith, and saying, “Through many tribulations we must enter the kingdom of God.”

Charles Spurgeon said of the personal benefit of trials in his life: “I am afraid that all the grace that I have got out of

my comfortable and easy times and happy hours might almost lie on a penny. But the good that I have received from my sorrows, and pains, and griefs, is altogether incalculable.

What do I not owe to the crucible and the furnace, the bellows that have blown up the coals, and the hand which has thrust me into the heat?... I bear my witness that the worst days I have ever had have turned out to be my best days... I can bear my personal

testimony that the best piece of furniture that I ever had in the house was a cross. I do not mean a material cross; I mean the cross of affliction and trouble... In shunning a trial we are seeking to avoid a blessing.”⁸

3. God uses trials to enable us to help others -

a) 2 Corinthians 1:3-7 says, “(3)

Blessed be the God and Father of our Lord Jesus Christ, the Father of

⁸ https://www.preceptaustin.org/james_112

mercies and God of all comfort, (4)
who comforts us in all our
affliction so that we will be able to
comfort those who are in any
affliction with the comfort with
which we ourselves are comforted
by God. (5) For just as the
sufferings of Christ are ours in
abundance, so also our comfort is
abundant through Christ. (6) But if
we are afflicted, it is for your
comfort and salvation; or if we are

comforted, it is for your comfort,
which is effective in the patient
enduring of the same sufferings
which we also suffer; (7) and our
hope for you is firmly grounded,
knowing that as you are sharers of
our sufferings, so also you are
sharers of our comfort.”

b) Hebrews 13:3 says, “Remember
(mimneskestle, pres.) the
prisoners, as though in prison with
them, and those who are

ill-treated, since you yourselves
also are in the body.”

c) Earlier the writer of Hebrews told
his reader to “remember the
former days...for you showed
sympathy to the prisoners”

(Heb.10:32, 34)

d) When Joseph was in prison and
had interpreted the cup bearer’s
dream, after the cup bearer was
restored to Pharaoh’s service, he
said in Genesis 40:14 to “Only

keep me in mind when it goes well with you, and please do me a kindness by mentioning me to Pharaoh and get me out of this house.

- e) But Genesis 40:23 says, “Yet the chief cupbearer did not remember Joseph, but forgot him.”
- f) Showing sympathy to believers in time of suffering is ministering to Jesus

g) Matthew 25:37-40 says, “37 Then the righteous will answer Him, ‘Lord, when did we see You hungry, and feed You, or thirsty, and give You something to drink? 38 And when did we see You a stranger, and invite You in, or naked, and clothe You? 39 When did we see You sick, or in prison, and come to You?’ 40 The King will answer and say to them, ‘Truly I say to you, to the extent that you

did it to one of these brothers of
Mine, even the least of them, you
did it to Me.’”

4. God uses trials to chasten us for our
sins -

a) Hebrews 12:5-12 says, “(5) and
you have forgotten the exhortation
which is addressed to you as sons,
“MY SON, DO NOT REGARD
LIGHTLY THE DISCIPLINE OF THE
LORD, NOR FAINT WHEN YOU ARE
REPROVED BY HIM; (6) FOR THOSE

WHOM THE LORD LOVES HE
DISCIPLINES, AND HE SCOURGES
EVERY SON WHOM HE RECEIVES.”

(7) It is for discipline that you
endure; God deals with you as
with sons; for what son is there
whom his father does not
discipline? (8) But if you are
without discipline, of which all
have become partakers, then you
are illegitimate children and not
sons. (9) Furthermore, we had

earthly fathers to discipline us, and we respected them; shall we not much rather be subject to the Father of spirits, and live? (10) For they disciplined us for a short time as seemed best to them, but He disciplines us for our good, so that we may share His holiness. (11) All discipline for the moment seems not to be joyful, but sorrowful; yet to those who have been trained by it, afterwards it yields the peaceful

fruit of righteousness. (12)

Therefore, strengthen the hands that are weak and the knees that are feeble.”

b) 1 Corinthians 11:30-32 says, “For this reason many among you are weak and sick, and a number sleep. 31 But if we judged ourselves rightly, we would not be judged. 32 But when we are judged, we are disciplined by the

Lord so that we will not be
condemned along with the world.”

c) Psalm 119:67 says, “Before I was
afflicted I went astray, But now I
keep Your word.”

d) Psalm 119:71 says, “It is good for
me that I was afflicted, That I may
learn Your statutes.

5. God uses trials to help strengthen our
spiritual character

a) Romans 5:3-4 says, “And not only
this, but we also exult in our

tribulations, knowing that
tribulation brings about
perseverance; 4 and perseverance,
proven character; and proven
character, hope.”

b) James 1:2-4 says, “2 Consider it all
joy, my brethren, when you
encounter various trials, 3 knowing
that the testing of your faith
produces endurance. 4 And let
endurance have its perfect result,

so that you may be perfect and
complete, lacking in nothing.”

Looking back at 1 Peter 1:6, not only are trials
temporary and serve a purpose, but...

C. Trials are Sorrowful (v.6d)

“You have been distressed”

1. “Distressed” is the Greek word *lupe*,
which means, “to grieve”
2. It refers not only to physical pain, but
also to mental anguish, including

sadness, sorrow, disappointment, and anxiety.⁹

3. It's used here as an aorist passive participle
4. One commentator says, "The 'grieved' is past; the 'exulting joy' present: because the realized joy of coming salvation makes present grief seem a thing of the past."¹⁰
5. David talks about the sorrow he experienced when he was reproached

⁹ Ibid., MacArthur.

¹⁰ Brown, David, A. R. Fausset, and Robert Jamieson. A Commentary, Critical, Experimental, and Practical, on the Old and New Testaments: Acts–Revelation. VI. London; Glasgow: William Collins, Sons, & Company, Limited, n.d. Print.

by his enemies in Psalm 69:1-20,

29-33

Not only do trials cause sorrow and pain but as we have already heard from various Scriptures...

D. Trials vary in kinds (v.6e)

“Various”

1. “Various” (poikilos), means “many colored”

2. It’s translated “manifold” in 1 Peter 4:10

3. James uses the same word in James 1:2 when he says, “Consider it all joy,

my brethren, when you encounter various trials.”

4. The Psalmist says in Psalm 34:19, “(19)

Many are the afflictions of the

righteous, But the LORD delivers him out of them all.”

5. Trials come in different forms

a) 2 Corinthians 4:10-12 describes

trials as:

(1) Weakness (v.10)

(2) Without honor (v.10)

(3) Hunger (v.11)

(4) Thirst (v.11)

(5) Poorly clothed (v.11)

(6) Roughly treated (v.11)

(7) Homeless (v.11)

(8) Reviled (v.12)

(9) Persecution (v.12)

b) 2 Corinthians 11:23 describes trials

as:

(1) Imprisonment (v.23)

(2) Beatings (v.23)

(3) Stoned (v.25)

(4) Shipwreck (v.25)

(5) Danger (v.26)

c) Hebrews 11:35-37 describes trials

as:

(1) Torture (v.35)

(2) Mockings (v.36)

(3) Scourgings (v.36)

(4) Chains (v.36)

(5) Sawn in two (v.37)

(6) Tempted (v.37)

(7) Death (v.37)

(8) Destitute (v.37)

(9) Afflicted (v.37)

(10) Ill-treated (v.37)

As you can see there are “various,” “multicolored” trials. But Peter doesn’t stop here. He tells us by the use of the word “trials” that...

E. Trials are Tests (v.6e)

“Trials”

1. This is the Greek noun peirasmos
2. James uses this same word to refer to trials in James 1:2 & 12
3. He uses the verb form in James 1:13 to refer to temptation

4. The word refers to a test or “the act of examining something closely”¹¹
5. It’s used in the LXX in Exodus 17:7 of the Israelites testing the Lord
6. It’s used in Deuteronomy 7:19 where Moses says to the Israelites not to be afraid of the nations that the Lord is giving you and to “18 remember what the LORD your God did to Pharaoh and to all Egypt: 19 the great trials which your eyes saw and the signs and the

¹¹ Logos Factbook on the word peirasmos

wonders and the mighty hand and the
outstretched arm by which the LORD
your God brought you out. So shall the
LORD your God do to all the peoples
of whom you are afraid.”

One commentator says, “Trials resulting
from loyalty to Christ are inevitable. Christ
sits as a refiner before the fire. The
metallurgist takes the most pains with the
most precious metals as they are
subjected to the heat. Such fires melt the
metals and burn up the dross, the

impurities. Christ allows us to be subjected to the heat until all of our impurities are burned up. And just as the metallurgist will eventually see his or her reflection in the finished pure metal, so too Christ can see His own face reflected in our lives.”¹²

This is why Peter says in verse 7...

F. Trials Test the Genuineness of Our Faith
(v.7)

¹² https://www.preceptaustin.org/1_peter_commentaries

1. The word “proof” (dokimion, noun) is used 2 times, here and James 1:3
2. It means “testing” and “genuineness”
3. It is “genuineness on the basis of having been tested”¹³
4. This ancient word described how they would test metals to discover it’s purity and to determine it’s true content and worth after all the impurities have been removed

¹³ Louw, Johannes P., and Eugene Albert Nida. Greek-English lexicon of the New Testament: based on semantic domains 1996 : 674. Print.

5. Proverbs 17:3 says, “The refining pot is for silver and the furnace for gold,
6. But the LORD tests hearts.”
7. This process is described in Numbers 31:21-23, “Numbers 31:21-23 (NASB)
21 Then Eleazar the priest said to the men of war who had gone to battle,
“This is the statute of the law which the LORD has commanded Moses: 22 only the gold and the silver, the bronze, the iron, the tin and the lead,
23 everything that can stand the fire,

you shall pass through the fire, and it shall be clean, but it shall be purified with water for impurity. But whatever cannot stand the fire you shall pass through the water.”

8. God tests the believer’s faith to reveal its genuineness

a) Job said in Job 23:10, “But He knows the way I take; when He has tried me, I shall come forth as gold.

b) Genesis 22:1 reveals that When
God told Abraham to sacrifice
Isaac, he was testing him

c) The test is mentioned in verse 12
when “the angel of the LORD” told
Abraham “do not stretch out your
hand against the lad, and do
nothing to him; for now I know
that you fear God, since you have
not withheld your son, your only
son, from Me.”

9. When Peter says, “the proof of your faith,” he is capturing the essence of the process of testing metals
10. A more literal rendering would be “the tested residue of your faith”¹⁴
11. When Peter applies this to the believer’s faith, he says that his “faith” is “more precious than gold which is perishable, even though tested by fire”

¹⁴ Ibid., MacArthur.

12. Gold was the most precious of all metals
13. This is what the Magi presented to Jesus after His birth (Mat.2:11)
14. Gold will perish but faith is eternal, making it more precious than gold
15. Proven faith is “found to result in praise and glory and honor at the revelation of Jesus Christ.”

16. True faith will ultimately come through all of life's troubles and trials and obtain eternal honor from God.¹⁵

CONCLUSION

1. Joy is possible when suffering
2. And it is paradoxical
3. Remember what William MacDonald said?

“On the one hand, they can rejoice in the prospect of a kept inheritance for a kept people. On the other hand, they can find joy in the knowledge that the various trials are only

¹⁵ MacArthur, John F., Jr. 1 Peter. Chicago: Moody Publishers, 2004. Print. MacArthur New Testament Commentary.

for a little while, whereas the glory will be forever.”¹⁶

4. If you're crumbling everytime you go through a trial, you're missing the point because...
 - a. Trials are temporary
 - b. Trials serve a purpose
 - c. Trials are sorrowful
 - d. Trials vary in kinds
 - e. Trials are tests
 - f. Trials test the genuineness of our faith

¹⁶ MacDonald, William. Believer's Bible Commentary: Old and New Testaments. Ed. Arthur Farstad. Nashville: Thomas Nelson, 1995. Print.

5. Remember we are commanded to rejoice unless we are weeping with someone who is weeping
6. Psalm 126:5 says, “Those who sow in tears shall reap with joyful shouting.”
7. Because you came through the fire and have “a proven faith”
8. If you’re here today and you do not have the faith that saves, repent and come to Jesus now
9. Let’s pray