

Christian Weirdos Respond Weirdly to Suffering

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[0 : 00] If you would take your Bibles and go to 1 Peter chapter 4, if you're visiting with us, you can pull that black Bible in the chair in front of you, go towards the back to page 182, 182, 1 Peter 4, we're going to study this morning verses 12 through 19.

12 through 19. 1 Peter 4, 12 through 19, I'd like to say, I sure appreciate the Meltons, Ellen, Carolyn, Jane, and the Huffs, I mean, everybody put everything together for the wedding.

I mean, that was them. They were working hard. My mom was doing stuff too. So, I appreciate that. We appreciate that. What's that? Yes, in the house.

Where are they? Where did Caitlin go? Oh, okay. And the Huffs were just in there. I think they were there till like last night till midnight, I think they were.

They were here so late, Jaden had to drive them home. So, I still don't understand how he could drive. So, anyways, we appreciate them, all of you doing all the stuff that you guys did.

[1 : 42] 1 Peter 4, 12 through 19. Beloved, do not be surprised. Excuse me. Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for your testing.

As though some strange thing were happening to you. But to the degree, to the extent that you share in the sufferings of Christ, keep on rejoicing. Rejoice. So that also at the revelation of his glory, you may rejoice with exaltation.

If you're reviled for the name of Christ, you're blessed. Because the spirit of glory, even of God, rests upon you. By no means let any of you suffer as a murderer or a thief, evildoer or a troublesome meddler.

But if as a Christian, let him not feel ashamed, but in that name let him glorify God. For a time for judgment, to begin with the household of God. And if with us first, what is the outcome for those who do not obey the gospel of God?

Verse 18. And if it is with difficulty that the righteous is saved, what will become of the godless man and the sinner? Therefore, let those also who suffer according to the will of God entrust their souls to a faithful creator in doing what is good.

[3 : 11] The title of the article begins, Microsoft Staff Suffering from PTSD. When I first read this, I was like, oh my goodness.

I had to pull my eyes out from the back of my head. But no, seriously. Two former Microsoft employees are suing the company for not protecting them from the psychological effects of viewing disturbing material.

I'm like, okay. The two men were left with post-traumatic stress disorder, PTSD. After working at the firm, the lawsuit alleged their jobs.

Then I started reading the article and then I went, oh. Their jobs involved viewing and reporting material communicated via Microsoft services that had been flagged by automated software as being potentially illegal, i.e.

child sexual exploitation and abuse. Yikes. It was said that one employee viewed, quote, many thousands of photographs and videos of the most horrible, inhumane and disgusting content one can imagine, end quote.

[4 : 24] Can you imagine having a job like that? Can you imagine the enormous amounts of suffering those children had to face?

That's what's even more sad. Suffering, pain, trials, difficulties, struggles. The world is full of this, isn't it?

Many of you have suffered. You might even be suffering now. Maybe you're going to suffer next month. What do we do?

Does God care? How do we know He cares? What does He think? How do we respond?

As we come to this part in 1 Peter, By God's grace, be wise, winsome weirdos in this wicked world. Today we're going to see Christian weirdos respond weirdly to suffering.

[5 : 39] I mean, this is really weird. How we respond to suffering? People think you're nuts.

Because they don't respond to suffering like this. They won't. They don't have this biblical worldview. Christian weirdos respond weirdly to suffering.

How so? When it comes to suffering, Christians should entrust themselves to God, trusting His plan and character, and have good conduct in Christ.

We entrust ourselves to God, and we have good conduct in Christ. We live out the gospel in the way we speak, and the way we act. That's the response.

It's how to live as a Christian, in a hostile, fallen, evil, wicked world, where suffering, trials, struggles, persecutions are ever present.

[6 : 48] Now keep something in mind, friends. As we're reading this, here in Peter's passage, verses 12 through 19 of chapter 4, he's first and foremost speaking about persecution.

But the passage applies to any kind of suffering as we face, what we face as Christians. Any type of suffering. But first and foremost, he's talking about persecution.

That's why he mentioned, verse 14, if you're reviled for the name of Christ. When it comes to suffering, Christians should entrust themselves and have good conduct in Christ.

What is that buzzing noise? Like that. It's my fault.

It's in my head. There's a lot of things in my head, Miss Judy. You sure you want to say that? Okay, I'll keep going. Anyways, see, there it goes.

[8 : 02] What are the suffering Christians? See? It's like, I wonder if it's in the cry room. They're on it? Okay. How do we do this?

How are we able to practically do this? How do we respond in this way? Here's seven ways we'll be able to entrust ourselves to God, trusting His plan and character, and have good conduct in Christ.

Go to verse 19. This is where we see it. Therefore, that those also who suffer according to the will of God entrust their souls to a faithful creator in doing what is good. That's what we're called to do.

Okay, well, how do you do that? How are you able to do this practically? Here's seven ways Peter gives us.

Number one. Oh, I didn't put that up there. There's seven ways we'll be able to entrust ourselves to God, trusting His plan and character, and have good conduct in Christ. Number one.

[9 : 04] We shouldn't be surprised by suffering. Or think it's strange. Don't be surprised by it. Verse 12.

Beloved, dear ones, don't let this surprise you. The fiery ordeal among you, as though some strange thing were happening to you. We as Christians should expect to suffer, especially when it comes to persecution.

No matter how good we live our lives, some people would just hate us for just being Christians. That's exactly what Jesus predicted.

They hated me. They're going to hate you. And Jesus was a man of sorrows. Jesus just suffered because it was just his life. He was the person who suffered.

And yet, we shouldn't be surprised, or think it's strange, and yet we ask that question.

[10 : 08] Why me? Why is this happening to me? We protest against our suffering, thinking that others don't suffer like this, even thinking that no one should have to suffer.

Right? Right? Well, no one's suffering like me. Nobody should have to go through this. We protest against God.

Look, we're surprised. Peter says, don't be surprised at this fiery ordeal, or painful ordeal, fiery trial among you.

Look, we all have our different levels of pain, trials, and struggles. One of us deals with one difficulty. Someone else deals with something else. We're all struggling.

As though something strange, it's not something that's strange. Nothing's unfamiliar, strange that's happening to you. This is not unfamiliar, folks. The only way you're going to be able to entrust yourself, and continue to have good conduct in Christ, is if we realize, it's going to come.

[11 : 21] Don't be surprised. All Christians suffer. It's just a different degrees. We must come to expect suffering in this life as Christians, because God, in His sovereign plan, uses it to test the genuineness of our faith, which leads to number two.

Number two, we remember that suffering is to test, and purge us. Which comes upon you for your testing.

And then verse 17, we'll look at that later. A time for judgment to begin with the house of God. The purpose of suffering, specifically persecution, but any type of suffering for that matter, is to test the genuineness of your faith.

Chapter 1, of 1 Peter, verse 6. In this you greatly rejoice, even though now for a little while, since it is necessary, you have been distressed by various trials, that the genuineness of your trust, 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.

Though trials come, no longer fear. In the pain, our God draws near. To, what is it? To fire, a faith, worth, more than gold.

[13 : 02] Our faith, is passing through, a refining process, to test its genuineness. Don't be surprised, because it's happening to test you.

God loves it when we trust Him. He's going to challenge our faith, to make it stronger. God loves it.

His arms are wide open, to people, and even if they trust Him, just as much, He says, yeah, come. But He's going to push you, and challenge you, to trust Him even more.

God's, it's a God-ordained, refining process, that will always be, to our ultimate benefit, stronger faith, and stouter discipleship.

God's doing in you. God's doing in me. We must see God's good purposes, behind our trials.

[13 : 59] Knowing that it comes to us, to make us stronger, and it's an opportunity, for us to glorify God. Which we're going to see that, a little bit more later. So don't be surprised.

Second, remember, suffering is to test you, to purge you. Number three, rejoice.

We rejoice, to the extent we share, in Christ's sufferings. He says in verse 13, but to the degree, or to the extent, that you share, the sufferings of Christ. Rejoice.

But, instead of being surprised, in so far, or because, in view of the fact, that you share, in the sufferings of Christ. What does he mean? The same type of suffering, Christ received, is what we receive, when we suffer.

That's what he's saying. How? In what sense? When we entrust, the only way, we're going to be able, to entrust ourselves to God, and keep having, good conduct in Christ, is when, we rejoice, in our suffering, because we're sharing, in the sufferings of Christ.

[15 : 15] How so? Suffering comes, because of the opposition, of evil to God, because of the fact, that there's a cost, to bring in the gospel message, and because it's the way, through which God, refines his people, and brings about, more godly living in us.

Dr. Marshall, put that together. That's superb. That's a great way, to put it. Because that's exactly, what Jesus did. So we suffer, to identify more, with Christ.

This is what Jesus experienced. Jesus, when he was here, there was opposition, from evil, towards him. There's a cost, to bring in the gospel message.

It's the way, through which God, refines his people, and brings about, more godly living. We're sharing, with Christ. Look, we live, in an evil, fallen world, so the only way, evil can be defeated, is, through, suffering.

That's part, of the mystery. You just can't, wipe out suffering. It must be overcome, by God's, suffering love, displayed, in the incarnation, and crucifixion, of his eternal son.

[16 : 38] We have to come, to grips with the fact, that there's no other way, evil can be overcome, except through suffering. I mean, it happened to Christ, himself.

Suffering happened, to Christ himself, who was killed, the most horrible, horrible evil, in the world, yet the father, used it, to bring the salvation, of his people. I mean, that's, that's the way, suffering is redeemed.

He saves us, through the very, suffering of Jesus. And then we share in that. So, in other words, Peter's saying, God is saying through Peter, welcome suffering.

We should welcome it, because we're identifying, with Jesus. Jesus. You think that way? People will think, you're nuts. They'll think, you're crazy.

But that's the essence, of the gospel. The essence of the gospel, is Jesus suffered, and died for sinners, for all those, who repent, and put their trust in him. Right? That's the gospel.

[17 : 48] And that's the call, to us. If you're here, you don't know Christ. The call to you, is to repent, and put your trust, in Jesus Christ. And you will be saved. God will save you. His arms are wide open.

Come trust him. Jesus loves to save people, who want to trust him. And he does it, through the suffering, of Jesus' son. That's why he says, rejoice.

This should be, our proper attitude, towards suffering. There's joy. Which results, in even greater joy. As we rejoice, in suffering, for Christ, now, it will lead, to even greater rejoicing, when he comes, in all his glory.

What a day, that will be. Because notice, what he says, in verse 13. Rejoice, so that, also at the revelation, of his glory, you may rejoice, with exaltation.

What's a purpose, for suffering? For as we're, rejoicing, in our suffering, we're sharing, we're sharing, the sufferings of Christ, the purpose is, at his coming, we rejoice, gloriously.

[18 : 57] We rejoice, ginormously. I love that word. At Jesus' second coming, we'll have even more glory, more joy, greater happiness.

It is vital, to have a proper perspective, on suffering, in the present. Because, it will enable us, to endure, and not succumb, to the weight, that it throws upon us.

The purpose, is that we have, such ginormous, joy. These trials, are given, to test our faith, according to God's plan, but, as it is God's plan, to presently, share in Christ's suffering, it is also his plan, that we share in Christ's glory, when he returns.

So, how we face suffering, determines, whether we rejoice, at that time. So, here's the beauty of it. You're rejoicing, in the suffering, that you're facing now, because you're sharing, in the sufferings of Christ, realizing, that you, will also share, in his glory, when he comes.

So, it's not so bleak, after all, is it? It's not. You will share, in the glory, of Christ. We, own, the universe.

[20 : 19] Because, Jesus has all authority, and will reign, with him. Though we face, undeserved suffering, God will vindicate, his people, at the revelation, of Jesus Christ.

And the knowledge, of this vindication, enables us, to have joy, now, amid the suffering. It all comes down, to our attitudes. An attitude, of great joy, joy, and we're doing good.

Now, I also want to, don't want to go, to extremes. We don't necessarily, rejoice in suffering, in and of itself.

Like, we want suffering. Oh boy. Ooh. Yeah. Or, or, he's not urging us, to seek suffering. He's not saying that either.

We suffer for testing, we're sharing, in the sufferings of Christ. And it's not because, God is sadistic. In me power. It's not, God's not like that.

[21 : 31] I can't wait, to make you suffer. Yeah. God doesn't do that. He's not some, sadistic, psycho, maniac. And yet, people think that, right?

Don't they? People think that, God's some, sadistic, sick type of person, just laughs at people. He's not like that. He's not the God, of the Bible.

No. As we rejoice, now, in our suffering, we will have, exalting jubilant, skipping and bubbling, shouts of joy and delight. Because of what God is doing, and what he will do, when he returns, in all his glory.

We're just, oh, we're just so jubilant. I mean, think about it. Think about the joy, that Jordan and Chloe, were experiencing yesterday.

I mean, they were just like, wow, right? That's the mindset. I mean, there's the suffering of, they like, want to be together, and then, that guy keeps telling, she's got to be home, by like 930.

[22 : 44] Golly, that's suffering, huh? That's a lot of suffering, for the poor girl. Right? But, the idea is, the marriage comes.

It's like, oh, right? That's what it is. When Jesus comes, there's the marriage. Right?

The marriage comes between the husband and wife, where his bride, he takes us home, and then we enjoy, have such, ginormous pleasure, in God.

It's amazing. That's what marriage depicts. Number four. Fourth way, we're blessed, when we're insulted for Christ.

It's blessing. God blesses us. When we're insulted for Christ, verse 14, again, notice how he's specifying persecution.

[23 : 45] If you're reviled for the name of Christ, you're blessed. You're insulted, or you face reproach, because of Jesus, because you're a follower of Jesus. Blessed are you, when people insult you, and persecute you, for my name's sake.

Matthew chapter 5, Luke chapter 6. People simply hate us, because we're disciples of Jesus. But again, the application, any type of suffering, if we are blessed, when we're facing any type of suffering, well, why?

Well, wait, first, what's blessing? Blessing is the result of suffering, in the name of Christ. Well, blessing can mean benefit, it can mean praise, or it can mean happy.

We're the object of God's favor. So it seems like he's saying, there's happiness, there's satisfaction, but there's also benefit. Why? What's the benefit? Where does the happiness come from?

Next part of verse 14. Because, the spirit of glory, and of God, rests upon you. Why? Because God's spirit rests upon us.

[24 : 55] What's he saying? The spirit of glory, even the spirit of God, rests upon us. God's presence, rests upon us, as his people. God is with us, by means of his spirit.

That is why we are happy. And that's why we're benefited, by this, his favor. God's greatest blessing to us, he's with us.

He's with you. Jesus promised that, in Matthew chapter 28, verse 20. When you face suffering, you feel so, alone.

Right? one of the feelings. You feel like God has, left you. You feel like God's not, listening to you. You feel like God doesn't care.

Peter's trying to get, us to think, objectively. It's not about how you feel. No. The objective truth, is the spirit, of God.

[26 : 03] Even the spirit, of glory, rests upon you. God's with you. God is with you. God is with you. Number five.

We should be ready, to suffer as Christians, not for sinful conduct. The only way, we're going to be able, to entrust ourselves to God, and continue to live, have good conduct, in Christ, is when we realize, we're suffering as Christians, not because we're doing, sinful things.

Verse 15 and 16. By no means, let any of you suffer, as a murderer, thief, evildoer, troublesome meddler. Four examples, of conduct, that should not, occasion our suffering, to suffer for doing, evil things.

That's no blessing. He's spoken about this, earlier in chapter 12. And then, did I put this up there? Oh yeah. He gives strong examples, to make a strong point.

He's not saying that, they weren't actually, doing these things. He's not saying that, the Christians were, murdering each other. He's not saying that. But he uses, these strong examples, because he's trying, to make a strong point.

[27 : 22] If you do something, that's really dumb. If you go 50, in a 15 mile power, speed zone.

And the police officer, gives you a ticket. I'm suffering for Jesus, pastor. No you ain't. You're just getting a ticket. What's the matter with you? Right?

You shouldn't have been doing that. So why'd you do that? I don't know. Truth comes out, doesn't it? But he's being serious though.

And he gives these strong examples. Interesting though, he says, an evildoer, and he says, troublesome meddler, one who meddles in other person's affairs. Don't put your nose in other people's business.

It's interesting. He's not a murderer, but then he's like, a troublesome meddler. You're getting what you deserve. Don't be one who suffers like that.

[28 : 22] Our lives should be so exemplary, that no one can accuse us in a court of law. And I know, it's like, well that's almost impossible. Okay.

But that's the focus, that should be our goal as Christians. That is the standard, yes. And yet Christians, and even non-Christians, they wonder why they suffer.

They even blame God. They make a mess of things. They sin. They're facing repercussions, and they say, God's far away from me, or, why is God making me suffer through this?

You're suffering for doing the evil. Sometimes, I have one person, they said to me, yeah, I did this thing here, you know, well God tells me, I'm not going to give me any more than I can handle, but I don't know why he's giving me this.

And I graciously said, the person, I said, well, you know, this kind of happened, you know, you kind of did this and this. Oh yeah, that's true. Oh yeah.

[29 : 34] You don't blame God. Well, I've suffered your fault, why did this wrong? Well no, that's not how it works. We should not suffer for sinful conduct.

But notice he says in verse 16, but if as a Christian, this is one of the three uses in the New Testament of the word Christian. Originally, it was a derogatory term given by those who hated God, Jesus haters.

If we suffer as a Christian, so it's not about being a nice person, it's because we're living out the gospel. And whether it's getting persecuted or whether you're facing cancer, whichever one, if we suffer due to opposition to Christ and us as his people, this leads to number six, number six, we should not feel shame, but glorify God in that name as Christian.

I do not feel shame or disgraced. But glorify God in that name. Instead of feeling shame or disgrace or guilt, we focus on the objective reality of God's vindication.

We have good conduct in Christ, and yet we're suffering and we're facing that suffering. He says, you know what? Don't be ashamed. You're not disgraced. As a matter of fact, he flips it around.

[31 : 11] Glorify God by continually living out the gospel, rejoicing and trusting God. And the name, when he says in that name, Peter's talking about in that name Christian.

You have a lifestyle consistent with that name, which that brings honor to God. Not disgrace. Not shame.

So God is glorified by the way we live and by our bold witness.

If we suffer as Christians, insulted for Christ's sake, it's not shame, it's glory. Whether you're talking about persecution as a type of suffering, whether you're talking about suffering of any kind.

God wants to purify us. He wants to draw us closer. He wants to make us more like Christ. We must stay focused upon what we need to do, which is do good, and emboldened on what we need to say, the gospel word, living and speaking the gospel.

[32 : 21] Because God saved us. And now we're sharing in the very sufferings of Christ. And he's doing this to make me more like himself. The only way we'll be able to entrust our souls to our God, and the only way we'll be able to keep doing good, is if we have these things as our mindset.

These aspects. Which leads to the last one. Number seven. We remember that suffering proves it's the beginning of God's judgment.

Verses 17 through 18. Notice he says in verse 17, excuse me, for, which refers back to the whole thought in verses 12 through 16.

For a time for judgment to begin with the house of God. Okay. So he's answering the question again.

Why do God's people suffer? While it seems like evildoers go unpunished. Why does it look like God's own people suffer, but not evildoers?

[33 : 38] Why is that guy just got the life, and I got all these health problems? And that guy can't stand Christianity.

How does that make any sense? And here I have all these problems, I have to go to the doctor for this, and for this, and for this, and for this, and for this, and this, and this, and this, and this. And that guy's so healthy, he's like 5, 10 years older than me, or she's 5, 10 years older than me.

And how does that make any sense? I'm just giving you an example. Why does it look like God's doing this? It's a time for judgment to begin.

He's speaking about the refining process that he spoke about in verse 12, remember? For your testing. I brought it up earlier. So what's he saying?

God's judgment, or refining, or purifying process, it begins with God's house, which is a temple, or building, or place. He's not talking about family.

[34 : 43] It says household here, New American Standard. Yeah, it says household. Some of your virgins might have that too. That's not the word he's using here. He's not talking about house like family. Oh, kumbaya. He's not talking about that. He's talking about a building, like a temple, of some kind.

Chapter 2, verse 4, verse 5, excuse me, you also as living stones are being built up as a spiritual house. Same word they used here in chapter 2, verse 5.

A spiritual house, a temple. This actually correlates with the Old Testament. Listen for a moment, let me show you the correlation.

In Ezekiel chapter 9 and also Malachi chapter 3, we read together Malachi 3. Ezekiel chapter 9, God's glory is mentioned as well as it is here.

Remember, he's talked about the spirit of glory, verse 14. And God's purging in Ezekiel chapter 9 was going to begin with the elders of Israel. And quite interesting how Peter gives this whole ordeal about suffering and then the next part that he begins with is elders.

[35 : 59] In chapter 5, which we'll look at next week. Peter's doing this on purpose. He's following protocol that's given in the Old Testament. So what God is saying through Peter here then is that he has begun to purge within the house, the church.

We are the new temple. But then he will move out towards judging those outside the church. That's why he says to begin with the house and if with us first, what is the outcome for those who do not obey the gospel of God?

He begins from the inside and works his way to the outside to separate the real from the fake. That's what he does on the inside. See, suffering or trials are God's preordained eschatological judgment whereby he first purifies his own people, making our faith stronger, but then moves into becoming a judgment or condemnation for the unsaved.

And for us, as he's doing that for us, he's separating the real from the fake. The real stand firm, the fake fall away. And that's what suffering does.

Which actually goes back to what Jesus mentioned with the parable of the soils. Remember, it fell on rocky soil and they sprang up immediately, but when suffering and opposition came, it withered away.

[37 : 34] It fell away. And that's what suffering does. It makes you stronger. So he moves first. God does a purging within amongst his people.

He purges the real from the fake and then that judgment goes from the inside, works its way to the outside. That's what Peter's saying. That's why he says, if it begins with us first, the end of verse 17, what is the outcome for those who do not obey the gospel of God?

If God begins the process with his own people, the terrible fate or outcome for those who do not obey the gospel of God, that's really bad.

To endure persecution or suffering now, that's better than to face it in the future on the negative side, which would you rather have?

Would you rather have suffering now? Sharing in the sufferings of Christ now? Or would you rather have suffering later on on the negative side and it will never end?

[38 : 45] I vote for former. Former. If God is this hard with his own people, how much harder would it be for those who disobey God's gospel?

Notice he calls it God's gospel. If he's hard on those who fear him, how much more severe on those who reject him?

You see what Peter is saying here? Dr. Grudem said this, quote, the fire of God's holiness is so intense that even the righteous feel the pain, feel pain in its discipline.

End quote. And then he quotes from the Old Testament verse 18, and if it is with difficulty that the righteous is saved, what will become of the godless man and the sinner?

Difficulty means it's hard to accomplish. The righteous refers to those who do obey the gospel. Notice the contrast. Those who do obey the gospel versus those who do not obey the gospel.

[40 : 03] If you're here and you have not obeyed the gospel, my dear friend, please obey the gospel because you will face suffering on the other side in a negative way and it will not end.

That's what Peter's saying. So the idea is that salvation is hard and it's not cheap. It's not easy to believe or persevere in difficult circumstances.

It's not. The road that leads to salvation is narrow. Few find it. Or as Dr.

MacArthur wrote, it's hard to believe in Jesus. The gospel message is simple. But it's not easy. Oh, it's simple.

Even a child who's four years old can understand it. But it's not easy. And Jesus never said it was going to be easy. Notice what he says, the godless man and the sinner.

[41 : 09] It refers to the same person grammatically. It refers to those who do not obey the gospel from verse 17. If it's hard to believe and few respond to God's gospel, what will become for those who don't even obey God's gospel?

It's horrible. That's why they need the gospel, right? God's gospel. Thank you for saying amen to that. Oh, yeah, thanks mom, owe you 20 bucks for that.

Gosh, kiss me out 20 bucks every time. And that's, so he gives us, verse 12, all the way verse 18, and that's how he summarizes it. Hostage, therefore, let those also suffer according to the will of God and trust their souls to a faithful creator and doing what's right.

Let's unpack this now, the summary, because I told you, when it comes to suffering, Christians should entrust themselves to God, trusting his plan and character and have good conduct in Christ.

Notice, therefore, when it comes to facing any suffering, persecution, therefore, that those who suffer according to the will of God, so what's he saying?

[42 : 26] It's providential. It is providentially ordered by God for us to suffer, to purify, solidify, and crystallize our trust in Christ.

That's what he wants to do. It's all in God's plan. It's all in God's plan. And then suffering, receive God's approval and blessing when it follows after the example set by Jesus.

And it is evidence of God's purifying judgment upon his people. We must come to the place where we embrace, he knows what he's doing. God knows what he's doing.

Say that with me. God knows what he's doing. Let's say it again. God knows what he's doing. He's both faithful and sovereign. God is big enough to take care of himself.

He doesn't need us to defend him. He's attesting to who he is. Faithful. Forever you are faithful. One writer said a reliable bank upon whom you can trust.

[43 : 40] I like the banks around here. No, he's a reliable bank. And since that's true, does that not give you such hope? Does that not give you hope in your suffering, in that pain, in that abuse, in that struggle, in that trial, in that persecution?

That's the way, friend. That's the only way. So entrust your soul, he says. Placing our souls in the care of one who is trusted with its safekeeping.

So we commit ourselves into God's care because he's faithful, not letting things get out of control. And notice he calls him the creator.

In other words, he's sovereign over all things, including your suffering and mine. Is this not what Jesus himself did?

That's exactly what Jesus did. Chapter 2, verse 23. While being reviled, he did not revile in return. While suffering, he uttered no threats, but kept entrusting himself to the one who judges justly.

[44 : 54] Follow the example of your Lord. Follow the example of the one who suffered and died for you. When he faced the most horrible trial anyone could ever face, God's just wrath against sinners.

You have never faced that type of trial and you never will. No one has. And yet he committed himself into the Father's hands. That's exactly what we should do.

And the only way we're going to be able to do this, committing ourselves to him, is when we're thinking this way. We have these thoughts in mind. That's when we're able to entrust ourselves and notice how he ends in doing what is good or right.

This word is used only here in all the New Testament and yet the cognate verb is used in chapter 2 two times, is used in chapter 3 two times. He used the noun form in chapter 2.

I think he's trying to make a point. What do you think? Entrust our souls and have good conduct. that's what Peter's all about. God's not giving this trial because he's sadistic.

[46 : 12] He wants us to entrust our souls to him. He wants you to have good conduct in Christ. When it comes to suffering, Christians should entrust themselves to God, trusting his plan and his will.

His character, he's faithful and sovereign. And have good conduct in Christ. As I was going through the message this morning, I go through it either Saturday night or Sunday morning and I highlight stuff.

I was thinking, gosh, kind of what a bum message when you just got a wedding, you know what I mean? I was like, oh, I don't want it. But then I went, no. it's like you need it when you're not suffering.

Because you have to think this way. Because the trials will come, won't they? The trials, and I'm not saying the trials will come from Jordan and Chloe.

That will happen, yes. But I'm talking about all of us. Because we need to think this way. And I don't know about you, but I don't normally think this way. Praise God for His word.

[47 : 32] Thus saith the Lord in His word. Our Father, help us. And yet, thank you that you're with us and you do help us.

Because your spirit resides in us as your people. Help us when it comes to suffering. Whether it's persecution.

Or whether it's ill health. Whether it's relationship struggles. Help us to entrust ourselves to you.

Trust in your plan. It's all according to your will. Trust in your character. You are faithful and good. You're sovereign in all that you do. and have good conduct in Christ.

We're rejoicing. We're thanking you. There's joy. We have such satisfaction in you. I'm not surprised. We remember the sufferings of Christ.

[48 : 43] We remember we need you to purge us and make our faith trust in you stronger. do that in us we ask. So take a few moments if you would.

Ponder, think what we've seen in Peter's letter this morning. And after a few moments we'll do our time of giving. We're singing our last two songs in closing prayer.

Ponder, think, ponder. Let the scripture mull around in your head reminding you of the gospel and God's grace to you.