

1st Epistle of Peter

by Keith Daniel

Keith Daniel's sermon on the 1st Epistle of Peter emphasizes the purpose of suffering in the Christian life and the call to holiness and obedience.

Duration: 1:15:00

Scripture: Proverbs 31:10

Topics: "Bible Reading"

Description

In this sermon, the speaker expresses gratitude for being invited to speak and for the opportunity to bring her family with her. She acknowledges the daily routine and challenges that women face, but emphasizes how these experiences can bring out Christ in their lives. The speaker also mentions her joy in seeing young people in love with Jesus and singing with pure faces. She expresses gratitude for the conservative believers in America and the opportunity to see God's people again.

Transcript

To God, to thee here, and I thank you, Brother Don and the elders of this church here in La Russell, for asking me and my family and for being so kind as to bring us from the other side of the world. Our hearts are overjoyed and we are very unworthy of it, but we're very grateful to God and to his dear children here. And I am deeply grateful to see so many faces on this first night, and I've been looking, and so many I recognize and long to take your hand and have a few words with you, if God spares us through this time.

Together, it is just an absolute joy to be here, and I will say thank you later on to everybody as I ought to, but I do thank God for the great joy he's given me of returning to this lovely land, and I've never been much of a tourist, you know, but I have loved coming to America for this one reason. He's brought me to the godliest land of all denominations, so many of the conservative pulpits, and for that, I love God deeply and bless him. It has been such an honor to come here.

I get thrilled at the thought of just seeing God's people again, young and old, shining faces, that lovely song, Great is Thy Faithfulness. Oh my, isn't that a blessing? I often wonder in heaven whether we will sing better. I don't believe we will.

Ofentimes, people say, well, the angels will be going to, you know, but there's been times I've said to the Lord, it can't be better than this. Isn't it lovely to sing and to see young people in love with Jesus, singing with pure faces? Oh, that is a joy. Thank you for sharing that, young people.

I am very grateful to have my wife and my sons here with me. It's an honor to have them in the meeting with me, and I'm very grateful you've asked Jenny to address the ladies, and I have heard her, I suppose I shouldn't have, but I listen to my wife's preaching, and I get deeply blessed, and so do the boys. We just listen to give comments, you know, and oh my, I'm sure many of the men would love to just that day sit in, but I'm very grateful that Jenny's been asked to share these things to the lady, particularly just on a walk with God through the eyes of a woman, in the woman's daily routine, and the cost she must bear often as a woman, but how it can bring out Christ, and what God expects of every woman, no matter how trying the circumstances.

I have been deeply uplifted by listening to so many of the illustrations and the thoughts you've been sharing as we've driven across our country, and my son also, Roy, and I'm so grateful that Osamu is going to be bringing his first message here, and I'm asking prayer for that. It isn't going to be long, but it's took my heart, he has taken my heart many a time as Roy has, and I bless God for the two of them. Can we just have a short prayer, please? Could we bow before the Lord? Our Lord, our Father, which art in heaven, hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven.

Take us who wait before thee, and mold us, God, by the working of the Holy Spirit, by the grace of God, give revelation through thy word to all of our hearts, even the youngest child, to make us fall in love with God, as never before in our life, and love the things of God, and the will of God, to seek to let God have his way, that we this night may be literally clay in the pot of heaven, which thou can mold us, O have thy way, as with all our hearts we say, we'll obey thee. Come what may, O God, please just have thy way in our lives here tonight. Take me in mercy and wash me afresh in the blood of Jesus Christ.

I have nothing to trust in but the blood. I have nothing to give thee, Lord, a reason as to why thou shouldst use me in my baseness and weakness, outside of just bringing myself and asking for the cleansing in the holy blood of Christ. Have mercy on me, God, for I have need of only the blood.

Make me a vessel, meat for the master's use, because of the blood of Jesus Christ, and the grace of God on a very unworthy person. Come because of thy glory, thy name, come and fill me and anoint my lips and my heart and my mind and my whole intellect and my being. Anoint every word and take every word by the risen, resurrected power of Christ and apply it to every heart, that there may be things of eternal value accomplished in our hearts tonight by the working of God in his grace and mercy on all of us.

Our expectation tonight is in thee, and in thee only, Father. No man can change us. We can't change ourselves, but we want thee to come give revelation and grace.

Keep us under the blood of Jesus, safe from the enemy and his demons. Protect us and move by thy spirit across this building upon every heart in the most profound and loving way. Make thy word alive as only God can, for the letter killeth, but the spirit giveth life.

Give life to thy word for thy glory in our hearts and our understandings and intellect. Give revelation and faith, for faith cometh by the word of God. Come in mercy and visit us in Jesus Christ's name, in Jesus the Christ's name.

We all unitedly agree and ask this of thee, our Father in heaven, amen. I want tonight for us to take a careful look together at the first epistle of Peter, a staggering book, a staggering document, that if we are earnest with God, must stagger our hearts, the standard this man has set, the first epistle of Peter. There is no single document in the entire Bible, there is no single document in the entire Bible that reveals the

mind of Christ, the thoughts of God concerning why he, as a upon the lives of all who know him and love him on this earth, there is no single document in the entire Bible that reveals the heart of God, the thoughts of God, the mind of Christ concerning why he, as a sovereign God, allows grave suffering and trials to come upon so many of his people continuously throughout their lives.

Although Peter raises up different doctrines through this document, doctrines of our faith that are staggering, if we read this letter carefully and prayerfully again and again, we become aware that every single topic, every single doctrine he addresses is for one reason, only to be the means of which linking us to give revelation, another aspect of suffering, of Christian suffering. But virtually nothing is addressed that isn't linking us to give another facet to this doctrine of Christian suffering, to give revelation of the heart of God concerning as to why he allows suffering. What's the purpose? Why he, as a sovereign God, allows so much of the devil's hand to come upon his children that hurts, that breaks them, that grinds them into the dust, but he, as a sovereign God, allows it.

The greatest revelation of this letter from the heart of God, the greatest revelation is that there are only two reasons Christians suffer, and if a Christian suffers trials and persecutions, it is for one of two reasons only that he faces these sufferings. It is for one of two reasons only that he or she will face sufferings as a Christian, either because of their godliness, as a result of their righteousness, Christ-likeness, or else as a result of their carnality, and sin, and folly, while they profess to know Christ, beginning in their home, beginning in their home. There is one of two reasons you, as a child of God, face deep persecution, suffering, trials, either your godliness or your sin, either your Christ-likeness or your un-Christ-likeness.

I would like to ask you at the outset of this letter, as we go through this letter, to allow God, the Holy Ghost, to show you whether he commends you or condemns you, because of the sufferings, the trials, the persecutions, you face in your home. Ladies, whether God tonight, through this letter, his word, commends you or condemns you, young man, let God, and God only, through the Holy Ghost, through revelation to your heart tonight, in your desire to know his will and his mind and his thoughts concerning what you endure, let God speak as you listen carefully to the revelations and the different facets that are virtually the entire letter, if you listen carefully, you'll see that. He addresses this letter from Peter, an Apostle of Jesus Christ, an Apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia.

Elect. This word, elect, simply means chosen. Elect, according to, according to the foreknowledge, the foreknowledge of God the Father.

Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit. Elect, according to the foreknowledge of God the Father, through sanctification of the Spirit, unto, unto obedience, unto obedience, unto obedience and sprinkling of the blood of Jesus Christ, grace unto you and peace be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again, hath wrought spiritual birth to us.

Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again, unto a lively hope by the resurrection of Jesus Christ from the dead, through an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, reserved in heaven for you who are kept by the power of God, reserved in heaven for you who are kept by the power of God through faith, kept by the power of God through faith, unto salvation ready to be revealed in the last time, unto salvation ready to be revealed in the last time, wherein, wherein ye greatly rejoice, though now,

though now for a season, if need be, if need be, ye are in heaviness through manifold temptations, that the trial of your faith, the trial of your faith, being much more precious than of gold that perishes, though it be tried as fire, might be found unto praise and honour and glory at the appearing of Jesus Christ, whom having not seen, ye love, in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory, receiving the end of your faith, even the salvation of your souls, of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you, searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and of the glory that should follow, unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you, by them that have preached the gospel unto you with the Holy Ghost, sent down from heaven, which things the angels desire to look into, wherefore, gird up the loins of your mind. Be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. As obedient children, as obedient children, as obedient children, not fashioning yourselves according to the form of lust, not fashioning yourselves according to the form of lust and your ignorance, but as he which hath called you is holy, so be ye holy, so be ye holy.

In all manner of conversation, in all manner of living, because it is written, it is written, be ye holy, be ye holy, for I, I am holy. And if ye call on the Father, if ye call on the Father who without respect of persons judges according to every man's work, if ye call on the Father who without respect of persons judges according to every man's work, pass the time of your sojourning here in fear, pass the time of your sojourning here in fear, for as much as ye know that ye were not redeemed with corruptible things as silver and gold from your veins, compensation received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was ordained before the foundation of the world, but has manifested in these last times for you, who by him do believe in God, that raised him up from the dead and gave him glory, that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth, seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another, see that ye love one another with a pure heart, fervently, fervently, being born again, being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever, for all flesh is as grass, and all the glory of man is the flower of grass, the grass withereth and the flower thereof falleth away, but the word of the Lord endureth forever, and this is the word which by the gospel is preached unto you.

Wherefore, wherefore laying aside all malice, and all guile, and hypocrisy, wherefore laying aside all malice, and all guile, and hypocrisy, and envy, and all evil speakings, as newborn babes desire the sincere milk of the word, that ye may grow thereby, that ye may grow thereby, if so be ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious, he also is lively stone, that built up a spiritual house, and holy priesthood, that he should offer up spiritual sacrifices acceptable to God by Jesus Christ, wherefore also it is contained in the scripture, behold I lay in Zion a cheap cornerstone, elect, precious, and he that believeth on him shall not be confounded, unto you therefore which believe, he is

precious, but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offense, even to them that stumble at the word, being disobedient, whereunto even they were appointed, but ye are a chosen generation, ye are a chosen generation, a royal priesthood, and holy nation, a peculiar people, that you should show forth the praises of him who has called you out of darkness into his marvelous light, which in time past were not a

people, which in time past were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy, dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, abstain from fleshly lusts, which war against the

soul, having your conversation, your life honest among the Gentiles, that whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation, submit yourselves to every ordinance of man, whether it be to the king as supreme, or unto governors as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well, for so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men, as free and not using your liberty for a cloak of maliciousness, but as the servants of God, honor all men, honor all men, love the brotherhood, fear God, honor the king, servants, servants be subject to your masters with all fear, not only to the good and gentle, not only to

the good and gentle, but also to the fraud, also to the cruel and unjust, servants, be subject to your masters with all fear, not only to the good and gentle, but also to the fraud, for this is thankworthy, this is thankworthy, if a man, if a man for conscience toward God endure grief, suffering wrongfully, for what glory is it when ye be buffeted for your faults, ye shall take it patiently, but if when ye do well and suffer for it, ye take it patiently, this is acceptable with God, but even here unto where ye called, because Christ also hath suffered for us, but even here unto where ye called, because Christ also hath suffered for us, leaving us an example that ye should follow his steps, who did no sin, neither was guile found in his mouth, who when he was reviled, reviled not again,

when he suffered he threatened not, but committed himself to him that judges righteously, whose own self bear all sins in his own body on the tree, that we being dead to sin should live unto righteousness, by whose stripes ye were healed, for ye were as sheep going astray, but are now returned unto the shepherd and bishop of your souls, likewise ye wives, likewise ye wives be in subjection, be in subjection to your own husbands, that if any obey not the word, if any obey not the word, they also may without the word be won by the conversation of the wives, by the life of the wives, while they behold your chaste conversation coupled with fear, whose adorning, whose adorning, let it not be that outward adorning of plaiting the hair and of wearing of gold, or of putting on of apparel, but let

it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price, for after this manner in the old time the holy women also trusted in God adorned themselves, being in subjection unto their own husbands, even as Sarah, even as Sarah obeyed Abraham, calling him Lord, Lord, whose daughters ye are, whose daughters ye are, as long as ye do well, and are not afraid with any amazement, likewise ye husbands, dwell with them according to knowledge, giving honour, giving honour, giving honour unto the wife, as unto the weaker vessel, and being heirs, being heirs together of the grace of life, that your prayers be not hindered, that your prayers be not hindered, finally be all of one mind, be all of one

mind, having compassion one of another, love as brethren, be pitiful, be courteous, not rendering evil for evil, or railing for railing, but contrary wise blessing, knowing that ye are there unto call, that ye should inherit a blessing, for he that will love life, and see good days, for he that will love life, and see good days, let him refrain his tongue from evil, and his lips, that they speak no guile, let him eschew evil, and do good, let him hate evil, and do good, let him seek peace, and ensue it, that the eyes of the Lord are over the righteous, and his ears are open unto their prayers, but the face of the Lord is against them that do evil, and who is he that will harm you, if ye be followers of that which is good, who is he that will harm you, if ye

be followers of that which is

good, but, and if ye suffer for righteousness sake, happy are ye, and be not afraid of their terror, neither be troubled, but sanctify the Lord God in your heart, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear, having a good conscience, but where as they speak evil of you, as of evil do it, they may be ashamed that falsely accuse your good conversation in Christ, for it is better, if the will of God be so, that ye suffer for well doing, than for evil doing, it is better, if the will of God be so, that ye suffer for well doing, than for evil doing, for Christ also at once suffered the sin, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit, by

which also he went and preached unto the spirits which are in prison, by which also he went and preached unto the spirits which are in prison, which sometime were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was the preparing, wherein few, that is eight souls were saved by water, the like figure whereunto even baptism doth also now save us, the like figure whereunto even baptism doth also now save us, not the putting away of the filth of the flesh, but the answer of a good conscience toward God, by the resurrection of Jesus Christ, who is gone into heaven, and is on the right hand of God, angels and authorities and powers, he made subject unto him, for as much then as Christ has suffered for us in the flesh, for as much then as Christ has

suffered for us in the flesh, arm yourselves, arm yourselves likewise with the same mind, for he that hath suffered in the flesh hath ceased from sin, for as much then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind, for he that has suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God, for the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banqueting, and abominable idolatry, wherein they think it strange that ye run not with them to the same excessive riot, speaking evil of you, who shall give account to him that is ready to judge the quick and the dead,

for for this cause does the gospel preach also to them that are dead, for for this cause does the gospel preach also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit, but the end of all things is at hand, but the end of all things is at hand, be ye therefore sober and watch unto prayer, and above all things and above all things have fervent charity among yourselves, have fervent love among yourselves, for charity shall cover the multitude of sins, use hospitality one to another without grudging, as every man hath received the gift, as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God, if any man speak, let him speak as the oracles of God, if any

man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever, amen.

Beloved, think it not strange, beloved, think it not strange concerning the fiery trial which is to try you, as though as if some strange thing happened unto you, but rejoice inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy, if ye be reproached for the name of Christ, happier ye, happier ye for the spirit of glory and of God rests upon you, on their part he is evil spoken of, but in your part he is glorified, but let none of you suffer as a murderer or as a thief or as an evildoer or as a busybody in other men's matters, yet if any man suffer as a Christian,

let him not be ashamed, but let him glorify God on his behalf, for the time has come that judgment must begin at the house of God, the time has come

that judgment must begin at the house of God, and if it first begin at us, if it first begin at us, what shall the envy of them that obey not the gospel of God, and if the righteous scarcely be saved, where shall the ungodly and the sinner appear, wherefore let them that suffer according to the will of God, commit the keeping of their souls to him in well-doing as unto a faithful creator, the elders, the elders which are among you, I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed, feed the flock of God, feed the flock of God which is among you, feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly, not for filthy lucre, for money, but of a ready mind, neither

as being lords over God's heritage, but being ensembles to the flock, and when the chief shepherd shall appear, ye shall receive a crown of glory that fadeth not away, likewise ye younger, likewise ye younger, submit yourselves unto the elder, submit yourselves unto the elder, yea, all of you be subject one to another, all of you be subject one to another, and be clothed with humility, be clothed with humility, for God resisteth the proud, and giveth grace to the humble, humble yourselves therefore unto the mighty hand of God, that he may exalt you in due time, casting all your cares upon him, casting all your cares upon him, for he cares for you, he cares for you, be sober, be vigilant, because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour, whom

resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world, but the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that he hath suffered a while, make you perfect, established, strengthened, settled, to him be glory and dominion for ever and ever, amen, by sylvanus, by sylvanus, a faithful brother unto you, as I suppose I have written briefly, exhorting and testifying that this is the true grace of God wherein you stand, the church that is at Babylon, the church that is at Babylon, elected together with you, salute of you, and so does Marcus, my son, greet ye one another with a kiss of charity, of love, peace be with you all that are in Christ Jesus, amen.

Now beloved, Christian suffering are the main topic of this entire letter, and the pivotal verse upon which this letter revolves is chapter 3 verse 17, the axle upon which the wheel and every spoke, every single thing stated in this letter, just a spoke upon which the whole letter revolves, the axle upon which the whole letter revolves, chapter 3 verse 17, for it is better if the will of God be so that ye suffer for well-doing than for evil doing, it is better if the will of God be so, it's lovely to see that it's God's will, wherefore let them that suffer according to the will of God commit the keeping of their soul to him in well-doing, he says they're the trial of your faith, being more precious than of gold that perishes, but he starts with these lovely words, beyond heaviness if need

be, isn't that something, do you know that sufferings are of the devil, don't doubt that, he's a roaring lion, he walks about seeking whom he may devour, whom resists steadfast in the faith, knowing the same afflictions, the same sufferings are accomplished are upon all of your brethren, there's no one that escapes them, do you think only communist China and face persecution, there can be a mental persecution madame Guillaume, far beyond the physical persecution in Russia, Zurich, Wurmbrandt, Papua, oh beloved, if need be, if need be, don't doubt it, all sufferings, all trials, all persecutions are of the devil, sent by the devil to destroy you, allowed by God to make you, now you must grasp that, or you won't understand anything in the school of God, if you don't understand the basic

lesson of the faith, written from the first page to the last, virtually it all cries out, it comes out in the heart of God of why he allows things to come upon his children, sent by the devil to destroy you, don't doubt that, longing as a roaring lion, walking about seeking whom he may devour, but we are called to resist steadfast in the faith, and not think we're alone, but know that God allows it upon all his people, allowed by God to make us, sent by the devil to destroy us, allowed by God to make us, how does he do that, oh the refining, the trial, you no more as the countless brother, not on your knees in front of a meeting, but in the fire to make you like Jesus, you have to come out in one moment to yield, you have to come out in one moment in sincerity to seek God, you have to be

born again in one moment by the word of God, by faith in the redemption blood of Christ, who his own self bear our sins in his own body in the tree, we have to put our faith, for by grace are you saved through faith, not of work, to him that worketh not, but believeth on him that justifies the ungodliness, faith is counted to him for righteousness, there has to be a moment you're declared righteous, you're born of God by grace through faith in the blood of Jesus Christ, and that is where you're born again of the word of God, you're born again by your faith in God's word, what God tells us, the blood of Christ encompasses to those who put their faith in him, for he tasted death for every man, every, I believe that, he will in no wise turn away anyone who comes to him through Christ Jesus,

oh I believe that, after the death he tasted for every man, it's not the will of God that any should perish, but that all should come to repentance, oh he did taste death for every man, he is the propitiation for our sins, John says in 1 John 2 verse 1 and 2, he's the way to God for mercy, for us as Christians to be sinners, not for ours only, but also for the sins of the whole world, I believe that, I believe it unashamedly, but now beloved, once you're born again by the word of God, by faith and grace through the word of God, once you're born of God, you have to grow, and how do you grow?

By the word of God, as newborn babes, the only thing you can do sir, lady, when you're born again is what your little baby did, he can't crawl, he's helpless, and so are you when you're born again, you can't even crawl, but oh how you protect him, do you think God the father is any less with you? The one thing he does though, he doesn't have to go to university to understand when he needs milk, he just opens his mouth and you know, the world knows, we don't have to go to university to know he needs milk, he knows what he needs, and if you're born again beloved, you will be in a state without the word of God, you won't be able to survive, you'll be crying, how do I know I'm born again?

They long for the witness of the spirit, brother, sister, don't wait for all emotional feelings, if the Holy Spirit bears witness as your spirit, that you're a child of God, the one thing about you, well you will have to have the word, for you'll be screaming for time, are you born again? How long ago did you spend time with God's word? You grow by the word of God, but you grow by much more than that.

While you go through this book, because 80% Spurgeon says of this book, was given by God as promises to take us through fires, suffering, trials, and the word of God does not become yours unless you're in these, and you learn this isn't your source of doctrine any longer, preacher, when it becomes your source of survival, then you can begin to preach, because then you can comfort with a comfort where with you were comforted, not before, only what burns from your lips, will burn the hearts of people who hear you, only what burns from this book into your heart, will burn from your lips, preacher, and only what burns from your lips, will burn to the hearts of those that hear you, you will be dead doctrinally until you plunge Spurgeon, Philly, Moody, Torrey, name them, until you're plunged

into the depth of sufferings and trials, you are useless in God's hands, but wait until you cling to this book, not for your source of theology, but your source of survival, and watch how God begins to use you, because every word, every word is yours, burned in your heart, as no longer does doctrine, it's living, and it'll give life, it'll give life, oh beloved, this book is the source of faith, this book is the source of sanctifying us, of keeping us, separating us, sanctify them by thy truth, thy word is truth, oh the word of God keeps you, it keeps you, and so we grow, but now we find ourselves suffering, all who will live godly in Christ Jesus shall suffer persecution, you know that's a promise, that's a staggering statement, and it's better if the will of God be so that you suffer

for well-doing than even for doing, now beloved, Jesus said, blessed are they which are persecuted for righteousness sake, oh but find me a Christian who's persecuted for stupidity sake, and I'll show you a Christian who the word blessed is not written across his life by God or man, he's cursed, virtually, people will curse you, will become to hate your God, your religion, starting with your children sir, if you're not Christ-like, blessed are they which are persecuted for righteousness sake, for theirs is the kingdom of heaven, blessed are ye when men shall revile you and persecute you, and shall say all manner of evil against you falsely for my sake, but if what they say is true sir, if their accusations against you is true, you are un-Christ-like, carnal, sinful, do you know right in

your home, a man's enemies are the members of his own household if you become righteous when you're saved, do you know why, because your righteousness condemns the hearts of those in your home who still continue on in their unrighteousness, for the time past of our life may suffice us to have wrought the will of the Gentiles when we walked in lasciviousness, lust, excessive wine, revelings, banqueting, feasting and dancing, and abominable idolatry, but these things when you turn from them, those all who still remain in them that know you, their hearts are condemned, beginning in the home, and so in the home the members of a man's house becomes enemy, you don't have to go to Russia to be persecuted in communism when it was communism there, you just have to get saved and go home, and if

you're godly it starts there, the daughter will rise up against the mother, the mother will rise up against the daughter, the father against the son, if your godliness is the scriptural godliness, it's the will of God that you suffer, do you know why, their hearts are condemning them and God wants to win them through you, and you will, eventually they'll come to glorify God through what they see, oh let your light so shine before many that may see your good works and glorify, and ultimately come to glorify your God which is in heaven through your life, your life wins them lady, if you just be Christ like, be in submission, subjection to your own husband, but if any obey not the word, oh he's godless, yes, don't leave him, now that you've become godly, win him, he might be unrighteous,

just like there at the workplace, when you go to the work, when you say there's an unrighteous person you serve under a manager or an owner of a company who treats you wrongly, don't only be Christ-like to those who are just perfect, you know, be so Christ-like to him that you win him, that you follow the example of Christ who when he was reviled, reviled not again, when he suffered, he threatened not, but committed himself to him that judges righteously, and so you wives, how many wives come to Christ and their husbands are not godly, do you know how you're going to win him?

By being Christ-like, by being the message that he isn't going to go in here because he's against anything of light or truth, but without the word you win him by your life, as you behold your chaste conversation coupled with fear, and you have an adorning of neatness, of holiness, holiness without which no man shall see God, oh when God says be ye holy, that's why you suffer, because men's hearts condemn them, they

wouldn't make you suffer just for a profession, but a life, so you recover from the greatest preacher on the earth one day later, but you never recover from a life that you know through and through, that once sinned with you, lived in sin, that turns from the sin that used to remain, you can't, your conscience won't allow you to, you writhe in agony, and you'll take it out on your son, you'll throw him out of the house, you'll disown him, ostracize him, persecute him, as God said, even in homes it would happen the moment somebody finds vital reality, vital reality is God, now beloved, suffering will not only win those who cause you to suffer, they will make you Christ-like, the refining fires to the trial of your faith, being much more precious than gold and perishes, though it be tried with fire, it might be found under praise and honor and glory at the appearing of Jesus Christ, oh beloved, if God doesn't allow you to go through sufferings, if he doesn't allow you to go through trials, what will you be at the appearing of Christ?

All you have is the blood, all we do have is the blood for grace, right to the end, but let me tell you, that must be a grief to God and everybody that was near you until you die, you couldn't win the world to God, because you didn't get broken of self, and nothing will break you, nothing will make you die in the dust, will you come to the end of self, will you, oh, God allows like the refiner at the fire, there's the fire on the gold, and this God is in perfect control, don't doubt it, the heat that he knows, the fires, the fires coming upon that gold, all the dross, all the rubbish is coming up as he purifies through fires, nothing will purify that gold, and your faith, your trial of your faith is much more precious than that in God's eyes, the purifying of your life, the purifying of

your life through all this, there's a moment that this God, this refiner sitting with the fires, watching the purging, watching the purifying will say, stop, don't doubt this, for a season, if need be, the unheaviness through manifold temptations, but the trial of your faith in his work, Godliness, there's a moment God would say, stop for now, for now, he will never suffer you to be tested, to go through sufferings and trials above that you're able to bear, he is perfect, don't ever believe God has lost control, don't ever believe the devil has gained control, then you're in trouble, then your faith staggers and you become bitter, you have to believe, you have to just commit your soul, the keeping of your soul as unto a faithful creator, he is faithful who created you, who created this

world, he knows what he's doing, beloved, he knows what he's doing when he allows fires to come in you, the only time you're in trouble is when you take your eyes off Jesus like pizza and you begin to think, and oh in mercy, oh why did you doubt, now here's the clay in the potter's hand, and just marred because you didn't yield, you started to try to fight for yourself right, fight back, defend, oh instead of Christ-likeness coming through the fire, ugliness comes, bitterness, anger against God and man, oh you're just devoured of what God could have done for you, if you stand up for yourself and defend, and defend, and defend, and defend, and defend, oh dearly beloved, for as much then as Christ has suffered for us in the flesh, arm yourselves likewise with the same mind, for he that has

suffered in the flesh has ceased from sin, that's a staggering verse, and you've got to go to many, many, many, many documents, commentaries, to find anybody willing to be brave enough to even discuss what that means, for as much then as Christ has suffered for us in the flesh, arm yourselves likewise, you know what that word arm yourselves means, it's the same, the same Greek word as you'll find in Ephesians 6 from verse 10 onwards, put on the whole armour of God, you need it, you wrestle not against flesh and blood when people persecute you, don't you know that it's the devil using them, we wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places, we partake unto you the whole armour of God, that you

may be able to stand in the evil day, and having done so, he has told us to stand, and then he comes under the armour of God, to protect ourselves from all the devil will do to try and destroy us, and there's the wonderful thing, faith, through which you will absolutely quench all the fiery darkness of the day, there's such amazing victory in Christ through armour that God gives us, but this armour, arm yourselves likewise with the same mind, for as much then as Christ has suffered for us in the flesh, arm yourselves, take this armour for yourselves now through what sufferings are going to come upon you, with the same mind, for he that has suffered in the flesh has ceased from sin, there's something here about Romans 6, reckoning yourself dead indeed in the sins, there's something about

the work of the cross, that Christ did, it has become not a dead doctrine by saying I'm crucified with Christ, nevertheless I live, oh you can say that so dead you could put people to sleep, but when it's a testimony, I am crucified with Christ, when there's a moment, sir, you die, you have a personal Calvary, Andrew Murray, the greatest preachers I've ever had in history, and one of the most loved preachers in the history of the world, said unless there comes a moment in every Christian's life where they have a personal Calvary, where they die, sir, where they absolutely surrender, and allow God to fill them with the Holy Spirit, to control them, unless a child of God comes to a place where he has a personal Calvary, he becomes a grief to God and man, beginning in his home, Andrew Murray

said, you can be saved and eventually, unless you come to a place of absolute surrender, unless you come, child of God, to a place where you reckon yourself dead, where you face a personal Calvary, where you are crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, Christ takes over, God takes control, he lives his life through me, he who was able to be reviled and reviled not again, is living it through me, that's the only moment you'll be able to revile and not revile again, sir, that's the only moment you'll be able to bless them that curse you, and do good to them that hate you, and pray for them which will spitefully use you and persecute you, that they may be the children of your Father which will never, beloved, there has to be a moment, as George Muller

said when George Muller died, to his own opinion, and then you find the ability to not react on Christ likely, but to react to the fruit of the Holy Spirit in all circumstances, no matter how trying those circumstances, love, suffereth long and is kind, are you?

Have you ever, when you've suffered long, been kind, beareth all things, believeth all things, hopeth all things, endureth all things, do you? When? If you're against the doctrine, for God's sake, if it doesn't work in your life, try it, you might find you're wrong in your doctrine, sir, if you're fine, if you're victorious, if you're real Christ, if you're not a failure and carnal and sufferings come upon you through your pride and does self-defence, it's as well big war to defend yourself when anybody touches you or wrongs you, beginning in the home, maybe you need to listen to Andrew Murray, to Hudson Taylor, to John Wesley, to William Booth, how many of the men that shook this world testify openly they had to come a moment of personal calvary, then God used them, and you, to be used in your own home, to win your own husband, to be used there at the workplace, to win those who will persecute you, to be able to truly love your enemy, is when Christ loves them through you, sir, not your own love, your own love's not good enough, it has to be the fruit of the Holy Spirit, the fruit of the Spirit is love, there's something about God's fruit that's only spontaneously seen in all circumstances when there's an absolute surrender, for as much then as Christ has suffered for us, all your self-pain is death, by faith, reckon yourself dead, not only for salvation, doctrine can be deadly if you put it beyond what's expected of you when it comes to a personal calvary, there are two ways of winning an argument as a Christian, the carnal Christian attempts to win the argument by defending himself and his rights always, the Christ-like Christian wins his argument by

silence, the carnal Christian wins his argument but loses his soul always, the Christ-like Christian wins his soul by his ability to remain silent, what are you?

Even if you're a preacher, the one who wins the argument at all costs, oh you like the slowism, do you sir? Tell me anyone you ever argued with, you won, you didn't win, you lost, because you're carnal, you defend everything, not only your doctrine, with your life, did anybody touch anything? In the workplace the unjust cruel employer is won to Christ by the Christ-like submissiveness of silence of those he undermines and underscores, that's how I won the man I worked for, who owned the company I worked for, when he shouted and screamed and smashed his fists out and cursed me and I kept silent and I sensed love in these eyes, he crumbled, he crumbled, how do you win a man sir?

I sat with the leading charismatic preacher in our country, there he was angry with this poor man for not preaching that you've got to have tongues and everything else in the world and he just let me have it, oh did he put me the other side of the table in the room full of people while he just went pow, wiping me, and you know what God said to me, as this man who's known right throughout our nation, this carried on, God said to me be still Jesus, just be quiet, and you know at some point that man as he saw the love in my eyes and the ability that I had just to stay soft, just stay silent, no matter what he was saying, he lost the argument, you know what he did, he spoke softer and softer until my silence condemned him and he bowed his head and he sobbed like a baby, how do you win the argument sir?

By losing the soul, by losing the soul, oh in every unjust situation in life we are called to be in subjection, in our homes, at our workplace, to our enemies, someone smites you with a right to turn you, there just has to be something of nothing of a self-defense left, like Christ, our example, but that's not possible unless you have a personal calvary, we conquer this world sir by refusing to fight back, by loving our enemies, by doing good to them that hate us, oh sanctify the Lord God in your hearts, it has to be some moment that that happens, not a continual just trying and trying, you know to them a little bit more, it has to be a moment when Christ takes the hold of absolute surrender, and from that moment the next verse says and be ready, always to give an answer to every man,

that asketh you a reason of the hope that is in you, they start to ask the reason, they want to know what, what is this you have, if Christ is sanctified in your heart, he's allowed to have his way, reigning in the heart, reigning in the heart, not just dwelling in the heart, doctrinally you may differ from me sir, well I'm so sorry, but just for a moment tell me, put your doctrine down for a moment, is Christ living in your heart, has he ever reigned sir, I mean reigned, or do you still reign, have you never had a personal calvary George Muller, that's why the world never heard of you, or did you, and the whole Christian world age upon age will remember you for what God did to you, sir, I have one deep burning desire, that I may be like Jesus, to this I fervently aspire, that I may be

like Jesus, I want my heart his throne to be, so that a watching world may see, his likeness shining forth through me, I want to be like Jesus, to all of you whose lives are suffering because of unchristless, unchristlikeness, unsubmissive spirits, how many of you need to humble yourselves under the mighty hand of God, that he may exalt you in due time, how many of you need today to come to absolute surrender, oh why go on with all that, can we stand please, can you bow your heads please, before God, oh God, our God, early will we seek you, right from this first meeting, we acknowledge there's nothing, as obnoxious as someone who names the name of Jesus, fighting for himself, in his home, at his work, in his church, to his enemies, fighting for his rights, defending himself, giving back

what's given to him, revising people with the tongue, but oh we would love and long for a life like Jesus, for he that will love life and see good days, let him refrain his tongue from evil, his lips that they speak, no guile, oh God, it was said of thy son in Isaiah 53, that there was no guile in him, and we acknowledge in our hearts and understanding it was because when he was brought to the land of the slaughter, he opened not his mouth, forgive us, where we open ours, when we're not like Jesus, when there's guile in our lips, forgive us God, for our unchristlikeness, which has brought upon our lives, suffering, persecutions, our folly, our foolishness, our stupidity, has brought persecution upon us, that we would never have known such, that leaves us feeling condemned, not for the

joy, that condemns the God whose name we carry, because we deserve to be treated like that.

We invite it, that oh God help us that our lives, as we absolutely surrender, have a personal Calvary, and the day we die to self and sin, that men may only persecute us, because their hearts condemn them, and come to Christ swiftly after that, as they begin to seek God, because of what they see in us, and because of what they hear from our lips, as they inquire soon, what makes us so Christlike, so different, able, able to submit, and not fight back. Help our lives God, that our lives will not be condemned by God and men, but commended by God, and eventually by every man, who speaks evil of us, that by our lives, they will soon stop the words in their mouth, unable to say another word, only to come to the God they see in us.

Help us God, each one of us, to seek God for a personal Calvary, or we will be a grief to God and man, beginning in the home, even if we're in the pulpit, even if we're the greatest orator on earth, we'll just become a grief to God and man, because of our lives, that everybody watches, ultimately, to give us the right to preach, or even profess Jesus Christ in the home. Keep us under the blood of Christ in this convention. Help us all, young and old, to begin to get earnest with God, to seek thee, that God can have his way in our lives, totally, in all the light we've been given.

Bring us all to a place of absolute surrender, bring us all to a place of thirsting, thirsting, hungering, thirsting. You shall seek me, you shall find me, when you shall search for me, with all your heart, thou hast promised. Help everyone who names the name of Jesus, who has not found a vital reality with God, to begin to search for thee with all their heart.

But then thou hast the holy obligation to visit us, to take us, to break us, and to make us like Jesus. Keep us safe from the devil, our only enemy. Protect us this night, as we go to our knees in our rooms, with our open Bible, as we speak things to God, as we come to thee with words, confessing the true state of our lives, and longing, and asking, inviting thee to take hold of us, Lord, and make us what we are to be, by thy grace, through giving revelation in these meetings, to come and stagger us till we bend, because we love thee.

Come visit us in the morning, as the men gather for prayers, the ladies later on, come visit us, God, in the morning meetings. Visit us, you thy children who are to preach, mightily visit every soul in the most staggering way, even if it's the youngest preacher to stand here, anoint him and visit us, that we will not be able to recover, by a sense of God's presence and the authority of God's word. O God, come visit us tomorrow night, that we may bow in such a way, heaven will rise at the holiness of the moment, on this earth, where so many would bow totally to their God, in his presence.

Come God, prepare us, prepare our hearts, prepare the preacher, in grace and mercy come, let everyone lose consciousness of everyone, even the preacher, and become conscious only of one thing, God, God in our midst, it's God who we have to do it, bring people from afar who is still wanting to come, don't let the

devil keep them away, draw people who had two minds in this vicinity and area of coming, draw them, take the devil's hands, rebuke him away, by the risen resurrected power of Christ, in the name of Jesus Christ, and draw them, put thirst in everyone's heart that comes to this place, young and old, a thirst they won't even know where it's coming from, a thirst from the heart of God into our hearts, to seek the truth and vital reality, and not to rest until we find it, no matter what the cost, no matter who we lose as friends, so long as we gain a walk with God that's real, before our moment called life is gone, and we meant nothing to God but grief, so we named his name as our saviour, God have mercy give us, or everyone who comes, everyone who's here, a desperation for God, that we can't work up in ourselves, but only God can create such a thirst by his spirit, come do that God in every heart, that men won't even know where this desperation is coming from, but they become desperate with themselves, and with their God, please God do things in our lives that none will leave these buildings, at the end of this time, that haven't changed so amazingly, that their lives will stagger the powers of hell, for the rest of their lives, please we want to ask this from our hearts for thy glory, this cannot be accomplished through any preacher, this cannot be accomplished through any effort of our own, but we invite thee, and our expectation is in thee, and thee only, for thy glory, let us look at the motive of our hearts, of my heart, and asking this, answer this prayer above, that we're asking or believing, come visit through this weekend, these few meetings, in a moment they'll be gone, give us the grace to take these moments, and to find thee, and to stagger the devil, and the powers of hell, and the world, for the rest of our lives, because we didn't sit back, and play the fool, keep us now as we walk from this place, keep us God, for every thought watching, and every word we utter, in Jesus Christ's name, in Jesus Christ's name, in Jesus Christ's name, we ask this of thee, with all our hearts, amen. Beloved, can we remain standing? Brother Don, do we dismiss them now? Do you have anything further? Would you like to take over? I'd like you to make Noah beer tonight.

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