

# *“Precious Resurrection Fire”*

1 Peter 1:7

Easter April 9, 2023

**VIDEO:** *Uganda Worship SHORT 1*

**INTRO:**           What’s been your life’s greatest...  
TROUBLE - TRIAL/TEST - TRIUMPH

## **PRAYER**

### **CONTEXT:**

- > Resurrection Sunday!
- > Just returned from our African family & mission...
- > 1 Peter sermon series: *“No Matter What!”* (pic)

1 Peter, an apostle of Jesus Christ, To those who are elect exiles of the Dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia, 2 according to the foreknowledge of God the Father, in the sanctification of the Spirit, for obedience to Jesus Christ and for sprinkling with his blood: May grace and peace be multiplied to you. 3 Blessed be the God and Father of our Lord Jesus Christ! According to his great mercy, **he has caused us to be born again to a living hope through the resurrection of Jesus Christ** from the dead, 4 to an inheritance that is imperishable, undefiled, and unfading, kept in heaven for you, 5 who by God's power are being guarded through faith for a salvation ready to be revealed in the last time. 6 **In this you rejoice**, though now for a little while, if necessary, you have been **grieved by various trials**, 7 so that the **tested genuineness of your faith...**

**Thus far:**

- >> Christian blessing
- >> Christian rejoicing
- >> Christian testing

John 16:20: *"Your sorrow will be turned to joy!"*

**BIG IDEA:** Christ-like crucifixions  
lead to Christ-like resurrections!

**PREVIEW:**

1. REJOICING *Fire* (Friday)
2. REFINING *Fire* (Saturday)
3. REVEALING *Fire* (Sunday)

## I. REJOICING *Fire* (1 Peter 1:6)

*In this you rejoice, though now for a little while, if necessary, you have been grieved by various trials,*

Because of the cross & empty tomb... **No matter what!**

We can and should rejoice, even with:

- ~ Personal attack/**persecution**
- ~ Cultural decay/**perversion**
- ~ Global unrest/**perpetuation** (getting worse & worse)

> **Wars**

- >> Physical
- >> Cultural
- >> Spiritual

> **Wounds...**

> **Worries...**

- >> Orphans
- >> Widows
- >> "Least of these"

**VIDEO:** *Kenya Worship SHORT 1*

**Hebrews 12:1-4**

Therefore, since we are surrounded by so great a cloud of witnesses, let us also lay aside every weight, and sin which clings so closely, and let us run with endurance the race that is set before us, **2**looking to Jesus, the founder and perfecter of our faith, who for the joy that was set before him endured the cross, despising the shame, and is seated at the right hand of the throne of God. **3**Consider him who endured from sinners such hostility against himself, so that you may not grow weary or fainthearted. **4**In your struggle against sin you have not yet resisted to the point of shedding your blood.

## II. REFINING Fire

(1 Peter 1:7a)

### New Living Translation

*These trials will show that your faith is genuine. It is being tested as fire tests and purifies gold—though your faith is far more precious than mere gold.*

**VIDEO:** *Uganda Christine Warfare*

### 1 Peter 4:12

*Beloved, do not be surprised at the fiery trial when it comes upon you to test you, as though something strange were happening to you.*

**VIDEO:** *Africa Spring 23 Gulu Village Outreach*

### Job 23:10

*He knows the way I take; When He has tried me, I shall come out/forth as gold.*

### Psalm 66:10

*For You have tried us, O God;  
You have refined us as silver is refined.*

Luke 14:27

“Whoever does not carry his own cross and come after Me cannot be My disciple.

**VIDEO:** *Kenya Worship SHORT 2*

### III. REVEALING Fire (1 Peter 1:7b)

So when your faith remains strong through many trials, it will bring you much praise and glory and honor on the day when Jesus Christ is revealed to the whole world.

**VIDEO:** *Africa Spring 23 Jeff & Brock*

- |                                   |                   |
|-----------------------------------|-------------------|
| ~ <u>PRAISE</u> from Christ...    | “Well done!”      |
| ~ <u>HONOR</u> from the Church... | “What a witness!” |
| ~ <u>GLORY</u> for each Christian | “WOW! & wonder!”  |

Romans 2:7-10

to those who by patience in well-doing/perseverance seek for glory and honor and immortality, he will give eternal life; **8**but for those who are self-seeking and do not obey the truth, but obey unrighteousness, there will be wrath and fury. **9**There will be tribulation and distress for every human being who does evil... **10**but glory and honor and peace for everyone who does good...  
**11**For God shows no partiality.

**VIDEO:** *Africa Spring 23*  
*Pastor Fredrick, Widows, & Orphans*

**REVIEW:**

Rejoice always... **No matter what!**  
Praise God! ...for His refining fires...

God's good is better than the world's gold.

- JDP

**VIDEO:** *Kenya Worship SHORT 3*

**CLOSE:**

*For the joy set before Him, He endured the cross!*

- Hebrews 12

# Christ-like crucifixions lead to Christ-like resurrections!

There is no greater fire or flame...  
refiner and definer... than the cross of Christ!  
Therefore, as we carry our cross... as we walk  
thru our refining fires, as we stand defined,  
first by Christ's cross and then by our own  
(or lack there of), let us rejoice in our "*little  
while trials*," remembering the blessing and  
eternal scope of our living hope  
& heavenly inheritance!

- JDP

**VIDEO:** *Kenya Worship SHORT 4*

## **PRAYER**

**VIDEO:** *"At The Center..."*

**WORSHIP:** *"Sunday Is Coming" & "This Is Our God"*

# NOTES

## 602. apokalupsis

### Strong's Concordance

**apokalupsis:** an uncovering

**Original Word:** ἀποκάλυψις, εως, ἡ

**Part of Speech:** Noun, Feminine

**Transliteration:** apokalupsis

**Phonetic Spelling:** (ap-ok-al'-oop-sis)

**Definition:** an uncovering

**Usage:** an unveiling, uncovering, revealing, revelation.

### HELPS Word-studies

**Cognate:** 602 *apokálypsis* – properly, uncovering (unveiling). [See 601](#) (*apokalyptō*).

[602](#) /*apokálypsis* ("revelation, unveiling") is principally used of the *revelation* of Jesus Christ (the *Word*), especially a *particular (spiritual) manifestation* of Christ (His will) previously unknown to the extent (because "veiled, covered").

### NAS Exhaustive Concordance

#### **Word Origin**

from [apokaluptó](#)

#### **Definition**

an uncovering

## **NASB Translation**

revealed (1), revealing (1), revelation (14), revelations (2).

## **Thayer's Greek Lexicon**

**STRONGS NT 602: ἀποκάλυψις**

ἀποκάλυψις, ἀποκαλύψεως, ἡ (ἀποκαλύπτω, which see), **an uncovering;**

1. properly, **a laying bare, making naked** ([1 Samuel 20:30](#)).

2. tropically, in N. T. and ecclesiastical language (see end),  
a. a disclosure of truth, **instruction**, concerning divine things before unknown — especially those relating to the Christian salvation — given to the soul by God himself, or by the ascended Christ, especially through the operation of the Holy Spirit ([1 Corinthians 2:10](#)), and so to be distinguished from other methods of instruction;

hence, κατὰ ἀποκάλυψιν γνωρίζεσθαι, [Ephesians](#)

[3:3](#). πνεῦμα ἀποκαλύψεως, a spirit received from God disclosing what and how great are the benefits of salvation, [Ephesians 1:17](#), cf. [Ephesians 1:18](#). with the

genitive of the object, τοῦ μυστηρίου, [Romans 16:25](#). with

the genitive of the subjunctive, κυρίου, Ἰησοῦ Χριστοῦ, [2 Corinthians 12:1](#) (revelations by ecstasies and visions,

(so [2 Corinthians 12:7](#))); [Galatians 1:12](#); [Revelation](#)

[1:1](#) (revelation of future things relating to the consummation of the divine

kingdom); κατ' ἀποκάλυψιν, [Galatians 2:2](#); λαλήσω ... ἐν ἀποκαλύψει, to speak on the ground of (others, in the form of) a revelation, agreeably to a revelation received, [1 Corinthians 14:6](#); equivalent to ἀποκεκαλυμμενον, in the phrase ἀποκάλυψιν ἔχειν, [1 Corinthians 14:26](#).

**b.** equivalent to τό ἀποκαλύπτεσθαι as used of events by which things or states or persons hitherto withdrawn from view are made visible to all, **manifestation,**

**appearance,** cf. ἀποκαλύπτω, 2, d. and

e.: φῶς εἰς ἀποκάλυψιν ἐθνῶν, a light to appear to the Gentiles (others render 'a light for a revelation (of divine truth) to the Gentiles,' and so refer the use to a.

above), [Luke](#)

[2:32](#); ἀποκαλύψεως δικαιοκρισίας Θεοῦ, [Romans](#)

[2:5](#); τῶν υἱῶν τοῦ Θεοῦ, the event in which it will appear who and what the sons of God are, by the glory received from God at the last day, [Romans](#)

[8:19](#); τῆς δόξης τοῦ Χριστοῦ, of the glory clothed with which he will return from heaven, [1 Peter 4:13](#); of this return itself the phrase is

used, ἀποκαλύψει τοῦ κυρίου Ἰησοῦ: [2 Thessalonians](#)

[1:7](#); [1 Corinthians 1:7](#); [1 Peter 1:7, 13](#). (Among Greek writings, Plutarch uses the word once, Cat. maj. c. 20, of the denudation of the body (also in Paul. Aemil.

14 α. ὑδάτων; in Quomodo adul. ab amic. 32 α. ἁμαρτίας; cf. Sir. 11:27 Sir. 22:22 etc. See Trench, § xciv. and references under the word ἀποκαλύπτω, at the end).)

## **Strong's Exhaustive Concordance**

appearing, coming, manifestation, revelation.

From [apokalupto](#); disclosure -- appearing, coming, lighten, manifestation, be revealed, revelation.

see GREEK [apokalupto](#)

- FAITH:

- > Tested for genuineness

- >> Reveals a need for testing

- >> Reveals reality of fakes

- >> No exception clauses

- >> “A” students don’t fear tests

- > More precious than (the object that “more precious” is referencing is critical to see... = “genuineness”)

- >> Gold = “the worlds best”

- >> Refined gold = best of best

- >> ALL gold perishes

- >> Even the best refined gold that came thru the fire

- >> See God's direct contrast!
- >>> Biblical Faith > gold
- >>> Biblical = GENUINE!
- >>> Note: both are tested
- 4> Gold is tested
- 4> Faith is tested
- >>> Tests = trials & fires!

- > Found to result in not just faith but GENUINE faith!
- >> Praising God
- >> Glorifying God
- >> Honoring God

- > Culminates in/with CHRIST!
- >> at His Revelation (macro)
  - >>> Creator
  - >>> Coming
  - >>> Christ
  - >>> Church
  - >>> Coming back/Clean up
- >> at His Revelation (micro)
  - >>> mMm
  - >>> "The Blessing Chain"
  - >>> "Stairway To Heaven"
  - 4> Love
  - 4> Believe (biblically)
  - 4> Obey

- 4> Rejoice
- 4> Repeat

\*\*\* Key in on the word: "REVELATION"

- Same word used in 3 ch.1 v.7's:

- > 1 Peter
- > 2 Thessalonians
- > 1 Corinthians (see in context)

4 I give thanks to my God always for you because of the grace of God that was given you in Christ Jesus, 5 that in every way you were enriched in him in all speech and all knowledge- 6 even as the testimony about Christ was confirmed among you- 7 so that you are not lacking in any gift, as you wait for the revealing of our Lord Jesus Christ, 8 who will sustain you to the end, guiltless in the day of our Lord Jesus Christ. 9 God is faithful, by whom you were called into the fellowship of his Son, Jesus Christ our Lord. 10 I appeal to you, brothers, by the name of our Lord Jesus Christ, that all of you agree, and that there be no divisions among you, but that you be united in the same mind and the same judgment. - 1 Corinthians 1:4-10

(Now SEE & READ John 17:20-23 AND Romans 15:5-6; AND 1 John 3:1; AND 1 Peter 3:8-9; AND Philippians 2:1-3; AND Ephesians 4:1-4!!!

1 I therefore, a prisoner for the Lord, urge you to walk in a manner worthy of the calling to which you have been called, 2 with all humility and gentleness, with patience, bearing with one another in love, 3 eager to maintain the unity of the Spirit in the bond of peace. 4 There is one body and one Spirit-just as you were called to the one hope that belongs to your call- 5 one Lord, one faith, one baptism, 6 one God and Father of all, who is over all and through all and in all. 7 But grace was given to each one of us according to the measure of Christ's gift. - Ephesians 4:1-7

God's good is better than the world's gold. - JDP

Believers rejoice in their sufferings because their sufferings are designed for the purity of the believers (vv. 6-9).

Christians are wonderfully blessed, for they know the fulfillment of OT prophecies, all of which point to Christ (vv. 10-12).

*That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the appearing of Jesus Christ:*

### Ellicott's Commentary for English Readers

(7) **That the trial of your faith.**— This depends grammatically on “having been grieved.” The purpose of God’s providence in sending the griefs is “that the trial of your faith might be found unto praise.” The word “trial” here does not mean exactly the same as in the passage of St. James; in that passage it signifies the active testing of faith, *here* it has rather the meaning of the cognate word translated “assurance” in [Romans 5:4](#), “proof” in [2Corinthians 2:9](#), [Philippians 2:22](#), *i.e.*, the attested worth, the genuine character. This seems necessitated by the comparison of the *trial* with the *gold* itself, as we shall see. You cannot compare an act or process with gold, but you can compare “the genuine character” brought out by the process properly enough. Besides, that which you wish to “praise” at Christ’s coming is not the process by which the faith was proved, but the worth of the faith itself. “Faith” seems to mean the same as in [1Peter 1:5](#).

**Being much more precious than of gold.**—There is no reason, or indeed any grammatical right, to insert the “of.” It should be, *more exceedingly valuable than gold*. He does not say “your *faith* is more valuable than gold,” but “your faith’s *genuineness* is more valuable than gold.” It is worth anything to establish the *true character* of your faith; it would be a most serious loss to leave a chance of an imputation upon your Christianity.

**That perisheth, though it be tried with fire.**—

Rather, *which is a thing that perisheth, and yet is tried through fire*. The argument is this. Gold is a perishable thing, and comes to an end with the rest of the world, or is worn away with handling and is lost; and yet men take great pains to test it and show that it contains no dross, and do so by means of fire. How much more may we expect a fiery trial ([1Peter 4:12](#)) to test the character of our belief in the unseen Christ, when that belief is never to come to an end ([1Corinthians 13:13](#)), and on its freedom from alloy everything depends!

**Might be found.**—That is, *might clearly prove to be*. The time will come when the gold will be *inspected*, and the Judge, and all the spectators, will “find” that the testing was sufficient and the character satisfactory.

“Found *unto* praise,” or, *found for a praise*, is a Hebraism, meaning “found to be a matter of praise.” St. Peter is fond of heaping up words of like signification. (See [1Peter 1:4](#), and [1Peter 5:10](#).) “Praise” is the *language* that will be used about these men’s faith; “honour,” the *rank* in which

they will be placed; “glory,” the fervent *admiration* accorded to them: the three words correspond to the regions of word, act, and feeling.

**At the appearing of Jesus Christ.**—*Revelation* would have been better, as the word in the Greek is the same as in [1Peter 1:5](#). This gives the date at which the trial will have done its work: it is the same as the “last time” when the “deliverance” will be revealed. Remember that all through the afflictions and assaults the men are “being guarded by the power of God.” There are several words and thoughts in this whole passage which would suggest that Daniel 12 was before the mind of the Apostle more or less consciously.

## [MacLaren's Expositions](#)

### 1 Peter

#### THE TRUE GOLD AND ITS TESTING

[1 Peter 1:7](#) The Apostle is fond of that word ‘precious.’ In both his letters he uses it as an epithet for diverse things. According to one translation, he speaks of Christ as ‘precious to you which believe.’ He certainly speaks of ‘the precious blood of Christ,’ and of ‘exceeding great and precious promises,’ and here in my text, as well as in the Second Epistle, he speaks about ‘precious faith.’ It is a very wide general term, not expressing anything very characteristic beyond the one notion of value. But in the text, according to our Authorised Version, it looks at first

sight as if it were not the faith, but the trial of the faith that the Apostle regards as thus valuable. There are difficulties of rendering which I need not trouble you with. Suffice it to say that, speaking roughly and popularly, the 'trial of your faith' here seems to mean rather the result of that trial, and might be fairly represented by the slightly varied expression, 'your faith having been tried, might be found,' etc.

I must not be tempted to discourse about the reasons why such a rendering seems to express the Apostle's meaning more fully, but, taking it for granted, there are just three things to notice--the true wealth, the testing of the wealth, and the discovery at last of the preciousness of the wealth.

**I. Peter pits against each other faith that has been tried, and 'gold that perisheth'; he puts away all the other points of comparison and picks out one, and that is that the one lasts and the other does not.**

Now I must not be seduced into going beyond the limits of my text to dilate upon the other points of contrast and pre-eminence; but I would just notice in a sentence that everybody admits, yet next to nobody acts upon, the admission that inward good is far more valuable than outward good. 'Wisdom is more precious than rubies,' say people, and yet they will choose the rubies, and take no trouble to get the wisdom. Now the very same principles of estimating value which set cultivated understandings and

noble hearts above great possessions and large balances at the bankers, set the life of faith high above all others. And the one thought which Peter wishes to drive into our heads and hearts is that there is only one kind of wealth that will never be separated from its possessor. Nothing is truly ours that remains outside of us.

“Twas mine, ‘tis his, and has been slave to thousands.’

Nothing that is there whilst I am here is really mine. I do not own it if it is possible that I shall lose it. And so with profound meaning our Lord speaks about ‘that which is another’s’ in comparison with ‘that which is your own.’ It is another’s because it passes, like quicksilver under pressure, from hand to hand, and no man really holds it, but it leaps away from his grasp. And if a man retains it all his days, still, according to the grim old proverb, ‘shrouds have no pockets,’ and when he dies his hands open, or sometimes they clutch together, but there is nothing inside the palms, and they only close upon themselves. Dear brethren, if there is anything that can be filched away from us, anything about which it is true that, on the one hand, ‘moth and rust’--natural processes--‘do corrupt’ it, on the other hand, ‘thieves break through and steal’--accidents of human conduct can deprive us of it, then we may call it ours, but it is not ours. It possesses us, if we are devoted to it as our best good, and fighting and toiling, and sometimes lying and cheating, and flinging the whole fierce energy of our nature into first gripping and then

holding it; it possesses us; we do not possess it. But if there is anything that can become so interwoven and interlaced with the very fibres of a man's heart that they and it cannot be parted, if there is anything that empty hands will clasp the closer, because they are emptied of earth's vanities, then that is truly possessed by its possessor. And our faith, which will not be trodden in the grave, but will go with us into the world beyond, and though it be lost in one aspect, in sight, it will be eternal as trust, will be ours, imperishable as ourselves, and as God. Therefore, do not give all the energy of your lives to amassing the second-best riches. Seek the highest things most. 'Covet earnestly the best gifts,' and let the coveting regulate your conduct. And do not be put off with wealth that will fail you sooner or later.

## **II. Note, again, the testing of the wealth.**

I need not dwell upon that very familiar metaphor of the furnace for gold, and the fining-pot for silver, only remember that there are two purposes for which metallurgists apply fire to metals. The one is to test them, and the other is to cleanse them, or, to use technical words, one is for the purpose of assaying them, and the other is for the purpose of refining them. And so, linking the words of my text with the words of the previous verse, we find that the Apostle lays it down that the purpose of all the diverse trials, or 'temptations' as he calls them, that come to us, is this one thing, that our faith should be

‘tried,’ and ‘found, unto praise and honour and glory.’ The fire carries away the dross; it makes the pure metal glow in its lustre. It burns up the ‘wood, hay, stubble’; it makes the gold gleam and the precious stones coruscate and flash.

And so note this general notion here of the intention of all life’s various aspects being to test character is specialised into this, that it is meant to test faith, first of all. Of course it is meant to test many other things. A man’s whole character is tested by the experiences of his daily life, all that is good and all that is evil in him, and we might speak about the effect of life’s discipline upon a great many different sides of our nature. But here the whole stress is put upon the effect of life in testing and clarifying and strengthening one part of a Christian’s character, and that is his faith. Why does Peter pick out faith? Why does he not say ‘trial of your hope,’ of your ‘love,’ of your ‘courage,’ of half a dozen other graces? Why ‘the trial of your faith?’ For this reason, because as the man’s faith is, so is the man. Because faith is the tap-root, in the view of the New Testament, of all that is good and strong and noble in humanity. Because if you strengthen a man’s trust you strengthen everything that comes from it. Reinforce the centre and all is reinforced. Your faith is the vital point from which your whole life as Christians is developed, and whatever strengthens that strengthens you. And, therefore, although everything that befalls you calls for the exercise of, and therefore tests, and therefore, rightly

undergone, strengthens a great many various virtues and powers and beauties in a human character, the main good of it all is that it deepens, if the man is right, his simple trust in God manifested by his trust in and love to Jesus Christ: and so it reinforces the faith which works by love, and thus tends to make all things in life good and fair.

Now if thus the main end of life is to strengthen faith, let us remember that we have to give a wider meaning to the word 'trials' than 'afflictions.' Ah! there is as sharp a trial of my faith in prosperity as in any adversity. People say, 'It is easy to trust God when things are going well with us.' That is quite true. But it is a great deal easier to stop trusting God, or thinking about Him, when things are going well with us, and we do not seem to need Him so much, as in the hours of darkness. You remember the old story about the traveller, when the sun and the wind tried which could make him take off his cloak; and the sun did it. Some of us, I daresay, have found out that the faith which gripped God when we felt we needed Him, because we had not anything else but Him, is but too apt to lose hold of Him when fleeting delights and apparent treasures come and whisper invitations in our hearts. There are diseases that are proper to the northern, dark, ice-bound regions of the earth. Yes! and there are a great many more that belong to the tropics; as there is such a thing as sunstroke, which is, perhaps, as dangerous as the cramping cold from the icebergs of the north. Some of us should understand what that Scripture means: 'Because they have no changes,

therefore they fear not God.' Prosperity, untroubled lives, lives even as the lives of those of the majority of mankind now, have their own most searching trials of faith.

But on the other hand, if there are 'ships that have gone down at sea, when heaven was all tranquillity,' there come also dark and nights of wild tempest when we have to lay to and ride out the gale with a tremendous strain on the cable. Our sorrows, our disappointments, our petty annoyances, and the great irrevocable griefs that sooner or later darken the very earth, are all to be classified under this same purpose, 'that the trial of your faith ... might be found unto praise and honour and glory.' And so, I beseech you, open your eyes to the meaning of life, and do not suppose that you have found the last word to say about it when you say 'I am afflicted,' or 'I am at ease.' The affliction and the ease, like two wheels in some great machine working in opposite directions, fit with their cogs into one another and move something beyond them in one uniform direction. And affliction and ease cooperate to this end, that we might be partakers of His holiness.

I believe experience teaches the most of us, if we will lay its lessons to heart, that the times when Christian people grow most in the divine life is in their times of sorrow. One of the old divines says, 'Grace grows best in winter'; and there are edible plants which need a touch of frost before they are good to eat. So it is with our faith. Only let us take care that the fire does not burn it up, as 'wood, hay,

stubble,' but irradiates it and glorifies it, as 'gold, silver, and precious stones.'

### **III. Now a word, lastly, about the ultimate discovery.**

'Might be found unto praise and honour and glory.' Note these three words, which I think are often neglected, and sometimes misunderstood--'praise, honour, glory.' Whose? People sometimes say 'God's,' since His people's ultimate salvation redounds to His praise; but it is much better to understand the praise as given to the Christians whose faith has stood the testing fires. 'Well done, good and faithful servant'--is not that praise from lips, praise from which is praise indeed? As Paul says, 'then shall every man have praise of God.' We are far too much afraid of recognising the fact that Jesus Christ in Heaven, like Jesus Christ on earth, will praise the deeds that come from love to Him, though the deeds themselves may be very imperfect. Do you remember 'She hath wrought a good work on Me,' said about a woman that had done a perfectly useless thing, which was open to a great many very shrewd objections? But Jesus Christ accepted it. Why? Because it was the pure utterance of a loving heart. And, depend upon it, though we have to say 'Unclean! unclean! We are unprofitable servants,' He will say 'Come! ye blessed of My Father.' Praise from Christ is praise indeed.

'Honour.' That suggests bystanders, a public opinion, if I

may so say; it suggests 'have thou authority over ten cities,' and that men will have their deeds round them as a halo, in that other world. As 'praise' suggests the redeemed man's relation to his Lord, so 'honour' suggests the redeemed man's relation to the fellow-citizens of the New Jerusalem. 'Glory' speaks of the man himself as transfigured and lifted up into the light and lustre of communion with, and conformity to, the image of the Lord. 'Then shall we appear with Him in glory. Then shall the righteous blaze forth like the sun in My heavenly Father's Kingdom.'

'Shall be found.' Ah! there will be many surprises yonder. Do you remember that profound revelation of our Master when He represents those on whom He lavishes His eulogies as the Judge, as turning to Him and saying, 'Lord! when saw we Thee in ... prison and visited thee?' They do not recognise themselves or their acts in Christ's account of them. They have found that their lives were diviner than they knew. There will be surprises there. As one of the prophets represents the ransomed Israel, to her amazement, surrounded by clinging troops of children, and asking, 'These! Where have they been? I was left alone,' so many a poor, humble soul, fighting along in this world, having no recognition on earth, and the lowliest estimate of all its own actions, will be astonished at the last when it receives 'praise, and honour, and glory, at the appearing of Jesus Christ.'

**[Matthew Henry's Concise Commentary](#)**

1:1-9 This epistle is addressed to believers in general, who are strangers in every city or country where they live, and are scattered through the nations. These are to ascribe their salvation to the electing love of the Father, the redemption of the Son, and the sanctification of the Holy Ghost; and so to give glory to one God in three Persons, into whose name they had been baptized. Hope, in the world's phrase, refers only to an uncertain good, for all worldly hopes are tottering, built upon sand, and the worldling's hopes of heaven are blind and groundless conjectures. But the hope of the sons of the living God is a living hope; not only as to its object, but as to its effect also. It enlivens and comforts in all distresses, enables to meet and get over all difficulties. Mercy is the spring of all this; yea, great mercy and manifold mercy. And this well-grounded hope of salvation, is an active and living principle of obedience in the soul of the believer. The matter of a Christian's joy, is the remembrance of the happiness laid up for him. It is incorruptible, it cannot come to nothing, it is an estate that cannot be spent. Also undefiled; this signifies its purity and perfection. And it fadeth not; is not sometimes more or less pleasant, but ever the same, still like itself. All possessions here are stained with defects and failings; still something is wanting: fair houses have sad cares flying about the gilded and ceiled roofs; soft beds and full tables, are often with sick bodies and uneasy stomachs. All possessions are stained with sin, either in getting or in using them. How ready we are to turn the things we possess into occasions

and instruments of sin, and to think there is no liberty or delight in their use, without abusing them! Worldly possessions are uncertain and soon pass away, like the flowers and plants of the field. That must be of the greatest worth, which is laid up in the highest and best place, in heaven. Happy are those whose hearts the Holy Spirit sets on this inheritance. God not only gives his people grace, but preserves them unto glory. Every believer has always something wherein he may greatly rejoice; it should show itself in the countenance and conduct. The Lord does not willingly afflict, yet his wise love often appoints sharp trials, to show his people their hearts, and to do them good at the latter end. Gold does not increase by trial in the fire, it becomes less; but faith is made firm, and multiplied, by troubles and afflictions. Gold must perish at last, and can only purchase perishing things, while the trial of faith will be found to praise, and honour, and glory. Let this reconcile us to present afflictions. Seek then to believe Christ's excellence in himself, and his love to us; this will kindle such a fire in the heart as will make it rise up in a sacrifice of love to him. And the glory of God and our own happiness are so united, that if we sincerely seek the one now, we shall attain the other when the soul shall no more be subject to evil. The certainty of this hope is as if believers had already received it.

That the trial of your faith - The putting of your religion to the test, and showing what is its real nature.

Compare [James 1:3](#), [James 1:12](#).

Being much more precious than of gold - This does not mean that their faith was much more precious than gold, but that the testing of it, (δοκίμιον dokimion,) the process of showing whether it was or was not genuine, was a much more important and valuable process than that of testing gold in the fire. More important results were to be arrived at by it, and it was more desirable that it should be done.

That perisheth - Not that gold perishes by the process of being tried in the fire, for this is not the fact, and the connection does not demand this interpretation. The idea is, that gold, however valuable it is, is a perishable thing. It is not an enduring, imperishable, indestructible thing, like religion. It may not perish in the fire, but it will in some way, for it will not endure forever.

Though it be tried with fire - This refers to the gold. See the Greek. The meaning is, that gold, though it will bear the action of fire, is yet a destructible thing, and will not endure forever. It is more desirable to test religion than it is gold, because it is more valuable. It pertains to that which is eternal and indestructible, and it is therefore of more importance to show its true quality, and to free it from every improper mixture.

Might be found unto praise - That is, might be found to be genuine, and such as to meet the praise or commendation of the final judge.

And honor - That honor might be done to it before assembled worlds.

And glory - That it might be rewarded with that glory which will be then conferred on all who have shown, in the various trials of life, that they had true religion.

At the appearing of Jesus Christ - To judge the world. Compare [Matthew 25:31](#); [Acts 1:11](#); [1 Thessalonians 4:16](#); [2 Thessalonians 2:8](#); [1 Timothy 6:14](#); [2 Timothy 4:1](#), [2 Timothy 4:8](#); [Titus 2:13](#). From these two verses [1 Peter 1:6-7](#) we may learn:

I. That it is desirable that the faith of Christians should be tried:

(a) It is desirable to know whether that which appears to be religion is genuine, as it is desirable to know whether that which appears to be gold is genuine. To gold we apply the action of intense heat, that we may know whether it is what it appears to be; and as religion is of more value than gold, so it is more desirable that it should be subjected to the proper tests, that its nature may be ascertained. There is much which appears to be gold, which is of no value, as there is much which appears to be religion, which is of no value. The one is worth no more than the other, unless it is genuine.

(b) It is desirable in order to show its true value. It is of great importance to know what that which is claimed to be gold is worth for the purposes to which gold is usually applied; and so it is in regard to religion. Religion claims to be of more value to man than anything else. It asserts its power to do that for the intellect and the heart which nothing else can do; to impart consolation in the various trials of life which nothing else can impart; and to give a support which nothing else can on the bed of death. It is very desirable, therefore, that in these various situations it should show its power; that is, that its friends should be in these various conditions, in order that they may illustrate the true value of religion.

(c) It is desirable that true religion should be separated from all alloy. There is often much alloy in gold, and it is desirable that it should be separated from it, in order that it may be pure. So it is in religion. It is often combined with much that is unholy and impure; much that dims its lustre and mars its beauty; much that prevents its producing the effect which it would otherwise produce. Gold is, indeed, often better, for some purposes, for having some alloy mixed with it; but not so with religion. It is never better for having a little pride, or vanity, or selfishness, or meanness, or worldliness, or sensuality mingled with it; and that which will remove these things from our religion will be a favor to us.

II. God takes various methods of trying his people, with a design to test the value of their piety, and to separate it from all impure mixtures:

(1) He tries his people by prosperity - often as decisive a test of piety as can be applied to it. There is much pretended piety, which will bear adversity, but which will not bear prosperity. The piety of a man is decisively tested by popularity; by the flatteries of the world; by a sudden increase of property; and in such circumstances it is often conclusively shown that there is no true religion in the soul.

continued...

### [Jamieson-Fausset-Brown Bible Commentary](#)

#### 7. Aim of the "temptations."

trial—testing, proving. That your faith so proved "may be found (aorist; once for all, as the result of its being proved on the judgment-day) unto (eventuating in) praise," &c., namely, the praise to be bestowed by the Judge.

than that of gold—rather, "than gold."

though—"which perisheth, YET is tried with fire." If gold, though perishing (1Pe 1:18), is yet tried with fire in order to remove dross and test its genuineness, how much more does your faith, which shall never perish, need to pass through a fiery trial to remove whatever is defective, and to test its genuineness and full value?

glory—"Honor" is not so strong as "glory." As "praise" is in words, so "honor" is in deeds: honorary reward.

appearing—Translate as in 1Pe 1:13, "revelation." At Christ's revelation shall take place also the revelation of the sons of God (Ro 8:19, "manifestation," Greek, "revelation"; 1Jo 3:2, Greek, "manifested ... manifested," for "appear ... appear").

### **Matthew Poole's Commentary**

**That the trial of your faith;** i.e. your faith when tried. He compares the faith of the saints with gold, and argues from the less to the greater: q.d. If men do so far esteem their gold, that they will make the excellency and preciousness of it appear by trying it in the fire, which purgeth away the dross, and discovers the goodness of the metal; no wonder if God will have the faith of the saints (more precious to him than gold is to men) tried by afflictions, that the excellency of it may more fully be discovered.

**Being much more precious than of gold;** i.e. than the trial of gold; or gold tried, compared with faith tried.

**That perisheth;** is worn away, and consumed by use, as many particles of it likewise may be in the very trial of it, [1 Peter 1:18](#); whereas faith is not consumed nor wasted, but increased by being used, and made more conspicuous by being tried.

**Might be found unto praise and honour and glory;** i.e.

may be found to be, or to have turned, to praise, &c., the dignity of it being by that means evidenced. These several words show whither present trials tend, and in what they issue; they may be reproachful and ignominious now, [Hebrews 12:2](#), but they end in glory. We need not be critical about the difference of these three words, **praise**, **honour**, and **glory**, which may be synonymous expressions (by way of amplification) of the same thing, yet they are mentioned distinctly with relation to believers elsewhere; *praise*, [1 Corinthians 4:5](#), *honour*, [1 Samuel 2:30](#) [John 12:26](#), *glory*, as well as honour, [Romans 2:10](#).

**At the appearing of Jesus Christ;** i.e. at the day of judgment, frequently so called, as [1 Peter 1:13](#) [5:4](#) [Colossians 3:4](#) [2 Thessalonians 1:7](#). Christ's glory is at present hid and obscured, while he is instructing his elect, and training them up unto patience, and defers his judging of his enemies; but at last it will be fully manifested in the face of the world, when he cometh with clouds, and every eye shall see him, &c., [Revelation 1:7](#).

### **Gill's Exposition of the Entire Bible**

That the trial of your faith,.... This is the principal end which God has in afflictive providences, to try the faith of his people; so the faith of Abraham, Job, Habakkuk, and others, have been tried:

being much more precious than of gold that perisheth: the grace of faith is much more precious than gold; since that

perisheth by using, but faith does not; and since it is so valuable as not to be obtained by it; and since those that have it, though poor in this world, are rich, and heirs of a kingdom: but the trying of it is abundantly more precious than gold; for not only as gold being tried in the fire is purged from its dross, and is proved to be genuine and shines the brighter, so faith, being tried in the fire of afflictions, is purged from unbelief; and the believer is purged from his dross and tin, and his iniquity is purged, and the fruit of all is to take away sin; and he is tried and proved to be a true believer, and his faith shines the more illustriously, as in the above instances; yea, the very trying of it has an influence on other graces, for great usefulness; for the trying of faith works patience, and that, experience, and that, hope:

though it be tried with fire: either though gold be tried with fire, and so is greatly refined, yet it is more precious than that; or though faith be tried with the fire of afflictions, yet it is precious, and more precious than gold: and it is tried for this purpose,

that it might be found unto praise and honour and glory at the appearing of Jesus Christ; who is now in the highest heavens, and out of sight, but will appear a second time without sin unto salvation, and every eye shall see him; and when the believer will be found in him, and his faith be found unto praise by him, he will have praise of him himself; it will be said unto him, "Well done, good and faithful servant"; his faith will be praised for its steadiness

and constancy, notwithstanding all persecutions and tribulations; and his good works, the fruits of faith, will be taken notice of by him with commendation; he will be honoured, by being placed on the right hand of Christ, and by being set down with him in his throne, and having a crown of righteousness given to him; and he will be glorified both in soul and body; his body will be made like to Christ's glorious body, and his soul will have a glory revealed in it; and in his whole person he shall appear, when Christ does, with him in glory.

### **Geneva Study Bible**

That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory at the {e} appearing of Jesus Christ:

(e) He speaks of the second coming of Christ.