

Series: 1 Peter

Title: Encouragement in Judgment

Text: 1 Peter 4: 17-19

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1 Peter 4: 17: For the time *is come* that judgment must begin at the house of God: and if *it first begin* at us, what shall the end *be* of them that obey not the gospel of God? 18: And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? 19: 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.

“Judgment” is a word that strikes fear into the hearts of the ungodly and the sinner—as well it should. For those who depart this world, never believing on God our Savior, Christ Jesus the Lord, to save by his blood and righteousness, apart from any works of righteousness we have done, judgment means condemnation.

Proposition: But the Spirit of God uses the “judgment of God”—not to terrify—but to encourage and console ‘the house of God’—in all our sufferings.

We saw three reasons last time,

1 Peter 4: 12: Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: 13 But rejoice, inasmuch as [for, because] ye are partakers of Christ’s sufferings; that, [rejoice, for, because] when his glory shall be revealed, ye may be glad also with exceeding joy. 14: If ye be reproached for the name of Christ, happy *are ye*; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. 15: 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. 16: Yet if *any man suffer* as a Christian, let him not be ashamed; but let him glorify God on this behalf. 17: For the time *is come* that judgment must begin at the house of God:...

This “judgment of God” is consolation and reason to rejoice for the house of God. “Judgment” must BEGIN at the house of God. Everything God does in this earth is for his house.

- Those chosen of God in Christ
- Redeemed by his precious blood at Calvary
- Regenerated by the Holy Spirit

What a cause to rejoice! What consolation!

When Israel was delivered into captivity—God’s believing remnant suffered too; when Jerusalem was destroyed the believers in the midst suffered, too. But this judgment is Fatherly correction for his children. Woe for the wicked—but well for the righteous.

Illustration: At times I call my children from a group of children to correct them—they say, “why us and not them?—I say, “because you are mine!”

1 Corinthians 11: 32: But when we are judged, we are chastened of the Lord, that we should not be condemned with the world.

Hebrews 12: 5: And ye have forgotten the exhortation which speaketh unto you as unto children, My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him: 6: For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth....10: for our profit, that we might be partakers of his holiness.

Today, I want us to see a few more reasons why this judgment is reason to rejoice.

FOR THE TIME IS COME--The time came when the Son of God came in human flesh.

John 9: 39: And Jesus said, For judgment I am come into this world, that they which see not might see; and that they which see might be made blind.

I. The reason judgment is not a reason to fear for the believer, but to rejoice, is because Christ has brought forth judgment for his people. [Note: v18—if the righteous scarcely be saved]

It is not to create fear or doubt concerning the salvation of the believer. The glory of the Everlasting Covenant, is that it is Everlasting—*Ordered in all things and sure.*

Isaiah 45:17: Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

But this word “scarcely” shows the “preciousness” of our salvation. The salvation only Christ could accomplish. The righteous are scarcely saved—that is, “with the precious blood of Christ, as of a lamb without blemish and without spot: (1 Peter 1: 19.)

By Christ coming forth in the time appointed—he has put away the judgment of condemnation for his people.

Romans 8: 1: *There is* therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. 2 For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. 3 For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: 4 That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.

Christ put away the sins of every one for whom he died.

Jeremiah 50: 20: In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

Isaiah 43: 25: I, *even I, am* he that blotteth out thy transgressions for mine own sake, and will not remember thy sins.

Psalm 103: 12: As far as the east is from the west, *so* far hath he removed our transgressions from us.

II. Peter encourages us with this word “judgment” telling us that Christ is risen and stands ready to judge [avenge] all who would condemn us and reproach us for Christ’s name.

1 Peter 4: 4: Wherein they think it strange that ye run not with *them* to the same excess of riot, speaking evil of *you*: 5: Who shall give account to him that is ready to judge the quick and the dead.

Christ is risen. All judgment has been given unto him of the Father. He is ready to avenge all his own--the quick—who now live by his quickening Spirit, and those saints who die for his name.

Revelation 6: 9: And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: 10: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? 11: And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little season, until their fellowservants also and their brethren, that should be killed as they *were*, should be fulfilled.

This reproach comes from men because we are born of the Spirit through this very gospel for which men think us strange.

1 Corinthians 2: 15: But he that is spiritual judgeth all things, yet he himself is judged of no man.

Our manners are strange to the world—v8-10—

Illustration: Water through a pipe—so the manifold grace of God runs through the believer to all in his house

Our method is strange to the world—v11—*if any man speak, let him speak as the oracles of God; let him minister as the ability which God giveth---*The ability God gives is the ability to speak truth and trust God to save through the gospel.

Our motive is strange to the world—v11: *that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen!*

But it is for this cause that the gospel was preached unto us. Paul uses the saints of old to show us this judgment is not a strange thing happening to us:

1 Peter 4: 6: For for this cause was the gospel preached 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.

They were men in the flesh, subject to like passions, chastened of God, hated and misunderstood by natural men, but they lived then and now live for the glory of God in the spirit. *Verse 14 says rejoice, the Spirit of God rests on you.* We have the mind of Christ—(the word of truth is why Christ suffered--read 1 Peter 4: 1)

Luke 23:31: For if they do these things in a green tree, what shall be done in the dry?

If Christ the Green Fir Tree was treated so, shall we not be?

III. A Word of Warning to those Who Touch God's Anointed

1 Peter 4: 17:...and if it first begin at us, what shall the end be of them that obey not the gospel of God? 18 And if the righteous scarcely be saved, where shall the ungodly and the sinner appear?

When we see God's judgment beginning at God's house, for example: God used the Assyrian to bring judgment upon his house during Hezekiah's day. It was for the elects' good. But shall the wicked, who God used to correct his people, go unpunished? No.

Isaiah 10:12 Wherefore it shall come to pass, that when the Lord hath performed his whole work upon mount Zion and on Jerusalem, [it is all for his house, but then] I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

Jeremiah 25: 29: For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

If God spared not his own Son but delivered him up—will he spare those that do not bow and Kiss the Son? No way.

Psalm 2: 10: Be wise now therefore, O ye kings: be instructed, ye judges of the earth. 11 Serve the LORD with fear, and rejoice with trembling. 12 Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

APPLICATION: Let us think that God deals more kindly with the wicked because he suspends his judgments. Instead seeing that Christ:

- Has come and put away the judgment of our condemnation
- Seeing he stands ready to avenge his own
- Seeing those who touch his anointed will be dealt with soon enough

1 Peter 4: 19: 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.

AMEN!