

FIRST PETER FIVE, TEN

Intro: If you will look carefully at this verse you will find that in it Peter is touching upon, for the last time, the theme of his epistle: suffering and glory.

It is a conclusion--summing up all that Peter has been saying throughout the epistle.

It is not exactly a prayer because the verbs at the end of the verse are all in the future. Therefore, it is more of a promise which can also be a prayer or a benediction.

Peter has been writing to Jews who know the Lord, and who have been going through great suffering for their faith in Christ. They need comfort and encouragement. It is bad enough to have to suffer, but to suffer without any real purpose is agony beyond what we can bear. PETER IS ASSURING THEM THAT THERE ARE REASONS BEHIND THE SUFFERING OF BELIEVERS--REASONS WHICH GO FAR BEYOND THE CONFINES OF THIS PRESENT LIFE!

SUFFERINGS DO NOT NEED TO BE MAJOR CALAMITIES, BUT TENSIONS, DISAPPOINTMENTS, FRUSTRATIONS, IRRITATIONS, ETC.

In doing this, he points them to God. This is the name for Deity which expresses how different He is from man in His power, His wisdom, His purposes, and all of the other things men are inclined to attach to God.

As a starting point Peter reminds us, and his fellow-believers among the Jews, of

I. THE NAME OF GOD.

God is given many names in Scripture.

In Heb. 13:20 He is called, "the God of peace."

In Rom. 15:5, "the God of patience and consolation."

In Rom. 15:13, "the God of hope."

In many places He is "the God and Father of our Lord Jesus Christ."

How important it is to know the names of God and what they mean.

Here He is called, "the God of all grace." Peter uses "grace" in this passage like Paul uses it in 2 Cor. 12:9: "My grace is sufficient for thee; for my strength . . ." It is called "abundant grace" in 2 Cor. 4:15, and "all grace" in 2 Cor. 9:8.

Here is a name with a marvelous promise. In God alone is all

of the grace, the strength, we will ever need. The supply is inexhaustible! But we must draw upon it.

NO GREATER PROMISE COULD BE GIVEN TO US! This is what God al ays has been, and what He always will be!

## II. THE BEGINNING AND END OF SALVATION.

In one statement Peter goes back to the beginning ("who hath called us"--as compared with salvation originating with us) and goes on to the end ("unto his eternal glory").

The idea is that the God who "called us" in the past "unto his eternal glory" in the future knows what He is doing NOW! The suffering is a part of what needs to be done in us to prepare us for the glory.

Cf. Heb. 2:9, 10; Rom. 8:18; 2 Cor. 3:18; Eph. 2:4-7.

But the suffering is only <sup>for</sup> a while--meaning:

- 1) That there will be an end to it.
- 2) That, in comparison with eternity, it is no time at all.

## III. THE PROMISES.

Actually there are three main ideas here. ("Settle" is not in the best MSS. But it is not really needed because the same idea is in "stablish.")

A. He will make you perfect.

It means to make a person what he ought to be.

It is used in Mark 1:19 of mending nets.

It is also used in Eph. 4:12 of perfecting the saints.

The main idea is adjustment--"the putting of parts into right relationship and connection with one another" (Wuest, 131).

B. He will establish you.

This is a person who is on "a solid foundational position" (Wuest, 132). The Lord will make us firm, steady, constant. Cf. Thayer, 588.

Sometimes we fail to distinguish between the person and his foundation. Cf. Matt. 7:24, 25.

C. He will strengthen you.

Lit. "in Christ" -  
only through  
our relation-  
ship with  
him can we  
claim such a  
destiny.

Whatever the future tests may be, the Lord promises us strength to meet them.

Cf. Psa. 27:1,

"The Lord is my light and my salvation; whom shall I fear? The Lord is the strength of my life; of whom shall I be afraid?"

Concl: Dr. F. B. Meyer uses the following illustration:

"Edinburgh Castle, perched on its grey crags, is said to have been captured only once; and then through a shepherd leading a small storming party up the precipitous western cliffs, which had been left undefended because deemed to be inaccessible. And yet there was benefit even in that apparent disaster, because it indicated a weak spot in the defences for all after-time, and led to a more perfect line of fortification" (Tried By Fire, p. 188).

So it is with our testing and trials and sufferings. They are used by the Lord to point out these areas of weakness--areas which we have felt needed no fortification until we learned through defeat that there is no strength except in the Lord.

This is what makes 1 Peter 5:10 such a wonderful verse with such great truth for every child of God.